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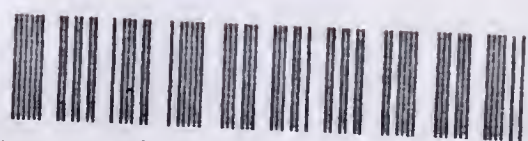


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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JANUARY, 1893.

ARTICLE I.

RECENT RESEARCH IN BIBLE LANDS.

By REV. PROF. GEORGE H. SCHODDE, PH. D., Columbus, Ohio.

It is a singular fact that in the last years, while the purely subjective methods and manners of a radical Biblical criticism have been analyzing, dissecting and dismembering the Old Testament books into *fraudes piae*, a wonderful wealth of discoveries have been made in the historic lands of the East, all tending to confirm even the earliest records in the Sacred Scriptures. Over against the seemingly internal evidences put forth by the advanced school in defense of its destructive hypotheses, the apologist has at his command an abundance of testimonials recently discovered and engraven on stone and bricks even earlier than the earliest portions of the Old Testament. In fact, the lands of Biblical history have in a most surprising manner been giving up their dead, and the resurrected witnesses of ancient civilizations have marvelous tales to unfold. Pick and spade have in our day become most important aids for Biblical and historical research. Throughout the valleys of the Euphrates and the Tigris and the Nile; in scores of historic sites in Asia Minor, along the routes of Paul's missionary tours; in Rome, Italy and Northern Africa; in Palestine, the sacred soil of the three great

monotheistic religions of the world, Judaism, Mohammedanism and Christianity, the explorer and the investigator have been discovering rich treasures which give this history and the antiquities of the ancient world an entirely new appearance. The plains of Mesopotamia in particular have proved to be a paradise for the historian and the Bible student. Scarcely more than a generation ago the literature of those historic districts was practically represented by a blank. Now there have been unearthed in the ruins of Nineveh, Babylon and other sites, engraved on bricks, prisms, cylinders, marble and alabaster slabs, on statues, obelisks and colossal balls, on tablets of every shape, a literature which far exceeds in compass the whole of the Old Testament, and in variety of contents and as real helps and aids in historical investigation can rival even the classical literatures. There is scarcely a branch of literature, sacred or profane, which is not found represented in these vast storehouses of letters. Historical texts by the hundreds have been unearthed, as also chronological lists and other records such as eponym lists, chronicles, synchronous histories, tables of kings, &c. Then we have prayers and psalms; legends of the gods; stories of the creation and deluge (but none of the fall); lists of the gods; exorcisms; a great epic in twelve books of which the Biblical Nimrod is thought by many to be the hero; astrological charts; curious lists of secret remedies; oracular deliverances; calendars; tablets of purely scientific, astronomical and mathematical contents; philological and grammatical tablets of various kinds, such as paradigms, similar ideograms, lists of synonyms names of occupations, persons, stars, animals, plants, wooden utensils and instruments, collections of signs used in the priest schools of Babylonia and Assyria. Then there are letters and contract tablets, reports of generals and astronomers, proclamations and petitions, deeds of purchase and sale of every description, marriage certificates, bequests, wills, house inventories, receipts, &c., &c.

Egypt was a thankful field for Biblical research long before the Mesopotamian plains were recognized and appreciated; and in recent times, too, Egypt has again become prominent by new discoveries. Chiefly under the management of the Egypt Ex-

ploration Fund, founded in 1883, the progress and results of these excavations have been remarkable. The diggings so far have been confined almost entirely to the Delta. Each year has been fruitful in finds. Already in 1883 Pithom Succoth, one of the "storehouses," built by the forced labor of the Hebrew colonists in the times of the oppression, was discovered by M. Naville. In the year 1884 San, the Tanis of the Septuagint and of the Greek historians, the Zoan of the Bible, was unearthed by Mr. Petrie. One year later Nankratis was discovered by the same explorer in the Western Delta, as were also some other historic sites in what was Goshen in ancient times. In 1886 the Biblical Tahphanes, the Daphnae of the classical writers, was excavated; and in the following year the famous city of Bubastis, where a magnificent red granite temple was found, was laid bare.

Beyond any and every doubt, however, the most notable finds from an historical point of view are the correspondence tablets unearthed in Tel-el-Amarna, in Lower Egypt. In the year 1888 some *fellahs*, or peasants, rummaging in the ruins of El-Amarna, situated about one hundred miles west of Cairo, and the site of the city founded by Amenophis IV., in the interests of the recently adopted sun-worship, found several hundred tablets of various size, inscribed on both sides with the cuneiform characters of Assyrio-Babylonian literature, although of a somewhat peculiar type. The majority of these tablets, 181 in number, were acquired by the Berlin Museum; 54 found their way to the Bulog Museum; 81 to the British, and about 20 passed into the hands of private individuals. These tablets are a part of the official archives of kings Amenophis III. and Amenophis IV. consisting of letters and reports addressed to the Egyptian kings by their officials and by Eastern rulers having political relations with Egypt. Not all of these tablets have as yet been interpreted or published; but what has appeared has opened a new world to the historian. About forty of the letters are from rulers of Babylonia, Assyria and other Eastern countries, and contain chiefly lists of presents forwarded to Egypt, assurances of good will, the desire to continue friendly relations with Egypt, or lengthy negotiations for marriages that were being arranged

between the royal households. The bulk, though, of the tablets are covered with letters from officials of the Egyptian kings stationed at various places along the Phoenician coast and in Palestine. Chief among these correspondents Rib-addi, a governor stationed at Gubla, the Old Testament Gebal, the Bylos of the Greeks and the Gebeil of to-day. From him some fifty letters have been found. There are ten letters from a certain Azim, of the district of Amuri, near Gubla. Among the other rulers represented by one or more letters are Pitia, of Askalon; Zimridi, of Sidon, and afterwards of Lachish; Jabni-itu of Lachish; Zatatna, of Acre, and five letters from Abdi-cheba an officer of the king presiding over the district of Urusalim, which is none other than Jerusalem. Many of the localities mentioned in the letters have not yet been identified. These letters date from about 1400 B. C. or fully a hundred years before the exodus.

The general status of affairs presented by these communications is that Egypt at that time exerted a nominal authority over Palestine and the surrounding districts, but that both in the north and in the south there were dangers threatening this supremacy. In addition to this the rulers and princes in these districts were exceedingly jealous of each other, making charges of all kinds against each other to their common master, the Egyptian king, and quite a number of these letters contain little but denials of these charges and assurances of fidelity. In one place, for instance, Azim says: "Every thing that I have I owe to thee. Thou art my father, and I thy son. Tell me thy desires and I will execute them, whatever they may be. Amuri is thy land and my house is thy house."

By far the most interesting and valuable letters are the five from the Jerusalem prince, Abdi-cheba. It is now evident that the name of Jerusalem antedates the occupation of the country by the Hebrews. The letters open with the salutation, "To the King, my Lord, I prostrate myself seven times and seven times;" and the writer declares that he owes his position neither to his father nor to his mother, but to the king. In his letters he begs the king to send him troops to assist in protecting himself against his and the king's enemies. He is doubly embarrassed. First an obstinate enemy appeared in a people whom he called

the *Chabiri*, who are assisted by others; and then charges have been made against Abdicheba's loyalty to his sovereign master. In order to give an idea of the character of these letters and of the historical situation, we give here one of these documents: "To the Lord my King speaks as follows Abdicheba thy servant. To the feet of my Lord seven times and seven times I prostrate myself. See the deeds which Milkil and Shuardatum have done against the king, my lord. They have hired the soldiery of Gezer Gath and the soldiery of Kilti. They have taken the district of Rubute, the province the King has governed, to the Chabiri people; and now also a city of the province of Jerusalem, known as Bit-Ninib, a city of the king, has revolted, just as the people of Kilti have done. Let the king therefore listen to Abdicheba, thy servant, and send troops, so that the province of the king may be restored to the king; but if no troops are sent, the province of the king goes over to the Chabiri. This is the deed that Shuardatum and Milkil [have done]." Other letters make it plain that in this coalition against the province of Jerusalem the Chabiri are the chief aggressors. They appear to be coming from the west, and they are described as having already advanced through a number of places to the Phœnician coast, along which they proceed from the north to the south. After obtaining control of Gezer, Askalon, and other coast cities, they advance to the interior, make themselves masters of Lachish, pass to the west to Gath, continue in a southerly direction and capture Keila, then to the west toward Sela, and finally come within the districts of Jerusalem proper, capturing Bit-Ninib and threatening Jerusalem itself.

A most interesting question is as to the identity of these hostile Chabiri. Who are they? Professor Sayce, who has done probably the best pioneer work in this line of research, interprets the word as signifying "confederates," or "allies," and is of the opinion that they represent a combination of various tribes or clans. There are indications, however, in the method of writing the word that show that the noun Chabiri is a proper name. As a result many are inclined to find in the word nothing else than the Hebrew *Ibrim*, or Hebrews. There is no philological reason why this identification should not be made. It is accepted

by some prominent Assyriologists. The difficulties are of an entirely different character; they are local, chronological and historical. It is at present impossible to make the date here given of the Chabiri harmonize with the known facts concerning the conquest of Palestine by the children of Israel. Possibly, and probably even, when these tablets are understood in their whole length, breadth and depth, it will turn out that in the Tel-el-Amarna finds we have a remarkable extra-biblical corroboration of the account of the conquest of Palestine by the Israelites.

A most singular confirmation of the historical character of the contents of these tablets has been discovered only a few months ago in Palestine itself. There Dr. Petrie began to excavate on the site of old Lachish, and this work was continued this year by a company in charge of Mr. Bliss, the son of the President of the Beyroot Presbyterian College. It will be remembered that among those reporting to the king of Egypt was Zimrida, the governor of Lachish, and some of his communications have been found among Tel-el-Amarna tablets. Now in Lachish itself a tablet from this very Zimrida has been found by Mr. Bliss, and these are the first documents of the kind ever discovered in Palestine itself. Who can say what the harvest will be when the historic sites in this sacred soil are once as systematically examined as are those of Assyria, Babylonia and Egypt? In the Palestine of the days of Joshua was a *Kirjath Sefer*, generally interpreted as Book Town. Who can tell but what in the ruins of this place will yet be found such libraries as have been unearthed in Nineveh and elsewhere?

The bearing of these facts on the vexing and perplexing problems of the Old Testament records is apparant at a glance. A good deal of neological criticism of the day, particularly in reference to the Pentateuchal problem, is based upon the supposition that the authorship of so large a work at so early a day is an historical impossibility. Now we have the evidence before us, in a form "more enduring than brass," to use an expression of Horace, that long before the era of Moses literature flourished throughout Egypt and the whole of southwestern Asia; that all the nations that surrounded the Israelites of that period possessed and used letters; and that, consequently, the

most natural thing in the world is, not that Israel had *no* literature, but that she should have an extensive literature. The composition of the Pentateuch accordingly stands in the best possible connection with the historical background of these books.

This testimony has received a remarkable confirmation from an entirely new and independent source. Dr. Edward Glaser, a German traveler, less than two years ago, found in southern Arabia over one thousand inscriptions dating back to fifteen hundred years and earlier before Christ, which not only confirm the existence of a Sabæan kingdom there at so early a date and make the visit of the Queen of Sheba to Solomon a most natural and possible thing in the world, to use a word of Dr. Sayce, but also make it certain that at that period the peoples of western Asia were anything but uncivilized and unlettered nations.

Sometimes the data discovered are not as satisfactory as they might be. An American traveler, Wilbour by name, recently found a stone at Luxor containing inscriptions concerning a famine of seven years duration. So excellent an authority as Brugsh-Bey declared that "notwithstanding the mythical character of the contents, the stone of Luxor is for all time a valuable extra-biblical evidence of the existence of the seven years famine in the days of Joseph." These conclusions are, however, not shared in by other scholars, especially as there is nothing to indicate that the seven years here mentioned are the seven years mentioned in Genesis; and, secondly, because the inscription is in Greek and thus evidently of a late date, although the events it commemorates may antedate the Greek period by many centuries.

Among the most gratifying finds in this line within the last decade, has been the actual rediscovery of a once powerful Oriental people, of whom nearly all traces had been lost in secular literature and the references to whom in the Bible were often made the base of a charge of unhistorical character. The nation here in question are the Hittites. The Old Testament frequently mentions them as a powerful nation. And yet secular history is silent of them. Recent discoveries in Asia Minor, Egypt and Babylonia have brought to light evidence in abun-

dance that this people not only existed, but that they were an all-important factor for many decades in the ups and downs of the politics of western Asia. As long as ten years ago Dr. Schlieman found on the ancient site of Troy curious vases whose style was neither Egyptian nor Greek. They have since been proved to be Hittite. Recently deciphered hieroglyphics state that after the expulsion of the mysterious shepherd kings, King Thotmes III., the greatest warrior of the Pharaohs, made fourteen campaigns to the northward, and that his leading opponents were the Hittites, whose southern capital was at Kadesh, near Damascus. On one occasion the Egyptians captured from the Hittites 924 war chariots, 31 of which were plated with gold. Later their king, Sapalel, negotiated a treaty with Rameses I., king of Egypt. Seti I., the next Pharaoh, and Rameses II., the ruler who oppressed the Israelites, marched against the Hittite capital, of this march, the Egyptian king chiseled upon various temple walls in Egypt a triumphal poem and a great battle picture, fifty-eight feet long and twenty-five feet wide. Still more recently cuneiform inscriptions have been found in the valley of the Euphrates, according to which the northern capital of the Hittites was Carchemish, the famous city on the western bank of the Euphrates, not far from Babylon, and it is further learned that the Hittites were a powerful nation as far back as the days of Sargon I., the great conqueror of western Asia, twenty-four hundred years before Christ.

While, of course, all these and similar data deal only with the externals of the Scriptures, the history, chronology, antiquities, &c., yet we must remember that it is here where the most plausible attacks are made on the Bible as the word of revealed truth. If the Bible can be proved to be false in these outside matters, what credence does it deserve in matters over which the mind and the investigations of men have no control and which affect the soul? The constant corroboration of Bible truths from altogether unexpected sources, is a matter of congratulation; for this, among other things, also shows that the Scriptures even as literary documents can stand the test of any fair and honest criticism. The Bible need not fear the most scrutinizing examination. This, if anything, is the lesson of re-

cent discoveries in the historic lands of the East. Turn all the light possible upon the Scriptures and they gain all the more as a Revelation and the history of Revelation. *Magna est veritas et praevalabit.*

ARTICLE II.

CHRISTIANITY AND HOLY SCRIPTURE.

By DR. LOENHARD STAEHLIN, BAYREUTH. Translated By PROF. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

[The paper here presented to the readers of the QUARTERLY was read before the Leipzig Pastoral Conference, June 9th, 1892, and published in the July No. of the *Neue Kirchliche Zeitschrift*, the organ for the most conservative German theological thought. The author is not only pastor of the Lutheran Church at Bayreuth, but also associate editor of the periodical above-named, and a writer and scholar of some reputation, as is evidenced by the fact that he was invited to read a paper before the Leipzig Pastoral Conference, which embraces a large number of pastors, and also the theological professors of the university. The paper is worthy of careful study by all persons who are interested in one of the great burning questions of theology, viz., the inspiration of Holy Scripture. It is now a settled conviction of all theologians and biblical scholars that certain old definitions must be surrendered; but this does not imply that the doctrine of the inspiration of Holy Scripture must be surrendered. This latter is a question of faith, and cannot be given up without giving up faith in Christianity itself. Definitions of inspiration are only human conceptions of an act, and are formed at a certain stage and state of biblical knowledge. Should the stage and state of biblical knowledge change, then the conceptions must change, and consequently the definitions. That biblical learning is now far in advance of what it was one hundred, or three hundred, years ago, will scarcely be disputed by any one. That we should be in a position to give a more correct definition of inspiration, should be able to present a better doctrine of Holy Scripture than our fathers were able to attain unto, follows as a matter of course. The strength of the old *Dogmatik* was that it exalted the divine side of the Bible. It was its weakness that it entirely overlooked the human side. The strength of the old Rationalism was that it brought out the human side of the Bible. Its weakness lay in ignoring the divine side. Each saw a great truth, but each closed its eyes against a great truth. The Higher Criticism, and researches into history and antiquities, have brought to

light a great many facts in regard to the origin of the Bible. The *facts* have been accepted alike by *believing* and by *unbelieving* biblical scholars. But the *significance* of these facts is in many cases in dispute, and can be settled only by the most protracted study and the most untrammelled examination of the facts themselves. Fortunately scholars are left free for just this kind of work, since the Church has never authoritatively defined the act of inspiration, or sought to determine its nature and extent. She has only insisted that the Bible is inspired, that it is the word of God, and that it is the norm for the Christian Church on earth. This is exactly the position of believing criticism to-day. It insists not that the Bible *contains* the word of God, but that *it is* the word of God, not precisely in the sense of the old *Dogmatik*, but in a sense which makes it absolutely normalizing for the faith of the Church and for the life of the individual. Such is the position of the accompanying paper. The most recent writings of Luthardt of Leipzig, Frank of Erlangen and Dieckhoff of Rostock, agree perfectly in essentials with the contents of the paper before us. These alike declare that the Bible is two-fold in character and authorship, that it is human and divine, but that it is the word of God and was given to be the unerring guide of the Church. In Germany where the Higher Criticism is supposed to have done its most injurious work, the Bible has not lost its authority. The point of view from which it was formerly regarded, has been changed, but the Bible, even the Old Testament, holds its place in the universities and in the sanctuary. It is analyzed and criticised; but it is also read in the public worship as the chief means of grace, and quoted from the pulpit as final on all questions of faith and duty.

A skeptical criticism is not always an unbelieving criticism. There are men whose minds compel them to doubt; whose hearts impel them to believe. But when the relation between Christianity and Holy Scripture, insisted on in this paper, is established, when Christianity precedes, the critic of the Bible will rarely fail to exclaim with the great Heinrich Ewald: "This book contains all the wisdom there is in the world." When Christian faith exists in the heart, Holy Scripture will be found to speak to the heart and to confirm the faith of the heart. But as Christian faith can exist in the heart only as a supernatural grace, it must follow that Holy Scripture which responds to this must be a supernatural revelation.—J. W. R.]

To the burning questions which now agitate Protestant theology and the Church, belongs without doubt the question of the nature and authority of Holy Scripture. Can Holy Scripture, since the destructive criticism which has been directed against it, especially in reference to the Old Testament, be any longer what it has hitherto been to Christianity? If the Bi-

ble no longer has authority, upon what foundation then shall our Christian faith stand? Is not the question of the existence of our Christian faith involved, and its continuance threatened? It seems only logical, when we are counseled to renounce an authority which no longer exists, and it is not to be wondered at, that from another quarter has gone forth the watchword: Break with the entire theology of the present and return to the sure positions of our fathers. What position shall we now take in this discerning of the spirits? Prophets to the right and prophets to the left press upon us, and seek to draw us to their side. To which side shall we go? Shall we give audience to the one or shall we give it to the other? Or shall we hold ourselves in a careful critical attitude towards both voices, and heed the warning: Try the spirit which calls you to either side.

If now I have the honor to address you on this question, I beg that you will not expect a comprehensive statement of the doctrine of Holy Scripture. Only a few leading points can pass under review in the limits of an address. And if this even be not done with the thoroughness which the importance of the subject requires, we may perhaps succeed in gaining a few distinct points of view from which to pass judgment on the question before us.

I.

A safe starting-point for our discussion is not furnished by the Scripture, whose value is brought into question, whose authority is thus first to be proved, but by *Christianity*, the Christian religion as such. But Christianity itself—why does it have authority for us as the truth? In matters of faith that must be held as truth which agrees with Holy Scripture and is based on it. Thus Christianity is truth, because as such it is witnessed to and based on Holy Scripture; and hence Holy Scripture is the foundation of our Christian faith. This appears to be logical. But with this answer we would move in a circle, and would, moreover, set Christianity in a relation to the Bible which does not correspond to the facts of history, since Christianity existed already before there was a New Testament, and existed as inviolable truth. The fact is, the New Testament proceeded out of the bosom of the Church, and thus is a product of Christian-

ity, not that which produced Christianity, but that which was produced by it. Or did Christianity in that earliest period of the Christian Church have its truth in consequence of its agreement with the *Old Testament*? But how shall we carry out this conception? Christianity is not derived from the *Old Testament*, but stands to the *Old Testament* in the relation of a new creation.

What follows from this? That primarily Christianity cannot have its truth in its connection with the Bible. This is shown already by a consideration of the historical relation, as indicated above. But even the *abiding* internal relation between Christianity and the Bible can be no other than that which is presented in the historical relation. For if the Christian religion is truth, then must it bear its truth in itself. A truth which it does not have in itself, cannot possibly be imparted to it through something outside of itself, not even through Holy Scripture. The Christian religion is truth in itself, even apart from its relation to the Scriptures.

Accordingly it *verifies* itself to us as such, not through something else outside of itself, but immediately in itself. Christianity is the communion of man with God through Christ. This communion exists in Christ himself, and in this sense is Christ himself Christianity. But this communion has also in believing Christians a personal existence; of this his inner communion with God through Christ has the Christian an inner assurance which is not based on some external witness, but bears its certainty in itself. Christianity is not certain through something else, which is prior to Christianity, but it is *certain simply through itself*.

II.

But from the in itself certain nature of Christianity we reach a *judgment of the peculiar worth of Holy Scripture*. "The authority of Holy Scripture cannot establish faith in Christ; much rather must this be presupposed, in order to concede a special authority to Holy Scripture." With these words Schleiermacher's *Glaubenslehre* begins its exposition of Holy Scripture. We will scarcely be able to escape the truth of this proposition even though the authority of Holy Scripture, and faith in Christ, are

regarded by us differently from what they were by Schleiermacher. In it is given an outline which we will only have to fill up in another way, as follows: Not by virtue of Scripture are we certain of our Christian faith, but by virtue of our Christian faith are we certain of the Scripture. The authority of Holy Scripture is itself the thing first to be determined. The foundation of the Christian certainty of salvation does not lie primarily in Holy Scripture, but Christian faith bears this foundation in itself. But if our Christian faith is truth, then also the special dignity which Christianity ascribes to Holy Scripture, has truth. This will always remain the foundation-form of valid proof for the divine origin of the Bible. The question now arises: In *what way* is the desired proof to be produced? In a time in which the authority of Holy Scripture in wide circles and even in theological circles, is greatly shaken, or is already set aside, we ought to consider together whether the estimation in which the Bible has hitherto stood, now in consequence of the critical attacks which have been made on it, really stands so discredited, as some would have us believe, or whether we have reason to regard the Bible hereafter, as heretofore, as Holy Scripture. And in this matter we do not have to bring into the field antiquated armor which cannot render the service which we require of it, but we have to follow a method which corresponds to what we at present know of theology and of the Church.

It might seem more direct for us to appeal to the Church herself for the authority of Holy Scripture. But this would be a deceptive procedure, for the testimony which we would derive thence, would have its value only under the presupposition that the Bible is that which it should be proved to be by this testimony. This presupposition is that which would have to be established. Our procedure would thus be a vicious circle: We would already presuppose that which would first have to be established:

Our old dogmaticians have mentioned a number of external proofs or criteria for the inspiration of Holy Scripture, of which they nevertheless added, that they did not establish certainty, but only probability. Hence the more do they lay the distinct

weight on the internal witness, which they call the witness of the Holy Ghost, and which consists in this, viz., that he who reads the word of Holy Scripture with a believing mind, will be convinced of the divine character of the Bible by the operation of the Holy Spirit through the power which the word of God exerts upon him. But a like experience results also from the oral proclamation of salvation. Even the oral preached message of salvation proves itself a power of God unto salvation. But in this way nothing was yet said in regard to the distinctive dignity of Holy Scripture.

Moreover, the old dogmatic doctrine of Holy Scripture was destroyed during the period of Rationalism. In the place of this destructive work of the older Rationalism, has come the disintegrating criticism of the present. The Bible has been cast into a critical fire, in which nothing more seems to be able to be kept intact in it. We need no inspired Scripture. We are told and taught that the Bible can no longer render us the service which we formerly received from it. How necessary then it becomes for us to secure the foundation on which our conviction of the special worth of Holy Scripture rests!

We can appeal to the *fact of the divine revelation*. The Christian religion rests upon divine revelation. Only he can deny this who denies the truth of the Christian religion. He who confesses the truth of Christianity does not doubt, that it is not a production of the natural development of the human spirit, but that it is a supernatural work of God in humanity. For the Christian the fact of divine revelation stands fast. His own personal state as a Christian is the product and the effect of it. There is a divine revelation, in which Christianity and the Church have the foundation of their existence; for it is a contradiction to suppose that divine revelation is furnished us in such a way that we are no longer in a condition to recognize it clearly, and to judge ourselves according to it. Rothe himself concludes that after a revelation has been made, a record of it would also be given, by which it could be kept before the human race. If thus there is a revelation, then must the attainment of its end in consequence of divine arrangement be securely provided for, and it must be recorded in a way that cor-

responds to its nature, in order that the Church which is founded on the divine revelation, may have an abiding norm in the record of the divine revelation.

We appeal also to the *need of the Church*. The Holy Scripture as the supreme norm and rule of faith is a necessity for the Christian. The Church needs a sure norm according to which it can determine its proclamation of salvation: a norm by which in every condition into which it shall be brought in the course of its history, in every question of faith which arises in it, it can define itself. The Christian Church needs such a norm; hence it will also be given it, provided that its permanence is to be divinely secured, and it is not to run the risk of disappearing from the foundation on which it is built. This is a postulate that is fixed. This postulate determines the authority which we ascribe to the Holy Scripture. But we must go a step further. That has the highest degree of certainty for us which is certain not merely through something outside of us, but the certainty of which is present in ourselves, and is connected with our own self-certainty. Even in the face of modern criticism, which would rob us of the whole Bible, one thing remains secure to us; it is that with which we began: the nature of Christianity itself. Of this we have an internal assurance in our own selves. A Christian is certain of his state of grace with God through Christ, our Reconciler, by faith. The Evangelical Lutheran Church has not merely a formal principle. It has also a material principle, and this stands before the formal principle. Hence the theme of our discussion runs: Christianity and Holy Scripture. But the relation is not such that the two principles of our Church stand over against each other in a mere external way, so that the second joins the first only externally; but the two stand in an internal connection. Because the one stands fast, the other stands fast also.

Of this internal relation of the two we convince ourselves when we give attention to the content of Christian experience. In this both are joined, and that not merely in such a way that a Christian finds and recognizes in Holy Scripture that which forms the content of his own experience of salvation, but the Holy Scripture is presupposed already as a coöperating con-

dition; for our state of salvation is effected through the service of the Christian Church, that is, through the word of salvation which is preached in the Christian Church, but not through a word which arbitrarily gives itself out as a preaching of salvation, but through the word only in so far as it is determined by Holy Scripture. We know ourselves as Christians not otherwise than as Evangelical Christians. Thus Holy Scripture proves itself as the God-given norm of the salvation preached in the Christian Church. Thus the certainty that Holy Scripture has been given to the Christian Church as the norm of her preaching, comes to us not primarily from without; it is not something, which founds itself on some external testimonies, but it *roots itself in the Christian certainty of faith*, and has *part* in that certainty with which the Christian faith is certain of itself. If now we say, Christianity is not certain through the Scripture, but in itself, then are we brought to the further knowledge that the state of being a Christian, (der Christenstand) as such, nevertheless involves in itself a relation to the Holy Scripture, and this relation is associated with the same, in so far, namely, as our state of salvation is wrought by the word of salvation which is determined by the Scripture.

But if this knowledge is truth, so is it a knowledge of decisive importance. If the conviction of the distinguishing nature of Holy Scripture should rest solely on external testimonies, then it would remain an open question whether these external testimonies might not be destroyed by the disintegrating work of a negative criticism. But this conviction is rooted in a place which cannot be reached by any criticism, namely, in the sanctuary of our Christian faith. Here the Christian knows himself to be in a position from which he cannot be driven by any power and wisdom of the world.

But in this way the certainty which we have of the nature of Holy Scripture would not be placed on the summit of subjectivity or of subjective faith. Our Christian faith rests on historical facts, and the record of these facts is Holy Scripture. Of these facts we have not an uncertain report, but authentic knowledge. "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have

handled, that declare we unto you," 1 John 1 : 1-3 ; Gal. 1 : 12 ; Acts 1 : 21. So testify the holy apostles. Both in the immediate eye-and-ear testimony of the holy apostles as in the other contents of the New Testament, is the declaration of salvation made to us which was made in the Church of the apostolic age. But the declaration of salvation of the apostolic age, will, as such, necessarily be the guide for all subsequent ages. The principle applies also to the Old Testament, since the declaration of salvation in the New Testament involves a testimony for the normative valuation of the Old Testament.

But not merely in this historical way are we guided. Since Christianity is not merely a historical fact without us, but exists in us as a fact of our own being, so have we also from the normative value of Holy Scripture, in the manner already stated, at the same time an internal assurance, which inseparably coalesces with the Christian certainty of faith itself.

We have appealed to the personal experience of the Evangelical Christian. But this personal experience agrees with the *like experience of the Christian Church*, and receives through the same, ratification of its own security. For the history of the Christian Church in its different periods, Antiquity, Middle Ages, Reformation period, Modern times, show that the in-itself-certain nature of Christianity came to purest expression when the Christian Church was directed by the Scriptures, but was tarnished in proportion as the normative authority of Holy Scripture was pressed into the background. Thus the testimony which is furnished for the distinctive nature of Holy Scripture by the individual Christian's state of salvation, is not merely isolated, personal, subjective, but it is that which is *objectively* written in the history of the Christian Church by the Spirit of Christ who rules in the Church.

It is clear that in this way is furnished a foundation for our conviction of the significance of Holy Scripture, which only under the presupposition of Christianity, consequently *only for him who stands by faith in the Christian truth*, has its value. To him who is a stranger to Christian faith, no proof for the significance of Holy Scripture can be given, from which

he cannot extricate himself. The divine character of Christianity can as little be demonstrated to any one, as the truth of Christianity itself. We can only invite to go the way on which alone a person can reach the possession of salvation and the certainty of this possession. We can remove the hindering errors, and can show the reasonableness and the real possibility of the divine revelation of salvation, and likewise also the internal necessity of the divine revelation of salvation, as the same must follow, *if* man is to have assistance, and as its actual content corresponds to the existing need. When in this way we justify the truth of Christianity before ourselves and before those in whom already are found the beginnings of the Christian faith, it will follow as a further consequence, that if Christianity is the truth, then the divine character of Holy Scripture will stand fast.

And on another side also we have to limit the meaning of the attained certainty. This certainty relates exclusively to Holy Scripture in its unity, to it as a whole. The number of books embraced in Holy Scripture, and whether all the books which have found reception into it, of right belong there, are questions which are not involved in it. To these questions answers can be given by an investigation of Holy Scripture in connection with the examination of historical witnesses. And this question stands in connection with the other, in so far as Holy Scripture in this its distinct combination as the comprehension of these individual parts of Scripture united in it, is exactly fitted to serve the Church as the norm. If this be proved, then we have in this proof the witness of Holy Scripture for it, that that which, on the ground of our Christian certainty of faith, we declare in regard to the nature of Holy Scripture, is truth. Finally, how the witness of Holy Scripture in regard to itself is to be considered, since its authoritative value is fixed, can not here be discussed.

III.

If we have now assured ourselves of that on which the certainty of the authority of Holy Scripture rests, then already have we thereby declared, *what purpose* Holy Scripture is to serve: It has been given to us as the norm of doctrine, and in-

deed as its sole norm. We will not convert this proposition into another, viz, that the Bible is the sole source of truth. Even ecclesiastical tradition, and the personal experience of salvation, are sources whence a knowledge of the truth may be gained. Not the sole source, but the sole norm of truth, is Holy Scripture. In this we know ourselves to be in harmony with the Form of Concord which teaches in regard to the prophetic and apostolical writings of the Old and New Testaments, not that they are the sole source of truth, also not that they are the foundation of the Christian Church, but that they are the purest source, and that they alone are the sole and true norm, according to which all teachers and doctrines are to be tested and judged.

From this it follows that Holy Scripture does not exist primarily for the individual, but for the Christian Church. Certainly the Scripture is a guide to salvation for the individual. But if it were nothing but this, or this first of all, then it would have had to have a very different form. For how much it contains which is superfluous for the individual, in order that he may find the way of salvation, but which for the Church in the course of her history, acquires the highest importance. Thus the Scripture exists primarily for the Church, and for the individual in so far as he is a member of the Christian Church.

From this, its importance, it results that Holy Scripture is *inspired*. The doctrine of inspiration can not be placed at the summit of Holy Scripture, nor can the beginning be made with it. For it is not something certain already through the nature of Christian faith. Christian faith as such is assured that the Scripture is the normalizing word of God. But if it be this, then already must a corresponding origin be claimed for it. Its origin must be wrought in such manner by the Spirit of God, that it may fulfil the purpose which it is to serve, which means that Holy Scripture is inspired, given by God. The doctrine of its inspiration is reached thus by reasoning backward from its purpose to the manner of its origin. And by inspiration, accordingly, are we to understand that impelling and enlightening influence of the Spirit of God, through whom Holy Scripture

has been so ordered, that it should be to the Church of God the determining rule of its relation.

But Holy Scripture was written by man, hence *produced by human activity*, and the actual character of the Bible shows us that the free human activity of the authors of the different books of the Bible, has had full play ; or rather that that activity runs through the entire Holy Scripture, and is everywhere just so prominent in it, as we said of the entire Scripture, that it is the work of the Spirit of God.* Hence in order to gain a true idea of inspiration we must add this factor. But we are not to regard the relation of the two factors as such that where the one begins the other ceases, nor such that the free human activity is first complete in itself, and then the influence of the divine Spirit supplies something which the human activity could not in itself attain to ; or on the contrary, that that which is referred to divine influence, was determined, and then the man as a passive instrument wrote it down. Rather does Holy Scripture everywhere show us the divine and human in living union. Hence also we will have to think of the act of inspiration in a corresponding way. The divine influence completed itself in free human activity, and the free act of human authorship is discharged by virtue of divine influence. The impulse which the sacred writers receive through the Holy Ghost for the composition of their respective books, coincides with their own human impulse, which arose out of their own souls according to circumstances. And the illumination from above, which was imparted to them is associated with the free working of their own knowledge, investigation and judgment. Thus will we have to think of inspiration as the *union of the influence of the divine Spirit with free human activity*, through which Holy Scripture is produced with the end in view that it shall serve the Church as a guide.

What holds good of the composition of the separate books, holds good in a corresponding way of the collection of the same into the uniform *canon*.

*The author means that the human activity and the divine activity have equal prominence in entire Holy Scripture.—*Tr.*

IV.

With this our exposition might be closed. But we have not yet reached the end. We have sought to develop the state of the question before us in a principal way out of the nature of the case itself. It will now be proper to make the application of the result obtained. For now the question will arise: In what relation does this result stand to *many views* which have become current? Likewise this result will need a more precise definition and a fortifying against opposing views.

This is the case especially in reference to the idea of inspiration itself. An effort has been made to revive the *dogmatic doctrine of the seventeenth century* in regard to Holy Scripture. The position taken is that we ought to say in the language of our time what our fathers have said. It has been declared that we cannot hope to say anything new on the Bible, we neither wish to nor need to. The doctrine of our fathers on this subject is misunderstood.

We cannot adopt such expressions. But if we place ourselves in opposition to them it will be important to state to what sphere this opposition belongs. That Holy Scripture is the God-given norm of the Christian Church, is with us a matter of faith. But since it belongs to our faith, the inspiration of Holy Scripture also is assured to us. The actual character of the Bible further shows us that it is likewise the product of free human activity. How the relation of the divine and the human factors, out of whose harmonious co-working Holy Scripture came into existence, is to be more accurately defined, *is no longer a question of faith, but a question of theological science*, which can find its answer only after a thorough investigation of the Bible. If now we hold fast the inspiration of Holy Scripture, but do not accept a theory which the dogmatists of the seventeenth century presented on its inspiration, then are we against them not in a matter of faith, but of theological opinion. This difference does not involve faith, but a *theory* in regard to something which is still as strongly assured to our faith as it was to our fathers.

The doctrine of the old Lutheran dogmatists in regard to Holy Scripture, stands before us, as does their entire dogmatic

structure, of which it forms a part, as a monument of thought securely fortified, and which commends itself by the logicalness with which the fundamental thought is carried out. It consists of a rigid logical system in which the one proposition, that *Holy Scripture is the word of God*, is systematically developed, and is perfected on all sides. But this fundamental thought is falsely conceived. In an excessiveness of opposition to the Romish doctrine of tradition, the Scripture was declared, instead of the *normalizing word of God*, much rather *the* word of God simply, and Scripture and word of God were identified. Outside of Scripture there was no word of God. Accordingly Holy Scripture was considered as the sole means whereby we can attain to a saving faith. Must a person thus also have to learn to read, if he wishes to be saved? So asked Lessing. If we want to meet this question we shall be compelled to acknowledge that there is a word of God outside the Scripture, namely, the oral preaching of the Gospel, and that the same is likewise efficacious unto salvation.

This fundamental definition that Holy Scripture is *the word* of God in the sense given above, is connected with another, viz., that the Scripture is the revelation of God. When the Bible is conceived to be the revelation of God instead of a monument, or a record of a revelation, then it is changed into an exclusive work of God, and the human character of the Scripture is denied.

The doctrine of our old dogmaticians in regard to Scripture is the logical *development of this false fundamental conception*. Out of this fundamental conception was developed a doctrine, which is logical, but which does not rest on the actual character of the Bible, but stands in conflict with it. It is shattered on the real character and nature of Holy Scripture, since it does not explain these, but denies them.

It breaks to pieces also *on its own consequences*. From the accepted fundamental conception, it follows that not only the matter, but the words are inspired. The assertion of verbal inspiration necessarily includes also the addition that each letter is inspired; for the words are composed of letters, and different letters give different words; and this must hold good also of

the Hebrew *vowel-points*, for according to the vowel-points is determined the sense of the consonants. Consequently also must the Hebrew vowel-points be inspired; otherwise, as Gerhard remarks, the entire Scripture would not be given by God. Thus was it taught in a logical way; whereas we now know that the Hebrew vowel-signs were added at a later period.

But when our old dogmaticians taught that the sacred writers were only the *hand and pen* for the Spirit of God, such a statement is not an insignificant factor detached from the whole of their view; but much rather is it that in which their doctrine of inspiration found exactly its characteristic expression, in so far, namely, as it carried out the thought that Holy Scripture is exclusively the work of God, and that God alone is the author of Holy Scripture, that the sacred writers can not in any proper sense be called authors. The depression of the human factor, which is involved already in the fundamental conception, shows its consequence at once in this proposition. But exactly in this comes to light the excessiveness, the extravagance of this whole manner of conception. The authors of the sacred books are to be thought of as personalities filled with the Spirit of God and sanctified, and that they are such furnishes a presupposition for their being chosen to be the inspired writers of the biblical books. But if in the composition of the biblical books, their activity was limited to the writing down of that which was dictated, then this presupposition has not been carried out, but has been set aside, and the service which the writers rendered in writing down the sacred books, appears distinct from all that which the Spirit of God wrought in their lives in matters of faith and knowledge.

But with this finally *the idea of inspiration itself is lost*. For inspiration, *Theopneustic*, is a *Begeisterung*, hence something spiritual, internal, something which comes upon the free *Innerlichkeit* of a man's life. But when that condition in which the holy writers are put by virtue of inspiration, is limited to the writing of that which was dictated, then the very essence of inspiration is taken away. For the stress dare not be laid on the hearing, on the internal susceptibility, on the spiritual apprehension of what has been spoken. In this way the subjectivity of

the writers would be already conceded far beyond what the old *Dogmatik* can allow. Much rather is it insisted expressly that the biblical writers belong to a class of writers to whose pens even the very words were dictated, and who contribute nothing except the external service of writing and of making the letters. With this, the thought that Holy Scripture is inspired, seems to be brought fully and completely to the expression and to be perfected. But in reality thereby is directly denied that which is intended to be brought out, for the qualification for the mechanical service of writing down something dictated, cannot any longer be called inspiration.

With all energy did the old *Dogmatik* establish the one great truth that Holy Scripture is the work of God. In this respect it stands unexcelled. Anything grander, more logical in reference to the presentation of this truth cannot be found. Even to the very last ramifications is the fundamental thought carried out. But since the old dogmaticians carried out this one truth in a one-sided and abstract manner, severed from the concrete unity in which it is joined with its converse, and placed it in the forefront, it became alienated from its own essence, and is in contradiction with itself. When the idea set forth reaches its final culmination, it has only fully completed its internal contradiction, through which it becomes its own negation.

The following age brought the historical consummation of this contradiction, and with it the dissolution of the old dogmatic doctrine. It was a misfortune that this dissolution was effected by *Rationalism*, for thereby an internal schism was introduced prematurely into the entire succeeding development. A more normal course would have been, for the dogmatic doctrine through internal transformation to have passed beyond the inadequate form in which it had fixed itself, and to have abandoned it, and to have given to itself a truer and more adequate form of its content. But if we except the line of development through the mediation of Pietism in the Bengel school, the course is much more of the nature of a break, of a violent explosion of the traditional doctrine to which the thinking human mind could no longer accommodate itself. But it was done in such a way that with the traditional forms, was at the same time

rejected the essential content of faith, which was comprised in these forms. Now, in so far as Rationalism turned itself against false forms, was it relatively in the right. In this sense has Rationalism even fought for the truth. But in so far as it has not preserved the fundamental principles of a healthy counter-development, it has wrought as an element of revolutionary destruction. It has made good the long unrecognized human-natural side of the Bible, but this it did in such a way as to remove its divine character.

In our century a revived churchly theology has arisen, and has passed through a rich course of development. But immediately after it came a revived Rationalism which works with far more comprehensive and efficient means than did its predecessor, and which seems to commend itself as a system of truth and of adjustment all the more readily, as it has learned somewhat from history, and avoids many weaknesses of the older Rationalism, and by many positive elements, derived from Schleiermacher's *Glaubenslehre*, has rejuvenated and enriched itself; and by leaning on the realistic and empirical tendency of the age, seems at the same time to guard the ideal and religious need of the heart, and to have for itself the human and historical spirit of the present.

In modern Rationalism it is evidently the *human-spiritual* side of Holy Scripture, on which the stress is laid. If the old Lutheran doctrine developed the divine character of Holy Scripture in a false exclusiveness, and thereby ignored the God-willed freedom and dignity of the human mind in such a way that Spener remarked that thereby biblical authors became parrots which utter sounds they do not understand, so now conversely the Bible is considered as the product of free human labor. The Bible may be praised in words never so sublime as an incomparable work, still it remains a human book. As such it shares the infirmity of everything human, and is marred by the defects and errors which cling to all human work. The inspiration and inerrancy of the Bible are things of the past. It is not meant by this that the position of Christian faith should be given up. This is clung to all the more earnestly, but it is to

be conserved in another way. We no longer need the Bible in the sense of a book inspired by the Spirit of God. Do we need a doctrine of inspiration? Is there need of an inspired Scripture? This question has been answered in the negative.

When on the contrary *Ritschl* has placed the distinguishing characteristic of the New Testament writings and the criterion of their inspiration in the authentic Old Testament conditionality of the sphere of Christian ideas, in the authentic comprehension of the religion of the Old Testament, through which the "*Gedankenkreis Christi*" and the Christian knowledge of the Apostles is mediated, then, first, is inspiration arbitrarily limited to this one criterion; secondly, in this definition the abiding significance of the Old Testament for the Christian Church and theology is lost sight of; thirdly, it will first have to be settled by theological research what parts of the New Testament bear in themselves the specified criterion of inspiration, and consequently should have authority as normative. But when it has once been settled by theological science, how much of the contents of the New Testament is to be considered as norm, and how much not; where is the norm, the guaranty of safety for the procedure which theology adopts in this business of sifting and separating? In this way we move in a circle: The norm which is to be valid for theology, is itself first to be acquired by the critical work of theology. But fourthly, when the specified characteristic of the New Testament writings, namely, that in these is laid down an authentic understanding of the Old Testament which came to Jesus and his apostles—when this criterion of the specific difference of the New Testament over all other writings of Christian antiquity, is determined, then in order to be able to hold fast this characteristic of the New Testament writings, there is no need of assuming the inspiration of the same; and hence *Ritschl* himself has added, with logical consistency, that we do not need a theory of inspiration for these writings.

When a scholar of *Ritschl* declares the books of the New Testament to be inspired because their authors lived in the true knowledge of Jesus Christ, but has said of this inspiration that we all ought to have it, since without that knowledge and the

illumination which follows from it through the Holy Spirit, a person cannot be a Christian; then thereby no characteristic superiority of the New Testament writings has been declared, and the thought of inspiration itself is deprived of its specific content. But appeal to the historical position of the New Testament writings in the Christian Church, in so far as the Church recognizes Holy Scripture as the record of revelation, from which proceeds evermore her continuous life—not even in this way is the normative authority of the New Testament established. For not to the New Testament writings as such, but to the divine revelation, whose record they are, is normative authority ascribed in this way. But whatever of the content of the New Testament is to have authority as divine revelation, would have to be ascertained by a critical separation-process which is to be performed by theology. In this way we would be carried back into the circle already mentioned. But in this way as regards the laity, all recourse to the use of the New Testament would be weakened, to say nothing of the Old Testament.

It is vain to wish still to hold fast to a normative authority of the Bible on this standpoint. Hence it would be more logical to decline on this ground to ascribe a normative authority to Holy Scripture at all. The Bible has been given up without hesitation to the criticism which has been employed upon it, but the object has been to retain for the Christian truth a better guaranty than that contained in the Bible.

But now at the same time the Christian position itself is weakened in such a way, and has become so attenuated and self-contradictory, that it appears doubtful whether it is any longer tenable, or must not fall a sacrifice to the critical work of the modern spirit, just as it is assumed, that the Bible has already yielded to it.

What does this course of the development of the doctrine of the Bible show us? It shows us that neither of the two factors on which the existence of the Bible rests, exclusively and separated from the other, has its truth, that we make a mistake equally, when exclusively we make the human, as when exclusively we make the divine character of the Bible authoritative.

By means of the history of the doctrine of Scripture, is its task presented to the present in reference to this doctrine. It is the task of finding the union of both factors. The divine character of Holy Scripture stands fast to us by virtue of a certainty which cannot be called into question by any criticism. But when we hold fast the divine character of Holy Scripture we will not on that account return to the old Lutheran doctrine of Scripture, but in opposition to it we will give full and complete recognition to the human character of the Bible.

Of course we know what it means when many worthy theologians take refuge from the chaos of destruction which stares them in the face, in the *Dogmatik* of the seventeenth century, in order there, as in a strong castle, to be safe against all the neological movements of our time. For even what is called churchly theology seems to them to be ensnared in a destructive neology. But the security which they fancied they would have in this imaginary castle of faith, is a delusion. We have seen how it is in regard to the imaginary strength of this building. Its time is past, and that forever. It is an error to suppose that the doctrine of the *Dogmatik* of the seventeenth century in regard to Holy Scripture, is identical with that of the early Church, and with that of the Reformation. What many seem to regard as the always identical doctrine is only a form of the seventeenth century, a scholastic over-straining (*Ueberspannung*) of the Reformation view, which in its own internal untruthfulness must meet its own destruction. It falls before the judgment of History. When in our century a revived churchly theology arose again, it did not require that the newly-risen faith-life should recognize in that old dogmatic doctrine, the expression of its own testimony. It did not undertake to put the churchly present under such a servile yoke; but from the faith-life of the present it sought to found anew the conviction of the divine dignity of Holy Scripture. There is not a solitary known theologian of the present or of the recent past who represents that old dogmatic doctrine. If perhaps in the late years efforts have been made to rehabilitate that antiquated doctrine, these have only served to demonstrate the impossibility of the task which they had undertaken.

It is not to be remotely thought that the theology of the present could be brought back to the *Dogmatik* of the seventeenth century. But occasion may be given to point to the danger which is involved in efforts directed to that end.

Complaint has often been made that the revived churchly theology has been able in so small a degree to gain influence over the general intellectual and literary life of the present, such as the theology of Schleiermacher still exercises. But if it should occur that our Protestant theology should go back to the *Dogmatik* of the seventeenth century,—we speak of that which is not conceivable—but suppose that it should occur, then the bridge would be broken which unites us with the living culture of the present, and every possibility of a reconciliation would be cut off. The injury which would come out of it to the Lutheran Church in its effect on our popular life, could be estimated scarcely high enough. All the splendid gain which has come to theology from the living coöperation with other sciences, would thereby be lost, and theology and the Church would see themselves set off in complete isolation.

Such consideration should be decisive for us. The consequence to which we refer illustrates only the mistake which lies *per se* in such efforts. It is not to be supposed that God and his holy word are to be thereby served. Will ye use respect of persons before God, and be partisan for God? So Job asked his friends in regard to the manner in which they came forward as God's attorneys. This is a powerful speech, admired by the philosopher Kant, and confessed by Delitzsch to have made a deep impression on him at all times. For us theologians this speech is always worthy of consideration. We should not appear for the honor of God and his word with arguments which do not have in themselves the truth.

We are not opposed to the old dogmatic doctrine of Holy Scripture in all and in every sense, and as though its error stood exactly on a level with the opposite extreme. The old dogmatic doctrine has preserved the primary factor, and the one-sidedness in which it failed, is indeed bad enough, but not so bad as the opposite error, which consists in losing sight of the divine character of the Bible while considering the human fea-

tures. In this way the distinguishing excellence of the Bible is removed, which in the other case was exalted only in a one-sided and overstrained way. The old dogmatic doctrine represents the great truth that the Bible is the work of the Spirit of God, and is inspired by him. In this it has full right. In this it teaches nothing different from what the doctrine of the Church has always been. Our contention is directed only against the way in which it *is carried out*. From its scholastic form we must separate and hold fast this central truth. But with it we must connect another truth. Leibnitz once remarked of philosophical systems, that they all are right with regard to that which they affirm, but wrong with reference to that which they deny. Perhaps this observation contains a certain truth also in reference to theological systems. The old dogmatic doctrine is right in reference to its fundamental thought, although it has comprehended it wrongly, and has carried it out perversely. Its mistake consists in that which it excludes. This we must add. It is the human factor which it has not allowed to have its place.

Scarcely will we be able to deny that this exclusiveness stands in connection with a one-sidedness which is also connected with theology in another way. There was in it too much defining from above downwards, a onesided emphasizing of the divine factor. This is seen in the doctrine of the person of Christ, also in the doctrine of the way of salvation, in the conception of the relation of divine causality and human freedom. In so far as the old Lutheran doctrine of the Bible is a culmination-point of a onesided development which has beneath it a broad foundation. It is the task of the present as over against such onesidedness in the expression of Christian truth to complete, to harmonize, to extend. Christian truth should show a more human face. The rationalistic-humanistic development of modern times has brought a revolution in the whole method of thinking and of looking at things, which, despite the anti-Christian element, which attaches to it, nevertheless has its rights and its truth. The churchly theology has in consequence learned to comprehend the relation of the divine and human in a way that is truer, and that corresponds better to the nature of the subjects. Advantage from this development will also inure to the

doctrine of Holy Scripture. We have learned to set a higher value on the human-historical side of the Bible. There is no Bible student of to-day who could ignore this side of Holy Scripture, as was done formerly.

Call to mind a few features in which the *human, historically conditioned characteristics of the Bible* are exhibited. We do not speak of the fact that the content of revelation appears historically conditioned from step to step. We think only of those characteristics in which the free human labor of the authors appears. The beginning of the Gospel of St. Luke shows that the sacred writers have employed their own free research in so far as they could not give the narrative from eye-and-ear witnesses. The historical books of the Bible partake in general more of the epic character of the historical books of antiquity. As often the historians of antiquity give the speeches of great men in free reproduction, so is it also done in Holy Scripture. And as in ancient histories, so also in the Bible, persons are introduced who speak in the language and style of the narrator. The Evangelist John allows John the Baptist and Jesus thus to speak, and both speak just as the Evangelist himself writes in his Gospel and in his First Epistle. Again: the first three Evangelists write in one way, Paul in another, Peter and James in another. The New Testament authors write the Greek of their time; and their writings are mostly occasional writings, and bear the impress of the particular historical occasions from which they arose. They speak out of their times to their times. Likewise the Old Testament authors exhibit a rich gradation of style from the compact granite style of Moses to the softer and looser style of later times. And in the lyrical parts, in the Psalms and Lamentations, the authors express the feelings of their own souls, the personal experiences of their own lives. Here the theory of accommodation is a useless make-shift. Already Spener declared that a person makes himself only a laughing-stock for those who deny the divine character of the biblical style, when he derives the manifoldness of this style from the Holy Spirit alone, and not also from the personality of the writers.

Holy Scripture bears the impress of human mental activity. But whilst we recognize this we will not cease to maintain that

the Bible was produced by the Spirit of God. And now the *doctrine of inspiration* will define itself. It cannot be the task of a pastoral conference to set up a formal theory of inspiration. But we will stand fast by this, viz., that the divine influence experienced by the sacred authors wrought in harmony with their own free human activity. Hence we will not regard any theory of inspiration as adapted to its own mission, whereby the divine or the human factor through which Holy Scripture was produced, or the harmony of both, is left out of view.

The relation of the two factors we must regard as that of a *living penetration*, and that of such a nature, that the divine influence actualized itself in the human performance; but the human performance rests on divine influence. And this will hold good not merely of the subject-matter, the content, but also of the form. The form and content cannot be mechanically sundered, but the two, content and form, matter and word, will be at the same time divine and human. The sacred authors are fitted by the Holy Spirit to express that which they say, exactly in these particular words which appear in their writings; but these words are not those dictated to them, but their own product. An analogy is furnished by the experience, that precisely in the moments of highest intellectual exertion, the right word sought by a person, when it comes, is as much given, as found by his own mental effort. A theologian with whom we know ourselves to be in general agreement on this question, has recently said that not a verbal inspiration, but "only a *personal inspiration*" is to be assumed. And it is certain that the inspiration of the sacred writers is not to be conceived of as separated from their personal spiritual life. Hence it is to be regarded as personal inspiration, but not merely in the sense of an habitual condition, but as something which was given them for the purpose of composing these particular biblical writings; but in such a way that these writings, in form and content, both go back to inspiration, and are the free product of the personal spiritual life of the sacred authors. If such be the relation, then verbal inspiration in the accepted sense no longer stands in an exclusive antithesis either to personal inspiration or to the inspiration of the subject-matter. The words of the sacred wri-

ters are God-produced words, though not in the sense of the old dogmatic Verbal-Inspiration-Theory.

And if, for example, the discourses of Jesus are preserved to us in this free reproduction, then we must recognize exactly in this free reproduction the operation of the divine Spirit. Hence as they are thus preserved to us, they will serve the purpose which they, as an element of the Holy Scripture are intended to serve with reference to us. And since most of the New Testament writings are connected with particular circumstances, there will exist under the given circumstances something typical, by which these writings are fitted, under similar circumstances and needs, to be a norm of the Church for all time.

Exactly upon this unity of the two factors will rest the peculiar qualities of the Scripture, its inimitableness and the fresh living power by which it is ever operating anew on our spirits. When we are long engaged on writings of even the highest intellectuality and most important content, we reach a limit made by the author's individuality. We come to a point where the special quality of the author, as his manner, becomes perceptible, and always has only one flavor, and makes us long for something else. We never experience anything of this kind in the Bible. It never awakens in us a feeling of sameness in style and content,—never a feeling of the superfluous. The reason for this is that here the individual is the bearer of the universal, and of an inexhaustible fulness which springs from the infinite life of the divine Spirit. We have the experience that here something operates upon us which in ever like originality pours forth from the infinite creating power of the Godhead, and yet which ever at the same time meets us in individual limitation. But at the same time we always feel that the Scripture is not merely an object of mystical contemplation, but a power of God unto salvation. It is the heart of eternal redeeming love which meets us in Scripture.

But if now it should appear that in the Bible there is also many an inaccuracy, or even mistake or error, that will not confound us. Indeed in every individual case we will protect ourselves by admitting at once that here is an error. But we will

not assert that the Bible is set aside because of the possibility of mistake and error. We will not say that, when once the possibility of an error in Holy Scripture has arisen, that it thereby ceases to be God's word. We are sure that Holy Scripture is the determining norm of the Christian Church. But such it is in reference to the truth of salvation. According to this also is it to be measured, as to how far the inspiration of the Bible extends. The Bible contains much which belongs to a province which has nothing to do with the purpose of salvation. If in this province in individual cases there is error, this does not stand in contradiction with the conviction that the Bible is the inspired word of God and is the error-free norm of the Church. It is normative in reference to the knowledge of salvation, but not in reference to things for which we do not need a divine norm. Hence inspiration extends to that which is the matter of the truth of salvation, to the rest only in so far as it stands in essential relation to the truth of salvation, not to things which belong to common knowledge and are indifferent as regards spiritual truth.

If this be granted, then the Bible is not to us a human book full of mistakes and errors; but the inerrancy which is ascribed to it we have confined within those limits in which it really exists, and in which alone it has a salvation-interest for us. The Bible remains to us the inspired record of divine revelation, although in the inspiration of the same the natural knowledge of the sacred writers did not cease, and of this latter many a thing comes to the expression which is exposed to the possibility of error.

Certainly will we have to regard this characteristic as the servant-form of Holy Scripture. Yea, it bears the heavenly treasure in earthen vessels. But hereby it is by no means said that we should cease to praise the glory of Holy Scripture. Even of the servant-form of Jesus it is said: We have seen his glory. Even through the fulness of the servant-form shines the glory of the divine word.

Holy Scripture remains the inspired word of God. In regard to this conviction we will not be misled by the literary and his-

torical criticism to which the Bible is subjected, namely, in reference to the Old Testament.

The criticism of the Old Testament is in an unsettled condition. We will guard ourselves against accepting too hastily as historical results, the statements made by it. But we will also keep our eyes open for everything which marks a real advance. Every real advance in the knowledge of the truth will be welcome to us, and we will not hold ourselves aloof because the old views are thereby destroyed. It is possible that the traditional view of the Old Testament in many respects needs correction. And not only so. How strange the life of the ruling peoples of antiquity looks to us, so soon as we examine it with reference to its religious principles! We study the individual functions of the old time spirit, but what is the substance, the fundamental essence, the subject, which comes to view in these functions? How difficult it is to find an answer to this question. How strange also the Old Testament looks to us in many respects, and that not merely in reference to individual events, regulations, manifestations of life, which seems strange to us, but especially in reference to the peculiar quality of the religious consciousness itself, which is the presupposition of this history and of these regulations, and which remains to us completely unintelligible when we apply to it our modern criterions. How many things there are in the religious institutions of the Old Testament covenant people which are closely connected with heathenism, while at the same time they serve exactly as a sharper limitation against heathenism, and as an expression of divine revelation. Not only in this way will we have to establish a pedagogical view-point, as thereby related to a purpose which lay outside of the thing itself, but especially in reference to the objective necessity of the thing itself, will we have to inquire, a necessity which could stand only on a distinct historical foundation. The more we occupy ourselves with the Old Testament, the more are we convinced how many hard enigmas conceal themselves in it. Whatever will contribute to the solution of these enigmas, either directly or indirectly, will not be undervalued by us. And if in reference to the time of the origin of many parts of the Old Testament, and the composition of the

separate books, yea, even in reference to the development of the Old Testament history, many a thing appears in a changed light, that is nothing to cause us to err. The Old Testament does not on that account cease to be what it hitherto has been, the God-produced memorial of the revelation of salvation connected with the Old Covenant.

Different would it be, should the Old Testament revelation of salvation be resolved and dissolved into *ordinary history*. For in that case the *New Testament* would have to suffer a like fate, since not less is it a miraculous history, a history not made according to the rules of ordinary events. And then must our Christian faith appear as a deception, for our estate as Christians points back to the wonderful revelation of salvation in Christ, the fact of which he is, and this again has in the Old Testament revelation of God its homogeneous preparatory history, of which it is the fulfilment. This antecedent history cannot be dissolved into a common course of history without thereby at the same time expressing a judgment on the New Testament history, and declaring the Christian faith itself a deception.

But of the truth of Christianity we are certain directly and without qualification. But it follows from this that the characteristic conception of the Old Testament history is without truth, is in contradiction to the essential content of the Christian faith itself. And here again is shown the importance of the view that Christianity is not certain first through the Bible, but in itself. By reason of this exactly have we also a true criterion for passing a judgment on certain excesses of biblical criticism.

It is a righteous Nemesis that the Old Testament conceals its content in the presence of a treatment to which for a time it has been subjected. There is in the Old Testament a certain something which cannot be reached by the hammer, the lever, the crow-bar, which have been used around the building. Remark Oettinger once, God has so ordered his word that the learned do not get behind it. And when people try to resolve the revelation of God contained in the Old Testament into common history, the peculiarity of its content remains untouched, and the method which is followed in the matter can have no au-

thority as a historical method, for which it gives itself out for by this method, in the place of really miraculous events are put the supposed events of ordinary history, of which absolutely nothing is known, because the sources are wanting. In opposition to all such clamorings stands the Old Testament in its holy quiet heights, like the God whom it declares, surrounded by darkness, enveloped in clouds, but out of which like lightning the whole majesty of the divine revelation breaks forth.

Only such an explanation of the Old Testament can attain to a real understanding of the same, as stands in harmony with the Christian faith, and as is directed by it. If Christianity be first certain, not through the Bible, but in itself, then to the Christian theologian for the work of criticism in which he engages, the certainty of his Christian faith already is secured. This he brings with him for his work. To be sure, biblical criticism and exegesis have to follow the general rules which avail for all criticism and exegesis. But not without presupposition does the Christian theologian go to this his work, but under the presupposition of the truth of the Christian faith and of the knowledge of the nature of Holy Scripture connected with it. Accordingly will he presuppose that the Old Testament will approve itself to be that which it is for the Christian faith. This presupposition does not darken, but sharpens the vision for the scientific investigation. The Christian theologian recognizes in that which forms the object of his Christian faith, that is, Christ, the content of the Old Testament and of the New. On this rests the spiritual understanding of the Old Testament. It was a sad defect when in earlier times the spiritual understanding of the Old Testament remained without a corresponding historical apprehension. Nevertheless the Old Testament still retained its central content and its significance for the Christian Church. But a historical understanding without a spiritual, will fail of the content of the Old Testament. In such a case by the labors of linguists and religious philosophers, much valuable material may be supplied; but this is the preparatory work for a renewed and richer *theological* understanding of the Old Testament.

If, on the contrary, the solution of the enigma of the Old Tes-

tament be found in a great humbug, which the sharp eye of modern criticism is said to have finally discovered, yet still that is not explained which ought to be explained. Much rather does such a conception stand in contradiction to the dignity of the Old Testament, and to the witness given it by Jesus and his Apostles, than does the profane, overbearing, scornful tone which treats the Old Testament as spoiled and worthless booty. If the Old Testament be thus treated, then it will not be long before the New Testament and Christianity are similarly treated. Christianity is desired, but it must be a Christianity purified, original, restored from its sources. But if such be sought and desired, then must it be shown that the sources are directly opposed to such a Christianity as is desired, and that the original Christianity is such as does not correspond to the claims which are set up for it, and hence remains necessarily a stone of stumbling. Then the watchword will have to be: Not back to Christianity in its pure original form, but forward beyond Christianity! This is the demand which lately was made by the philosopher Volkelt. The consequence would be a religion of the future which has not even any longer the name in common with Christianity. It is a down-hill road on which biblical criticism in part travels, and in this lies the warning to take heed as to what that is which forms the necessary presupposition for a not merely literary and externally historical, but for a theological understanding of the Bible.

We have reached the conclusion. Let us stand fast on the old foundation of our Christian faith! The Bible remains to us what it has ever been, the God-produced norm of the declaration of salvation. However, we have not merely to reproduce what our fathers, and especially what the dogmaticians of the seventeenth century, have taught about the Bible. There is in relation to *its* teaching, certainly something new which we must add. That is the human-historical conception of the Bible which forms an inalienable contribution to the history of the New Theology. The true churchly *conservatism* is at one with liberalism, and the truth of churchly liberalism is conservatism. For only that continues to live which is developed in a living way, and a living development is only such as abides on the old foundation. It is in harmony with this demand when we seek

to understand Holy Scripture in its divine-human unity, in the unity of its antithetical factors. By virtue of this unity it is to us at the same time both divinely high and humanly near, and has in its favor the old proverb: πάντα θεῶν καὶ ἀνθρώπων πάντα.

THESES.

I.

The *relation which exists between Christianity and Holy Scripture* is sixfold. First, that the certainty of Christianity does not rest primarily on Scripture, but in itself. Secondly, but the certainty that Holy Scripture is the normative word of God, is rooted in the certainty of the Christian faith. Thirdly, Holy Scripture is the original record of the miraculous original history of Christianity. Fourthly, the certainty of the Christian faith remains in itself the pre-supposition for the understanding of Scripture. Fifthly, an explanation of Scripture which resolves the history of the divine revelation presented in Scripture, of which Christianity is the result, into ordinary history, even though it were true, must be the denial of Christianity; in return for which, sixthly, Christianity, the truth of which is absolutely certain in itself, is the denial of such an explanation of Scripture.

II.

Since Holy Scripture is the normative original record of the revelation of salvation, the fact of its *inspiration* is proved, that is the fact of a special influence of the divine Spirit through which Holy Scripture was fitted to serve as a norm of God's Church.

III.

The more exact defining of the act of inspiration is not a question of faith, but a question of theological science. But since Holy Scripture on the one hand is the work of the divine Spirit, while on the other hand its real character shows that it is the product of free human labor, it follows that the process of inspiration is to be thought of as *the union of divine influence with free human activity*. Accordingly, no theory of inspiration will fulfill its mission, by which either the divine or the human factor of the origin of Holy Scripture, or the union of both, is overlooked.

ARTICLE III.

CIVIC CHRISTIANITY.

By REV. EDWIN HEYL DELK, Hagerstown, Md.

If we but pause and look deeply enough, I think that every thoughtful man will realize that the love of a nation—the yearning for its perpetuity, its progress in civilization, and social betterment—is inextricably related to its morals and faiths. The need of bread and the need of God are the dynamics of history. From earliest time the State and the Church have been interdependent. The true patriot and the true priest are brothers—they are but two sides of the perfect man. There is a shallow, false patriotism which delights in mere military power and municipal areas. There is a false priesthood that divorces man from God, the sanctuary from the senate and ceremony from citizenship. But the patriot-priest—the lover of God and man rears with equal zeal the cathedral and the Capitol. It is well said that “righteousness exalteth a nation but sin is a reproach to any people.” A nation’s religion is the chief fact with regard to it. By religion I do not mean the mere profession of some historic creed, or the practice of some ritual, but the things that a man really does believe and trust, and *acts* upon. Even the skeptical apostle of physical determinism, Henri Taine, after he has described the institutions and habits of England, drives his scalpel into the heart of her life and says, “All this is but the bark; the thing it is important to know about is always morality, the turn of the mind, the dominant inclination of men. How do they live, what do they love? These are the real questions.” I am to write of Civic Christianity which is but a paraphrase of home missions. It is not a new thought to which I invite your attention. It is as old as civilization but as profound as it is perpetual. The phrase Church and State, upon the lips of an American, smacks of European absolutism or obsolete medieval encyclicals; but translated into the words Christ and Country, the heart of our problem is revealed.

I am fully aware that there is a growing coterie of able gentlemen in our own and other lands who admit our main proposition but dispute the need of the heavenward side of our ethical instruction. "Can there not be," say they, "a national morality without reference to religious convictions?" Mr. Harrison and his pupils at Newton Hall may find in Comptian positivism and the plaster-paris busts around the walls of a hall dedicated to humanity, many noble suggestions to self-reverence and self-sacrifice. Yes, they may be moved even to homage when the images of the illustrious dead recall their achievements. But without the Christ figure there, a Socrates, a Humboldt, a Cuvier, a Rosseau will not save from the misery and degradation of Houndsditch. No, nor from the paralyzing egotism and luxury of Mayfair. The ethical culturists of our own land are building their Sunday-schools and ideal homes, but a morality that finds its impulse from below upward is like attempting to steam along its iron path a mammoth Baldwin locomotive with an oil lamp, instead of with the glowing pit of coals. I can not refrain from repeating the strong words of Lowell in reply to some Agnostics whom he met at a dinner party. The report says that after listening with some indignation to the sneers of the scorers, Mr. Lowell arose and spoke as follows: "The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islands, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, manhood respected, womanhood honored and human life held



in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone, and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical litterati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom.” Thus spoke our ideal American citizen. Would you look upon a nation almost robbed of the faith which is born of Theistic belief. Look, then, at contemporary France! Gambetta, unable to distinguish between Christianity and Ultramontanism, between a Monarchical Catholicism and Christly Liberty, cried far and near—“Down with clericalism, down with clericalism.” Christianity unfortunately had no representatives save the Church and the Church unfortunately had forsaken the simplicity of Christ. Here and there were noble exceptions. When “Clericalism” went down, France went down with it. Yea, France had already lost her religion and the Prussian victories of Sedan and Metz, the commune and the bloody train of anarchism were the fruits of her infidelity. “No God, no state, no marriage tie”—was then a watchword. I read a few weeks ago the masterpiece of Zola, his book of sorrow, entitled—*The Downfall*. In it, his vivid realism dips its brush in human blood and grimy powder and paints upon his broad canvas the horrors of '71. The utter incapacity of the French commanders and the starved, staggering troops move before us in all their amazing blunders. Their overthrow, their blasted hopes, the German precision of arms, the stench and smoke of the defeated herd is in our nostrils but he fails to tell the deep underlying secret of the German nerve and victory. The God of France was her past glory. The God of Germany was a present Lord of Hosts and Fatherland. Zola forgets to tell that all that long, Sunday afternoon and evening, before the battle of Sedan, the German regiments gathered around their bands and sung the hymns of the Church

and Fatherland. It is said that the stricken Napoleon, on that fateful reconnoissance made on the evening of Sunday pointed to a group of Bavarians and asked: "What are they singing?" "A household song, sire"—replied an aid. He then rode on to another point and from a distant camp fire another chorus came rolling towards him. "What are *they* singing," asked the nervous Emperor. "A battle-hymn your honor." The sick man rode on and stopped again in the gloom to look down upon a field of Saxons. "They too are singing," he said, "what is it?" "Ein Feste Burg Ist Unser Gott—the Reformer's battle-hymn," replied a member of his staff. "My God, we are beaten," said the stricken man, as he rode back to Sedan awaiting the horrors of the dawn. Thank God a new light is breaking over France. Her noblest sons have learned that there can be no true national glory, no brotherhood without Fatherhood.

To-day, the profoundest philosophy and the richest literature unite with Christianity in her theistic teachings. What science calls force, and philosophy the absolute, Christianity looking still deeper calls Father. "Remember" says Le Conte in his *Evolution and Christianity*, "that the forces of nature are naught else than different forms of the one omnipresent divine energy." The "Synthetic Philosophy's" best representative in our own land writes in *The Idea of God*: "The everlasting source of phenomena is none other than the infinite Power that makes for righteousness." Tennyson sings of

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

"In him we live and move and have our being," sings Paul, and Browning answers back after centuries of trial—

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in his hand
Who saith "A whole I planned,
Youth shows but half; trust God; see all nor be afraid.

Martineau has most truly said—"Were not our humanity itself an Emanuel, there could be no Christ to bear the name." It is "God in us" that gives "the hope of glory."

It is because the individual man is preëminently a social man—a political being that the *nation* as well as the individual is the object of redemption. I can not follow Mulford in his hard pressed analogy of the human organism and the state but the nation is more than a mere aggregation of individuals. We aver that the nation has individuality. The national life must be founded on and controlled by religion; that religion must be its guide, religion must be its guardian; that without religion it will and must dissolve into its original elements and end in anarchy; that it has its own distinct intellect, sensibilities and will and that each must be pervaded by a deep and true religious spirit; that it must see religious truth, feel religious emotion and set itself, by strong resolve, to fulfill its high religious destiny. This is not equivalent to saying that it must have a theology or a creed incorporated into its constitution. But it must think religiously, that it may act religiously. It must have a conscience; it must recognize a “higher law;” it must acknowledge that there is a higher standard than political expediency—namely, national duty; and a higher wisdom than political shrewdness—namely, a national perception of eternal truth. It must do justly and love mercy; and doing justly and loving mercy is the greater part of religion. The great questions which confront our nation to-day—the temperance problem, the labor problem, prison reform, the Indian question, the public school question, the negro problem—are all profoundly religious questions, questions involving religious principles. The nation is a person having a great and divine work to do in the world. Mulford closes his splendid work on speculative politics with these words—“The *goal* of history is in the fulfillment of the highest political ideal. It is the Holy City, it is the New Jerusalem, the end of the toil and conflict of humanity. There is the manifestation of God as the centre of the moral universe. Of that vision it is written in the book which of all others has the voice of anthems and the swell of liturgies,—and amid the confusions of sects and opposing ecclesiasticisms the words are as those of peace.—“I saw no temple there.” There is the unity of the universe which has been revealed in the eternal sacrifice,—the glory of God doth lighten it, and the Lamb is

the light thereof. It is toward *it* that the nations move in the fulfillment of the life of humanity. It is written of the holy city, "they shall bear the glory and honor of the nations into it." Thus science declaring through Spencer that man "is ever in the presence of an Infinite and Eternal Energy, from which all things proceed;" philosophy through President Schurman of Cornell—"In the coming ages of perfected Christianity, religion will be defined as a man's permanent attitude and frame of mind towards the Almighty Father;" statesmanship in Germany preparing new Cathedrals for Berlin, all unite in confirming the project that we here represent—the establishment of domestic Christian missions.

All honor to the princely patrons who have established our Johns Hopkins and Leland Stanford universities; all honor to the name of a Cooper and a Drexel; all honor to the builders of our museums and refuges for halting, suffering mankind; all honor to the projectors of a People's Palace and University Settlements. These are grand and Christlike deeds but still nobler, grander is the work of him who rears a spiritual home for blinded, staggering, yearning souls. How beautiful and true are the words of Storrs: "One must build to the praise of a being above, to build the noblest memorial of himself. The thought of the something unsearchable and immense, toward which all human life is tending—the thoughts of domains of mysterious height, and unhorizoned expanse, with which the expectant soul in man has already relations—*this* must exalt and sanctify the spirit, that it may pile the stubborn rock into sublime and lovely proportions. And with it must come a sense of intervention from such high realms, to lift the environed human spirit toward that which transcends it, and to open the paths to immortal possession. Then, Brunelleschi may set his dome on unfaltering piers. Then Angelo may verily 'hang the Pantheon in the air.'" Then the unknown builder, whose personality disappears in his work, may stand almost an inspired mediator between the upward-looking thought and the spheres over-head. Each line then leaps with a swift aspiration, as the vast structure rises, in nave and transept, into pointed arch and vanishing spire. The groined roof grows dusky with majestic

glooms; while beneath, the windows flame, as with apocalyptic light of jewels. Angelic presences sculptured upon the portal, invite the wayfarer, and wave before him their wings of promise. Within is a worship which incense only clouds, which spoken sermons only mar. The building itself becomes a worship, a *Gloria in Excelsis*, articulate in stone; the noblest tribute offered on earth, by any art, to him from whom its impulse came, and with the ineffable majesty of whose Spirit all skies are filled."

But after all, the sanctuary is but objectified *thought* as well as aspiration. There must be preacher as well as pillar, a message as well as a ministry. If I read aright the signs of the time, there are three fundamental thoughts that the American pulpit must declare and exemplify. The ulterior *end* of the Church is not the perpetuation of certain unalterable confessions, or the elaboration of rites, either æsthetic or grotesque, nor for the mere glory of its denominational prestige, but the realization of the "kingdom of God"—a Christian federation of the world. The creed may be a means to the inspiring of right action, for what we think that we are; the elaborate or simple rite may temper the spirit to exquisite repose; denominationalism, which has its genesis in some historic reform, and is perpetuated by a certain necessary cast of mind and taste—such denominationalism may create and enrich the *esprit de corps* and intensify institutional zeal; but, after all, let us not lose sight of the fact that it is men—citizens of a common country, and children of a common Father in heaven, who are the objects of our deepest concern. Compassion for the multitude, joined with constant reference to his Father's will, were the dominant forces of Christ's ministry. Modern scholarship is taking us back to the Christ of history. The Christ of dogma needs the balance of a fresh study of his life and words. "And I, if I be lifted up, will draw all men unto me," are his prophetic words. Millions of saved souls confirm his promise.

The student of comparative religion can not fail to have noted that Christianity, however pure and virile in its initial impress upon a nation, gradually takes on the distinctive spirit and form of the nation's political ideas. The racial temper gives a characteristic note to the church's polity and activities. You

can not divorce a church from its environment, nor from the world-epoch in which it exists, and have a full and rational explanation of its type. Christianity has expressed itself in every phase of national character—monarchical, aristocratic, republican and democratic. There is the Greek Church. There is the Roman Church. There is the Church of England. There is a Swiss Church—the Presbyterian republic. There is the American Church. These churches are national churches not so much by reason of their arbitrary establishment by kings or convocations, but because they are the spontaneous reflection of the spirit and method of the dominant form of national government. The stagnant absolutism of Russian and Oriental national organization is reflected in the self-satisfied, vindictive orthodoxy of the Greek Church. The Roman Church both in her form and spirit is but the adaptation of the Cæsarian apotheosis and senatorial gradations of a pagan Julius and Augustus. No doubt the chaotic social state, consequent upon the decline and fall of Rome, necessitated a strong and infallible hand to hold in check the robber barons and jangling bishoprics and organize them for a common defense against the barbarians of the north and east, but the traditions of the world's mistress with her Pontifex Maximus and military orders inevitably appeared in the organization of the Roman hierarchy. American Catholicism is not Ultramontanism because Jefferson wrote a Declaration of Independence. The constitutional monarchianism of England is fairly duplicated in her aristocratic church orders. Parliament and Convocation are but reverse sides of an English principle. As monarchy is slowly decaying in England, although the form may linger a long time, so the Canterbury archbishopric, though it may linger as the expression of a splendid form of church government, is marvelously sensitive to the great body of Christian laymen whose voices are being heard more and more in her councils. If I am correct in this interpretation of church polity and spirit surely it requires no prophet to foretell the most notable characteristic of the *Church in America*. Our Episcopal friends can not assume for themselves this title even should all Congregational and Presbyterian forms of church organization make approaches to graded offices in

church management. The Church in America will exist here as it has always existed in its various national types but it is certain that the democratic principle of universal freedom and universal franchise will prove a common bond of union, an atmosphere of clear, exhilarating, penetrating energy in which all men live and move and have their being. The American Church will represent better than any other national church the genius of Christianity. Our civilization is as real an outcome of the direct divine providence as was the civilization of Moses or the religious institutions growing out of the ministry of Jesus. God is still in history. The Church is still in history. The Age and the Church should both be the reflection of his law and love.

What, then, are the essential truths of that gospel which Christ gave to his disciples—what phases of it need especial emphasis in our domestic mission work of to-day? First, *I am convinced that there must be a clear and bold declaration of the majesty and eternity of law.*

Our age is drunk with liberty. The word law, to the average man, falls upon his ear like the sullen roar of the angered ocean. Men are intoxicated by personal freedom and the scientific conquests of nature's forces. Thousands of foreign peasantry and native manual laborers are reveling in a political and social eminence undreamed of by their fathers. Each *Popular Science Monthly* tells us of some new cosmic force harnessed and driven at the behest of man. The world's energy is at our feet, a willing slave of the master minds of chemistry and mechanics. Natural powers once the objects of superstitious fear, instead of being propitiated, are whipped into line and carry the world's burdens, hew its timber, propel its ocean liners, lift its burdens to the clouds, light its streets and cook its meals. Kings now tremble on their thrones. Aristocracies sit uneasily in their hereditary estates. Old laws of property rights and social privilege are crumbling. The new world of Columbus sits at the feast of liberty and beckons with her bejeweled finger to the discontented of the earth—all save economical John Chinaman are welcomed by our political bosses. And yet beneath and above all this delirium of freedom, science and juris-

prudence, ethics and sociology have been telling as never before the tale of the reign of law. Below all the surface mysteries of heat and electricity, river and bacteria there are the profounder regions in which all these organic and spontaneous actions are seen to be but the movements of a divine energy along prescribed lines of development. The realm of the capricious and unforeseen is growing less and less. The pestilence as well as the planet, the revolution of the earth and metal mania alike are subjects of law. Organic evolution and political revolution follow pretty clearly defined methods of progress. We are enswathed in an universe of irrevocable law. And this should bring us peace, not pain. All *order* in stellar space as well as in harvest field, in municipal life as well as in physics, is conditioned by law. "How long will your republic endure," asked Guizot of Lowell. "So long," Lowell replies, "as the ideas of the men who founded it continue dominant." All *progress* in nature, in art, in manufactures, in social amelioration, in individual morality, has its basis in law. All *education*, both of the race and of the individual, proceeds along certain definite lines. All *moral training* is dependent upon a law—a standard of righteousness which is as perennial as the law of gravitation. All *spiritual progress* is possible only as man enters into certain conditions prescribed by God. Those ten splendid moral laws of the Jewish nation were the fruit of a long, bitter training prescribed by Jehovah. They were not the arbitrary decree of a tribal deity but the very wisdom of God translated into a national code. Now it is these eternal laws of social duty that need thundering emphasis to-day. The age dreams that they are a part of the ancient witchcraft and barbarism that has been outgrown. Many and many a young man has rebelled against their mighty grip only to awake to the fact that he has been seared and polluted in his so-called self-determination. I know of no more impressive passage in modern literature than that written by Mrs. Ward in David Grieve. It is spoken after his partial awakening from the illegitimate but exciting *l'union libre* with the Parisian Elise. In reply to David's declaration—"A man has a right to the satisfaction of his own instincts." * *

"What is law but a convention for miserable people who don't know how to love?" * * Mr. Ancrum, the minister, replies, "David, that's the question of a fool. Were you and she the first man or woman in the world that ever loved? That's always the way; each man imagines the matter still for *his* deciding, and he can no more decide it than he can tamper with the fact that fire burns or water drowns. All these centuries the human animal has fought with the human soul. And step by step the soul has registered her victories. She has won them only by feeling for the law and finding it—uncovering, bringing into light, the firm rocks beneath her feet. And on these rocks she rears her land-marks—marriage, the family, the State, the Church. Neglect them, and you sink into the quagmire from which the soul of the race has been for generations struggling to save you. Dispute them! overthrow them—yes if you can! You have as much chance with them as you have with the other facts and laws amid which you live—physical, or chemical or biological."

When life is brought to the deeper spiritual test of Christ's judgment—when anger as well as murder, lust as well as licentiousness, greed as well as theft, pride as well as passion, then the biblical sentence—"For all have sinned and come short of the glory of God," becomes a stinging fact in personal experience. Let the words of the moral law be written in perpetual fire upon the skies, that men may see and shudder. The law—majestic, implacable, calm, eternal, beautiful, constant is our school master leading us to Christ. To-day, if our noble Luther looked upon the exaggerated individualism and anarchy that rears its head and hisses its—"No God, no State, no marriage tie," I do not think he would repeat his words—"I will have none of Moses and his law, for he is an enemy to my Lord and Saviour. If Moses will go to law with me, I will give him a dismissal and will say, 'Here stands Christ.' We when we feel God's anger against our sins, then must we eat, drink, sleep, and be cheerful so as to spite the devil." Luther's sudden release from the tyrannies of enslaving penances made this bold titan dimly appreciative of the real splendors of the Mosaic law.

The second task needing strenuous endeavor is *the arousement*

and satisfaction of holy aspirations. This age, as did the first, aspires not to God-likeness but to God-equality. It echoes the spirit of the Miltonic satan—"Better to reign in hell, than serve in heaven." Or if the aspiration rises above the enjoyment of mere animal appetites it beats with tired wing the high altitudes of worship. Where mere carnality has not smothered the faltering prayer, pessimism has so often injected its speculative poison into the heart of worship that naught save the cold corpse of faith lies dumb at the altar of devotion. The constant, crushing tones of Augustinian theology have so long called man's nature utterly, hopelessly, corrupt, it has preached the *total* depravity of man's soul with such relentless, pitiless reiteration that many have accepted its exaggerations as Christ's own estimate of the human soul. Many have accepted the fate hurled against their irresponsible and rotting corpse of a moral life destitute of all divine quality. "Why should a worm of the dust aspire to be an eagle"—says the accused, chained to paralyzing corruption by utter depravity. Too long has Augustine overshadowed Christ. The horror of our weakness and sin is vivid enough, but Jesus comes to tell a deeper, sublimer truth—a truth as old as creation—"In the image of God created he them." "In him we live and move and have our being." "I have come that ye might have *life* and that ye might have it in abundance." "Be ye perfect even as your Father in heaven is perfect." This message, sent from the high mansions of God to his orphaned children, is the sobering, entrancing gospel which is the complement of that law preaching which prepares us for this supernal note of inspiration and power. It is not by crushing out faults but by arousing aspiration and love that men are made like unto God. Many dogmaticians have made the term "means of grace" to cover too small a part of God's multiform doors of entrance. The streams of divine life come pouring through science, through art, through civic justice, through domestic love as well as through the technical sacrament and inspired word. Why quarrel about the Union Seminary Professor's declaration that through Reason, Church and Bible God finds man. It may grate against the conception of some of our Protestant dogmaticians, but the facts of life and Paul's

own words lend strong support to the defendant's position. Who will deny the words—"For the invisible thing of him from the creation of the world are *clearly seen* being understood by the thing which he has made even his eternal power and godhead." Has not Spencer found that energy and Cuvier his wisdom. Has not Psalmist and Poet found in the heavens and the hurrying cloud the handiwork of the Almighty One? And as for the Church shall we deny that, before there was a New Testament and ever since, thousands have been saved and nourished in Christian faith by Catholic tradition. Though Rome has overlaid with her pagan assumptions the simplicity of the Christ message nevertheless we owe to her the compilation and protection of our priceless Bible. But for us Protestants, for us Lutherans whose pride it is that Luther gave to the world an open, living Bible, for us, I say, the Holy Scriptures are preëminently the precious medium by which we once more see and hear the dear Christ who has redeemed us from our love of sin. It is our glory that the Reformers studied that word with open minds and bold hearts and lifted to view the great message of peace—"The just shall live by faith." The true genius of Lutheranism lies in this, that, her universal priesthood is but the ecclesiastical expression of the heart to heart communion between God and every man who calls him Father. No priestly hands control the blessings of the sacraments. The child goes directly to the Father's heart. No man cometh unto the *Father* but through Christ. He may come to a belief in *energy* through Balfour. He may come to a trust in the *absolute* through Hegel. He may come to a just and jealous God through Moses. But he only comes to all this, and God's *fatherhood* beside, through the life and death of Jesus. Bishop Potter at the consecration of our famous preacher, Philips Brooks, said: "He who has endowed you with many exceptional gifts has given you one, I think, which is best among them all. It is not learning, nor eloquence, nor generosity, nor insight, nor the tidal rush of impassioned feeling which will most effectually turn the dark places in men's hearts to light, but that enkindling and transforming temper which forever sees in humanity not that which is bad and hateful, but that which is lovable and improvable,

which can both discern and effectually speak to that nobler longing of the soul, which is the indestructible image of its Maker. It is this—this enduring belief in the redeemable qualities of the vilest manhood—which is the most potent spell in the ministry of Christ, and which, as it seems to me, you have never for an instant lost out of yours!"

The third distinctive effort in American mission work must be *the realization of Christian Cöoperation and Brotherhood*. The Church should be the centre of social redemption. She exists for the specific purpose of bringing in that "kingdom of God" for which Christ prayed and yielded up his life. His house is to be a house of prayer for all people. The impending paganism overshadowing our land can be driven back only by combined effort. We as Lutherans have a distinctive note, yea a rich chord, but it is not the whole theologic symphony. Let us be distinctive but not discordant. We profess to believe in a holy, *Catholic* Church. The shameful waste of home mission funds engendered by denominational zeal must stop. In a neighboring village of one thousand people there are ten dwarfed churches, ten rival sects, ten starving ministers, ten types of Christianity, and the business sense of every thoughtful man condemns such littleness ten times over. The time has come when a so-called Christian denomination which puts another struggling church amid a half-dozen other struggling churches must be branded as an intruder. I know of many villages where the best work a missionary could do would be to burn rather than to build a church. Are we ready to coöperate with other divisions of the Church in husbanding the resources of Christendom, thinking first of Christ's kingdom and *then* of denominational prestige? Competition degenerates into strife, coöperation leads to brotherhood. Let us be the first in the field to offer this challenge in denominational coöperation. This advance, like the other grand conquests of Christian brotherhood, will come only as we are ruled by the law of love. No amount of legislation, no amount of education, no dream of social reformer, no anarchist threat can move us to the realization of Christ's prayer for unity of spirit, save love. "Love is the fulfilling of the law"—the law of honesty, of social justice, of

moral purity, of glad forgiveness, of immortality. To this glowing ideal of Christian brotherhood we are called to labor by prophet and poet, by wailing mother and starving children. Patriotism and Christ-loyalty urge us to action. For it, Paul calls upon us to present our bodies a *living* sacrifice. If the Church is not the generous centre of social redemption she is recreant to her trust. In the last judgment, we shall not be questioned concerning our church polity, provincial orthodoxies, or ritualism, but we shall be put to the test of *conduct*. "In so much as ye did it unto one of the least of these my brethren ye did it unto me." Then shall be realized the poet-prophet's dream—(Rev. 11 : 15) "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Then, "At the name of Jesus every knee shall bow of things in heaven and things in earth, and things under the earth: And every tongue confess that Jesus is Lord, to the glory of God the Father." Then, and not until then, shall we realize the last great prayer of Christ "that they may be one even as thou and I art one." In this grand service let our pean be—

“Ring out the grief that saps the mind,
For those that here we see no more
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free
The larger heart the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Yea, we must not be satisfied until the cross, that symbol of atoning self-denial, shall glitter above, not only the cathedral spire and burnished chalice, but shall flash supreme above every school house and university, every hospital and penitentiary, every senate chamber and board of trade—not satisfied until the blood of Calvary gives the final hue to the crimson bars and stars of hope in that national banner which floats over our America.

ARTICLE IV.

LABOR: A REVOLUTION AND A PROBLEM.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

Revolution;—an ominous word! Visions of wild faces, tossing arms, fantastic weapons, mobs whose ensigns are ghastly, blood-dropping heads uplifted upon poles! Sounds of rage bellowed as by wild beasts, shrill cries from women's lips devoid of all femininity, the crash of broken portals, the snapping and roaring of conflagration! Society is mad, crazed with a frenzy of destruction, intent upon the death of the noble and the pure whose crime is that they have been elevated and distinguished. Revolt against law and order; against God, whose priests are massacred and whose temples are razed since he himself cannot be reached. Finally, exhaustion, despair, armed forces, arrests, executions, and military despotism. The national progress arrested; and a decade, half a century, lost.

Revolution;—a joyous and hopeful word! Dissolving views of tyrants fleeing across the borders, taking shipping to sail beyond the horizon. Gatherings of citizens to inaugurate government by the people and for the people. Cessation of odious privileges and class distinctions, abolition of crushing taxes and hateful fines, end of enforced services and unredressed grievances. An open career for merit, a reward for industry, safe ownership of property, immunity from insult and outrage for wife and child, a vista of quiet and peaceable life, closing with a back-ground of honorable sepulture. The year of date from which all good things are reckoned, after which increasingly troops forth the arts and the sciences; the corner-stone of the industrial state, the bulwark of domestic piety, and the home of the public worship of God.

Revolution;—a most paradoxical word, therefore! How are we to explain it, classify it, as good or evil? Why does it assume such contradicting face and voice, now an angel of light,

and anon a fiend so dark and deadly? Yet, why have we wondered! Was there ever any great gain compassed for man without a price as great? When or where have we been taught to look for something for nothing? Revolutions are sequels of repayment of wrong by wrong, of lust by lust, of hatred by hatred: they are the initial of noble effort, virtuous resolve, payment in advance for future good. There is not only the right but also the duty of revolution; and there is equally the right, and even duty, of resisting it, when folly and vice would clamber to the top and press wisdom and virtue down into the dust.

No great social gain takes place without loss or inconvenience to somebody. Society, in a state of rest, tends to stratification: the stronger factors rise and the weaker ones fall to the bottom. Were this to continue, one would have no lamentations to waste: it is better even for the lowest that the nobler and stronger are in command. Little as they have, because of their incapacity, they, and all, would have less were the rule and direction in their puny hands. With the downfall of the commonwealth, private wealth ceases: there is no power any longer to give title and defend ownership, and he is weakest who has most for the spoiler.

But the rise and fall according to ability does not continue unchecked. Parental affection and the pride of family conspire to perpetuate the advantage gained and rivet the good fortune of one generation by entailing it upon its descendants. Alas, the most common mark of noble families is their tendency to descend,—in worth! Thus artificially stayed from falling down to the dregs, they form in all sober truth an “upper crust,” prevent the rise of the worthy, increase the misery of the unworthy, create the ferment of discontent while they prevent the escape of its potencies, until at last these burst out, shattering the social order, and do much evil that they may accomplish more or less good.

Hence revolutions are so often violent, although that is an accidental and not an essential quality of them. Hence their climax alone is noted, while they have been gathering and progressing for years before, and continue long years afterwards.

Hence mobility in the social organization is continuous and peaceful revolution, while immobility is periodic spasm and convulsion. Hence the only way to avoid revolution is to provide for constant revolution, prevent incrustation, skim off the evil fermentations or prevent them by wise medication, care more for justice and charity than for custom and precedent, give up the figment of legitimacy and dynasty, and be concerned more as to the fruits of things than as to their names.

We are always in the midst of revolutions, wheel within wheel, and wheel against wheel: the activity of civilization means this very thing. Our great concern is that these antagonisms may be fought out by civilized methods, and not by barbaric appeal to brutal force: that they may make their contest in the arena of argument, before the tribunal of judgment and conscience, by the array of evidence of common profit, and triumph upon the plea of public policy. Thus conducted, the better will drive out the worse, mistakes will be rectified, and, while the line of human progress is never constantly forward, always tremulous and wavering, society will nevertheless advance, gaining more than it loses. Revolution is to be studied and directed and modified, rather than to be feared, vainly repressed, met by physical forces.

Of all our revolutions, the most interesting and important just now is that which pertains to the condition of labor, especially to certain forms of it peculiar to the present age. Always in a condition revolutionary or rebellious, there was never an age in which the direction its movement may take is fraught with such widely extended results; and, it may be added, never was there a nation whose fortunes are so plastic and ready to be moulded into shape by such pressure as our own. What question of the day is therefore more worthy of study?

The Church is interested therein just as much as the State, since its external organization is implicated in these changes, its methods of action are made subject to revision thereby, and, back of all, it is left expectant of being challenged as a foe, or repelled with indifference and contempt as an undesirable acquaintance. Again upon the other hand, there is no agency

but its own which can save it from such a fate ; and in saving itself it becomes the preserver of the State, the benefactor of society, and a blessing to all mankind. Thus every consideration bids the Church study this revolution of Labor, and bend all its energies to the task of guiding it and influencing it to a glorious outcome, of saving it from an inglorious and fatal result.

Labor, as a term, is sufficiently ambiguous to need full definition and explication. In its widest sense, it is enforced and unwilling activity : it is a synonym of slavery ; and in its earliest stages only the slave labored. All activity is not labor : work is not necessarily labor. Labor is a means, undesirable in itself, to an end much more desired. The slave labors to secure immunity from the lash : the freeman labors to obtain a promised reward, or wages. Men force themselves to labor, to reluctant tasks, to accomplish the results they desire. Labor is consequently the mark of the lower and weaker classes ; for the activity of the higher and stronger is voluntary, is work indeed but not labor. In any free state of society labor must be at a disadvantage, having the same needs and desires as the mass, but not having the greater power to obtain ; and at such disadvantage it has ever been, and is even now. But the "working man" is not necessarily a laborer in the sense just defined ! His activity may be just as voluntary as that of his employer ; and there may be greater demand for it than need upon his part for exercising it. In such case the employer must labor to secure this service, and is at disadvantage thereby. The struggle of our day is to create and maintain such conditions as shall give the advantage and retain it for one class of those who work rather than for the other, these two classes grouping respectively under the titles of the employer and the employed. The latter is called the working man, or the laborer ; but the real question between them is which shall be the laborer, and which shall work.

Hitherto it has been an open question with vicissitudes for both. Numbers are the weakness and not the strength in the quarrel ! The many must contend with each other as to which of them may establish relations with the few. The contention results in lowering the requirements on the part of those who

seek. In turn this increases the number of those who can comply with such lowered requirements; and this again reduces the preponderant numbers of those who are seeking. And so the beam moves from side to side, and scale rises but to sink, or sinks but to rise.

But this rather primitive state of affairs has been complicated tremendously in our day, while its truth has not been invalidated, by certain other factors which now enter into the conflict. The first of these is machinery; and the next in order is association and combination, both of employer and employed, into gigantic units aggregating thousands of individual men. Differences and conflicts are no longer between individuals: they engulf whole communities, they are felt by entire nations, they promise to agitate the entire world of mankind. Every modification of demand and supply becomes consequently the possibility of a revolution more serious and further reaching than the quarrel of two kings over a strip of territory or a stretch of a navigable water. Unfortunately demand and supply, like the climate, are invariable in this only, that they are always varying.

The very general use of machinery in industrial operations has changed the conditions of labor as much as the introduction of gun-powder did those of warfare. It has made the ownership of the tools and instruments of production impossible for the ordinary worker. It has developed cheapness of manufacture in the direct ratio of its extent: the small producer cannot compete with the great one. It has divided the ranks of labor by gradations of skill and sublettings of management. It has increased the competition for employment by providing tasks for which the lowest grades of skill and strength are adequate, the machine doing and supplying the rest. It has therefore reduced, comparatively, the demand for higher skill and strength, by the same process. It has enforced residence in crowded towns under greater expense and less favorable sanitary conditions. It has evolved the office and function of captain of industry and has transferred the confidence of capital, and its handling to him. Indeed, the struggle is not between capital, as such, and labor, but the adjustment rather of the emoluments

of captains and the wages of common soldiers in this army of industry.

On the other hand, machinery may well plead in its defence the benefits it has conferred. It has so cheapened products that humble wages have greater purchasing power than they ever had. It has so facilitated transportation and readjusted markets that the range of movement possible for men is more extensive than the middle ages could have dreamed. It has made common wealth and public utility out of many a decency and luxury that were in the past the sole prerogative of the most powerful alone, or denied even to them. A queen pawned her crown jewels to convey a handful of men across the Atlantic four centuries ago. To-day many a one can earn in a fortnight enough to cross that same ocean in as much greater comfort as shorter time! To-day there is hardly a town, hardly a village of our land in which there are not individuals able for mere pleasure, to cross and recross the ocean. To-day it is not a ruinous outlay of money, nor a fourth of a year in time, to circumnavigate the whole earth! Why this change? Invention and application of machinery!

But greatly as machinery has modified labor questions and problems, there are other powerful factors to be considered; and prominent among these is Association. The use of machinery demanding extensive operation in order to be profitable, has led to the formation of corporations and companies, partnerships, commercial alliances, trusts, systems. Intended to regulate prices, prevent ruinous competition, economize the expenses of management, and the like, these artificial units have brought about another and an unintended result,—the organization of Labor. They have massed labor, brought individuals into fellowship, made different specific occupations parts of one united operation, and made it possible for a comparatively few men thus to paralyze the activity of a multitude.

We have therefore this phase of the question to consider. It is with associated labor that we have to deal, and not with labor alone. Associated labor is meant in nine cases out of ten when the labor question is referred to. A railroad system embracing some thousands of miles of track means not only an

aggregation of capital, a single management, a staff of assistants, but an army of men employed, such in numbers as is gathered for some great war. It means the tendency and the fact, and the fact of increasing tendency besides, of a hundred thousand men combining and associating under leaders of their own choosing in order to dictate to the management appointed by the owners of all this property the terms upon which it shall be operated! We are taught to view "trusts and monopolies" with great apprehension: their danger arises more from this direction than from that in which we are usually bid discern it. It may be too that our safety may be found in this very check inevitable in their organization.

Another feature of our times is the limitless competition and field of operativeness of industrial activity. The earth is very small now! Steam and electricity have merged the markets of the world into one, a central stand and its annexes. The omniscient and omnipresent newspaper leaves no secret unknown. Is there a demand for labor at one place rather than at another? Then the tide of supply sets in from the ends of the earth! Labor is no longer ignorant nor timid: it does not fear to migrate. If it were, it is somebody's profitable task to missionate among it and stir up migration. As with labor, so with profitable production. No sooner has one profited by some individual excellence than shoals of rivals and imitators arise to overstock the market. No wonder labor organizes, no wonder managers combine; and no wonder that each one quarrels over his share of the diminishing returns, while Capital ruefully exchanges six per cents for fives, and fives for fours!

What a tremendous situation it is becoming! Machinery demands large outputs, has provided cheap transportation therefor and extended its market. It has invited association in capital and management, and thereby pointed the way for similar association of those whom it employs in producing and transporting. Information and facility of transportation, again, bring all the forces of the world into the battle, intensify competition, break down local superiority in wages and gains, beget in defence still greater combines and systems, and, once more, still more extensive associations of labor. Where will it end! It

is a revolution, and it is a problem! Let us survey the question upon its various sides.

The quarrel is over the proportionate division of profits arising, or supposed to arise, from an industrial operation. The share of the capital furnished, let us say in passing, is very little in dispute, despite the familiar phrase of "labor and capital." He who furnishes money, and takes no management upon himself in connection with it, gets the ruling rates in the market, goes upon no strikes, needs no machinery or association save that which a bank or broker's office supplies. The battle is between the management and the rank and file, between the employers and the employed. It is a question of wages, on the one side, and hours of work: on the other side, it is a question of salaries and of those profits which grow out of being in the management and being able to contract, under one name, with oneself under another. The stockholder, as such, is not of weight in the matter; and even a bondholder may be "stood off" by the device of a receiver!

Let us also remember that the absolute share of both parties in all good things is greater than ever. It is the comparative, not the absolute, share over which they are quarreling. One hundred years ago neither of them had the decencies or luxuries which either of them has, or may have, now. The common wealth has endowed them both richly indeed, as we have already seen. The grievance is based upon that intangible something of, Which ought to have the larger share? and, then again, Exactly how much larger? Should a captain get more than a common soldier? If so, exactly how much more? If that much, why and wherefore? A pretty set of questions, forsooth! It would do credit to a man's brains to grow crazy over them; and we suspect some men who claim solutions of them of being crazy,—at least their solutions are!

Is there any natural, constitutional, moral, religious basis for this division to proceed upon? Clearly, a man will not work for less than a value equivalent to the procuring of certain necessities and decencies and luxuries; but what are regarded as his necessities is a sum of things very different in different lands and times. In our day and land, a working-man's needs, his

decencies, his luxuries, are no inconsiderable sum: reduce his earnings below that, and he is dissatisfied; but likewise is he clamorous for more long before that point is reached.

But why should these salaries and gains be so large? Is there any basis for them to stand upon? Is there anything in Nature or the human constitution which affirms the right of so and so many per cent. for gains, or so much salary a month? There is no way out of this tangle except to affirm that the matter of demand and supply must regulate it,—which is to leave it just where it is now! Arbitration has been set forth as a cure-all! But arbitration is possible now, if voluntarily entered into. If it is a forced matter, it is no arbitration at all. There is no power in our form of government to force a decision upon any one as to what he must take or give in the way of wages. Forced arbitration would follow after the sumptuary laws of old into inanity: it would join in its defeat the efforts made to keep paper money at par when not worth dollar for dollar in coin. Not even patriotism can do that: not even despotism can enforce that! To enforce it, the officers of law would have to seize and operate railroads and mills, or arrest and force working men, convict-fashion, to be employed at them!

Some would declare association a crime! That is just as impossible under our constitution as enforced arbitration. Any number of men have a perfect right to sell their services in a block, or refuse them in a body: one might as well declare political parties, or religious denominations unconstitutional.

True, the State may refuse to incorporate, or recognize as persons in law, such associations, or lay down terms of agreement if it does incorporate, them, but the State simply makes itself ridiculous when it attempts to regulate some things by law which transcend legislation. The unwise statute is evaded: a dozen different ways are found through and around an injunction; and no one profits by the legislative act except the lawyers employed in the consequent litigation. A free people do a great deal of their own governing outside of the legislature, and only a little of it inside.

Then there is the helplessness of punishing large numbers! How can ten thousand or a hundred thousand be indicted, tried,

and punished? We found it impossible in the Great Rebellion: are we likely to find it possible in an industrial rebellion of large dimensions? Riotous force, always confined to the few, can be put down by force. Labor itself has cheerfully assisted to do that, although the rioters were, or pretended to be, laborers; but coercion by the State of any class of persons in it would raise a different state of affairs, a different sympathy by the public, a different result of an appeal to arms. Take it all in all, there is no greater possibility of a legal settlement of this vexed question than there is of finding a law of Nature or a commandment of Revelation whereby to decide it.

And yet there are some things which the people can do, and which require legislative action. Our prosperity is inviting a great many unworthy guests to our shores. Economical governments abroad are ever ready to commute terms of imprisonment for migration to America. Families are ready to furnish the means of coming here to those who can honor their name best by losing it in a new land. We have no room for these classes, and it is amazing that we did not begin long ago to discriminate in this matter. We are awakening to the necessity now; and further legislation will be profitable therein.

The transfer of manufacturing to our own shores, which is now going on, and which will go on with our rapidly increasing capital, will demand better legislation for our cities, and stricter sanitary regulations, since these will grow to larger dimensions and increase in numbers. The old theory of leaving all such things to individual effort is exploded already. The new theory of the duty of the community to provide and enforce many things must take its place. The edge of bitterness as to my share and your share can be somewhat blunted when both are rendered fully adequate by public and common privilege and enjoyment of needful and desirable things. We have public schools already: let us have as many more public benefits as possible,—parks for the enjoyment of the people, libraries and intellectual recreations, music, baths, easy and cheap access to them, a hundred other things which shall supplement wages and make undue profits hardly worth striving after. All these are

possibilities, and the burden of providing them can be made to fall upon those most able to sustain it.

But there is also much legislation in the direction of preventing wasteful vice, which is not upon our statute books, and much more which stands there inoperative. What could we not do if that share of public expense which is thus incurred, and that share of private expenditure which is thus misapplied, were turned into an outlay for general comfort and enjoyment! Our vices are our heaviest taxes and most costly luxuries.

Among the things piously to be wished for is that associated labor would bethink itself more of this method of increasing the value of the wages of the working man. The most discouraging feature in this problem is the failure of such associations to recognize the need of this, or show desire for better things. The voting power in our towns is largely in their hands; but it is not applied to any such ends. Advances made to this element of society toward such ends are met with indifference: it would seem that animal pleasures too largely round in its life. The saloon and the low theatre find in these their patrons: increased wages do not bring forth the fruits of a more refined home life and a more intellectual living.

The power wielded by the association should agitate to make the members so much more desirable, honest, efficient, intelligent, that employers would find it desirable to negotiate with them. Membership in a union ought to be a guarantee of character; and immorality a forfeit of its privileges. Then there would be little need of force or violence in propagating the association or of persuading the public to be reconciled to it.

But that which does not seem likely to be done from within becomes the privilege, if not duty, of some agency from without. The one agency capable of performing the task is the Church of Christ! This mass must be leavened, spiritualized for its own sake and ours. The only solution of all these conflicting claims is to be found in the general diffusion of Christian principle and the influence of the habitual recognition of Christian duty on the part of employer and employed. When men learn to be more solicitous about their duty than tenacious

for their rights, society is safe and its problems are solved in calm discussion and generous concession.

Here again we are met by difficulties. The nature of our industry is largely one which demands continuousness to be profitable. Interest charges and salaries go on day and night, Sunday and week-day. Machinery rusts out by disuse about as rapidly as it wears out in reproductive use. The shining of the sun is no longer the measure of toil: the night contingent succeeds the "day turn" and the machinery goes on earning money and meeting charges. The railroad requires twenty-four hours of daily use to enable it to pay expenses and declare dividends; and Sunday witnesses no cessation, hardly a bated pulsation. Under such circumstances, what is to become of the souls of those who labor or of those who employ them? Our fierce materialism is raising up for us a brood of men who live "by bread alone," and we are in a fair way of finding out that such living, whether the bread be white or brown, is no living at all. The entire cast of associated industry is against spirituality: is it any wonder that we are reaping as we are sowing?

All the greater reason for the Church of Christ to inquire more wisely and diligently what can be done! Perhaps her methods, as heretofore customary, may not answer this new phase of environment. Do they answer? The services of the Lord's day cannot avail for the man who must work that day, or turn night into day! The regulation sermon may have no charm for him whose thought and expression are narrowed down to the provincialism of a class. Contact with those whose life runs in a different channel from our own often surprises us by revealing how exceedingly differently they regard matters; what their moral conceptions are, their beliefs, their prejudices, the motives which move them, the arguments that persuade them.

The day has come when "inner missions" must be prosecuted in the United States, both as a remedy and a preventive. Nor are our heathen all in rags, and in poverty: they range through all degrees of prosperity, and are thereby harder to reach. There is no possible approach by any avenue of patronage: that would be resented at once. There is no gateway of alms and charities: that also would be an unpardonable affront. We

must meet them upon the ground of equal rights and privileges, in honor rather preferring those whom we hope to win. We dare not teach as those who know everything to those who know nothing, but must show our superiority in our ability, by fair and patient argument, and prove and persuade.

We shall find employers and captains of industry just as hard to deal with, just as worldly-minded, just as wise in their own conceits as those whom they employ. There is nothing more offensive to a refined and spiritualized nature than the coarseness of some successful "business men" and employers, men apparently devoid of manners and morals, alive only to the making of profits. In what sort of training are their households? To what end is their wealth, their influence, leading in the social and educational circles?

For all these things there is but one remedy, aggressive missionary work on the part of the Church, of which work no little part will be the example of its members, their living and their evidence of how highly they prize the spiritual as over against the material, character as over against resources, truth and honor rather than sharpness and chicanery. After all, men will silently look up to the spiritual and intellectual man, and, if he does not anger them by disdain, will quietly imitate and copy him. They will not consent to be lectured or preached at, but they will follow the model set before them as their glass of fashion.

Those who have taken half a life-time to break down their health are apt to think very little of a doctor who cannot cure them in a couple of months. Society imitates these unreasonable invalids and expects a cure for its labor-organization troubles from some single law, some one brilliant proposition, some one theory worked out seductively in print. There is no such cure! To get back our social health, to restore its spiritual vigor, wherein alone is that health, must necessarily be slow, patient, long-continued work. Individuals must be gained: no multitudes will be converted in an hour. Peripatetic "evangelists" will not do this work: only the resident missionary slowly gaining confidence and winning love. There is no one method:

it will be by being all things to all men, in the apostle's meaning and not in the pulpit sensationalist's.

This work will demand a better organization and more extensive association upon the part of the Church. We cannot expect to meet these new resources of the world in our ancient isolated ways. If we are not as earnest on our part as the world is on its part, our investments will be pennies where its are dollars: we shall pull and tug with feebleness where it strains and strives most strenuously. We cannot afford to coquet with "higher criticism" and such like theological "fads," while this Hannibal is at our gates. Here are strata of society growing away from us, becoming estranged towards us, while they are growing into political power, becoming the moulding influences of the future. What are we going to do about it? What does our Lord seem to require of us? Perhaps, we ourselves have need of repentance and must cleanse our own eyes before we are fit to offer aid to others!

Whatever may be the case, is it not exceedingly plain that the Church, Christian men and woman, as individuals and as an associated body, has a grave duty to perform in this crisis? The revolution in which we are found is one which permits no one to be an idle spectator: every one becomes sooner or later a participant. The problem set before us is one whose solution depends upon the part men take in it, not upon what will happen if they act thus or so. Either spiritual forces must prevail and safety ensue, or materialistic energies dominate and ruin follow. But spiritual forces prevail only as Christian men and women strive, not as they are inert; only as they preach the Gospel to every creature, and not as they simply go to church on Sunday to hear it, and mind their own business selfishly during the rest of the week.

ARTICLE V.

ESSENTIALS OF EFFECTIVE PREACHING.

By H. C. HOLLOWAY, D. D., Mifflintown, Pa.

To "preach the word," is the preacher's business. A dispensation is committed to him. It is not his own notions and fancies he is to preach, but the pure word of God, and he must not corrupt it, but, as St. Paul says, "But as of sincerity, but as of God, in the sight of God," must he "speak in Christ."

No church or man has the right to breed a practice of doctrine that is not warranted by the spirit of the Gospel. He is but the servant of the truth, and, if faithful to his commission, will give it to the people unadulterated with the products of speculation.

The preaching of the future will be doctrinal. The odds and ends will no longer be fought over, and sermons will possess a human interest that they never knew in the doctrinal discourses of the past. The preacher whose sermons can take in the whole broad realm of truth will be the one to leave an impression, and the preaching of the Gospel entire will be attended with the best results. He who preaches the *word* has the advantage of one who had only the training of refinement and wealth. The true, genuine preacher of the word is that of an ambassador or minister, giving but the commands of the court that sent him and which he obeys.

I. The first requisite for preaching the word effectively is *Christ formed in us, the hope of glory*. Therefore, when the apostle Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified," he avowed his faith in the statement that in the presentation of the divine nature as represented by Christ, there is more moral power upon the heart and the conscience than in any other thing, and his determination to draw influences from that source in all the work that he did.

We may preach much *about* Christ, but no man will preach

Christ except so far as Christ is in him. No man can set forth the need of Christ that there is in the soul, who has not felt that need in his own soul. No man can urgently plead the hope of salvation through Christ, who has not experienced that hope in his own case. It is not enough to have, a knowledge of theology though that also is of vital importance. It is not enough to know the mind of man, though the philosophy of the human mind is not to be despised, and is, in its place, almost indispensable. The secret of success in the preaching of the Gospel is that the preacher himself shall have felt the power of that gospel. There are many men who by natural gifts are qualified to stand eminent and pre-eminent above their fellows, who, though they have a certain kind of personal influence, exert but little religious influence. And, on the other hand, there are many men who are comparatively of slender stature and small endowments, whose life is like a "rushing, mighty wind," in regard to the influence that they exert. The difference between these two classes is that those belonging to one are recipients of Christ in their own experience, and that Christ dwells in them perpetually. The presence of Christ in them is the secret of their power. And that is enough to arm a man. The poorest man, the most ignorant man, is mighty through God, when thus equipped. If his soul is waked up and inspired by the hope and the faith and the love which are in Christ Jesus, he has a power that others cannot derive from learning, from wealth, or from any other source.

It is not mind-power, then, nor attainments, nor eloquence, nor flow of natural enthusiasm only, but that stir and glow which a genuine experience of pardon in Christ imparts, that makes a man an efficacious witness and teacher for the Lord Jesus Christ. This is the foundation, and having this,

II. The second essential to preach the word effectively, the preacher must *seek* and *get* the word. What he teaches he must know. This is as important as it is difficult. To see things as they are, to see them through a clear, unclouded medium, to strip them of every disguise, to put to silence our own passions and prejudices, to resist the intolerance, the servility, the established errors and earthly modes of thought, the arrogant pre-

tensions, as well as the nervous fears of the multitude around us,—amidst all these hindrances and obscurities, to discern the truth in its simplicity and majesty, as well as to know the mind of the Spirit,—this is labor which turns to sport the toil of the hands and the sweat of the brow. And to preach this truth openly, fearlessly, amidst outcry, scorn, desertion and persecution, is heroism unsurpassed in any other calling.

It is a common error or notion that it is no great task to acquire religious truths in a country which enjoys, as we do, a revelation from God. The revelation is thought to save us the trouble of research,—to do our work for us. Then, too, having plentiful helps in expository volumes so ready to hand, the way to the truth seems so easy, but this is a great error. We should learn that the very familiarity of a revelation hides its truths from us, or is at least, an obstacle to clear comprehension. You have to break the spell of habit, the spell of mental associations that are so strong. You must put forth more force of thought on the truth, because it is so familiar. A true faith is as difficult an attainment now as in the first age of Christianity. A revelation is not given to deliver us from toil of seeking the truth. This is a great work of every rational being, *especially* the great work of him who aspires to be a teacher sent from God. Such a one should thirst for the truth *in* the word; study, inquire, and pray for it. Welcome it from whatever quarter it may shine; be willing to pay for it the price of ease, of luxury. Of all crimes, none should be more dreaded than that of shutting out God's light from the mind. But it is not enough to get the word, it

III. *Must be preached AS the word.* Christianity is often preached as false, or at least as a matter of doubt. God, Christ, duty, immortality, the soul, its greatness, its destiny,—these and other great truths, are spoken of as vague rumors which the teacher has chanced to hear, and not as realities; not as what he knows; not as matters of deliberate and deep conviction. Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what is the custom to say; not the free, natural utterance of persuasion, of experience, of truths which have a substantial being within the soul. Un-

doubtedly the hearer is culpable for remaining dead under the light of God's word ; but how often does the want of life in the teacher put down the life of the taught !

If it be asked how the reality of the spiritual truth to be dispensed is to be known and felt ? the answer is, not by methods commonly used by fanatics ; that is, by inflaming the imagination ; by representing to yourself, in material forms, God, heaven, hell, or by applying perpetual stimulants to the passions. You must unite the forces of the heart, and the life, and bring them all to bear on this great end. You must accustom yourself to concentrate thought on the truth which you *have* gained in the hope and belief of gaining more ; you must cultivate the hard, but necessary art of meditation, and must exalt meditation into prayer to the Father of light for his quickening Spirit. Nor is this all.

You must inwardly and outwardly live up to the truth. You must strive against those appetites and passions which cloud the inward eye and shut the inward ear. You must cherish and express disinterested affection, and live in loving fellowship with your adorable Lord. It is only by this joint and vigorous action of the moral and intellectual natures, that spiritual vision becomes clear ; that the spiritual world is opened to us ; that God, and duty, and immortality come forth from the clouds which ordinarily envelops them, into clear and beautiful light, and that God's Spirit becomes a distinctive voice in the soul.

One cannot labor too devoutly that the religion which he preaches may become real, may live in the understanding and heart. Without this, preaching is a tinkling cymbal, a vain show. Without it, there may be prodigies of theological learning ; there may be eloquent declaimers, much admired and run after ; but they work on the surface only. They show *themselves*, not the truth. They may excite transient emotions, but do not strike the deep fountains of thought and feeling in the human soul. He, alone, within whom Christian truth is a living, substantial presence, can give it forth in fresh, genial, natural, quickening tones. Covet, as the minister's best gift, the divine art of speaking the truth *as* truth. Do not speak as a machine, as an echo, but from a living soul.

IV. Another essential of effective preaching is *plainness and simplicity*. Preaching is with the view of being understood, and to the attainment of a great and important end. The message that the preacher brings is a simple one. With this it should possess plainness, clearness; mere rhetoric will only dull his speech. People like that which they can understand. It is the shallow stream that runs muddy. When we speak of plainness and simplicity we do not mean common-place, nor simple language, any plain word that may come to hand, but the truth lucidly put, giving thoughts that *strike*, and these must be expressed in *apt* words. The most important truth the preacher can enforce may be easy of comprehension, and it may be expressed in forms none can misunderstand, and yet its advocate may have utterly neglected his entire duty notwithstanding. His business is, by apt illustration, method, arrangement, imagery, vivacity of language, animated both by style and manner to render the truth, not simply understood, assented to with a drowsy nod, then *slept* over,—but felt; not only known, which, by the way, it generally is before he opens his lips,—but the object of sympathetic intelligence, and the source of emotion; to animate it with life, to clothe it with beauty, and make it worthy “of all acceptance.”

The salvation of men’s souls from sin, the renewing and perfecting of their characters, is the great end of all preaching. But this is done by Christ. To bring men then, to Christ, that he may do it, to make Christ plain to them, that they may find him, this is the preacher’s work.

All tinged rhetoric, all false ornament, affectation, and fantasies must disappear in the presence of a supreme, absorbing value for the souls of men. The man whose eye is set upon such an end, and whose heart burns to save these souls, chooses with an almost unerring instinct what figure will set the truth most clearly before their minds, and what form of appeal will bring it most thoroughly and strongly to their sluggish wills. He takes these and rejects every other. The sermon is to be sacrificed to the soul, the system of work to the *purpose* of work always.

That which really belongs to the purpose of the sermon is always good ; therefore put all confidence in the power of pure unsophisticated truth. Do not disguise or distort it, or overlay it with ornaments or false colors, to make it more effectual. Bring it out in its native shape and hues, and, if possible, in noonday brightness. There is nothing in the world so beautiful and attractive as the simple truth of the way of salvation ! How all should try to make it known ! How, in such an effort, we should beware of all ambiguity, of cant, of vague abstractions, of ingenious subtleties ! Never learn the art of making plain things hard to be understood. Great thoughts should be expressed in simple language. The great Teacher, who spake as never man spake, should be our model.

Lord Jeffrey said, "Simplicity is the last attainment of progressive literature ; and many are afraid of being natural from the dread of being taken for ordinary." We should not seek to send our hearers away saying, "How grand the sermon, how classical the composition, how perfect the oratory !" but "What sinners we are, and what a wicked thing it is to trample on the Son of God !" "We will seek the Lord to-day." It is infinitely better to forego whatever of admiration we might secure by a brilliant, intellectual and oratorical display, in order that we may gain a far *nobler* end, even the salvation of souls.

V. Another essential of effective preaching is *earnestness*. The herald of earthly clemency might well offer the message of his monarch with dignity, but what a mighty spirit of beseeching should live in the herald of heaven ! In everything his ambition should be to be a good minister of Jesus Christ.

Spurgeon said that he loaded himself into the cannon and fired himself at the people when he wished to reach them. And surely those who had the pleasure of hearing this great gospel preacher, can appreciate that remark. A preacher is not like a demonstrator in anatomy, who by specimens, explanations and diagrams, seeks simply to make a given subject plain to his hearers ; the preacher must do this, but more, he must move their hearts, rouse them to action and lift them to higher planes. This requires great earnestness and emphasis.

It is said of Andrew Fuller that he used to become so earnest

in the pulpit that he would pull the buttons off his coat, and the best part of his sermon was called the "button time." John Wesley, being led away from a mob by his brother, heard some women indulging in fierce vituperation, whereupon he said, "Charles, listen, and learn how to preach." There was no careful measuring and balancing of sentences there. And Spurgeon said to preachers: "The devil does not care for your dialectics and eclectic homiletics, or German objectives and subjectives; but pelt him with Anglo-Saxon, in the name of God, and he will shift his quarters." When the preacher is molding character and determining destinies for eternity, it scarcely should be necessary to enjoin upon him *earnestness*, but it is.

Of course no sensible man approves of boisterous rant; or wants to see solid argument and strong Bible-doctrine degenerate into mere effusive gush. St. Paul argues that the trumpet should give no uncertain sound in the day of battle, but there is such a thing as attaching too little importance to the note uttered, provided only that the trumpet be blown with vigor. But preaching should not be all hortation; the reason and the conscience must be addressed as well as the sensibilities.

Skeptics sometimes say that Christian teachers despise and outrage, or at least ignore, human reason. The charge is untrue. But the preaching of the Gospel, if it be according to the directions and models given in the Scriptures, deals less with mere speculative faculties than with the heart and will. St. Paul says of himself, "I determined to know nothing amongst you save Jesus Christ and him crucified." Did Paul despise logic? Let him who thinks so give his days and nights to the Epistle to the Romans. He will find worthy labor there for "a lonely and athletic student." But Paul did not *depend* upon argument except as that argument served as a thread on which he might string the transcendent facts and announcements of divine revelation. The same apostle speaks of the cross of Christ as "the power of God, and the wisdom of God," and of the Gospel of Christ as "the power of God unto salvation." Perhaps no man ever contended for "the faith" more wisely and more effectively than the apostle Paul. His method is suggestive. It is the method, prevailing, of the whole Bible. It is an aggressive setting forth to men

of the facts and truths of divine revelation,—Christ crucified for our sins and raised again for our justification.

Yet at the same time, let it be remembered that the *sole* object of preaching is not to instruct, nor is it only to convince; it is a failure if it does not also move the heart, and *persuade to action*. St. Paul, the consummate logician aimed at the heart as well as the head, and aimed to lead that heart to Jesus Christ. His preaching therefore was divine logic, made red-hot by holy passion. He “ceased not to warn night and day with tears,” and when he got hold of Felix he made the scoffing sinner tremble. John Bunyan, who resembled Paul more nearly than any preacher in modern times—tells us that he “went to his people in chains to preach to them in chains, and *carried that fire in his own conscience* which he persuaded them to beware of.” The great Chalmers was no ranter, and he wrote his sermons too; but he delivered them with such tremendous fervor that he made the rafters roar. Perhaps the keenest philosophical intellect that ever entered an American pulpit, belonged to Jonathan Edwards; yet this giant in doctrine, made his reasoning so hot, and his appeals so intensely fervent that his plain Puritan auditors shook like reeds in a gale. Dr. Lyman Beecher, President Olin, Dr. Edward Dorr Griffin, Dr. Gregory T. Bedell, and Drs. Krauth and Stork of the Lutheran faith, were all powerful reasoners; but they were wise enough to heat their arguments red-hot, and then send them, as from a cannon’s mouth, through and through the immortal souls gathered before them. Of doctor Guthrie’s celebrated “three P’s—Prove, Paint, and *Persuade*,” he made the last the most powerful. Every sermon was a battery of charged Leyden jars. Among modern ministers none has been more studied and admired by men of culture than the gifted Frederick W. Robertson of Brighton. Dean Stanley once said of him, “He was the foremost preacher that our English Church has produced in this century.” Yet Robertson was a man of most impassioned and nervous eloquence, and those clean-cut discourses were, as his biographer says, “delivered *with the most fiery glow*.”

A sermon is a very different thing from an essay. Nor is a sermon a platform address; nor is it a lyceum lecture for popu-

lar instruction, or entertainment. Preaching is the presentation of God's truth to men's souls, with the purpose of making bad people good, and good people better. It is addressed not only to the reason but to the conscience and the affections. A true gospel preacher's aim is to arouse indifferent and careless souls, to warn endangered souls, to convict guilty souls, to comfort the sorrowing, help the weak, and to edify believers in godly living. It is said a lawyer strikes for the jury, and if he does not gain the verdict, he has failed. A gospel minister should strike for souls, and if he does not, with divine help, so present divine truth as to *move* his hearers towards a more godly life, he also is a failure. Preaching is for *results*; and in proportion as a preacher realizes the tremendous nature of these results and is intent upon them, will he be effective. He represents God; he delivers God's message to wandering, weak, and suffering humanity; he utters God's thoughts, and God's loving invitations; he expresses God's intense desire to save sinners, and God's vast sympathy with the sorrowing; and how can he do all this without himself being aroused and kindled to *blood-heat*?

St. Paul was all on fire when he exclaimed, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God!" Richard Baxter besought God before he went to beseech his hearers. He heated his own soul up with prayer. Dr. Austin Phelps tells us that "on one occasion when the thought occurred to Baxter, while praying, of his own popularity as a preacher, and of the throngs which he knew would crowd his church, he broke out with the exclamation, 'not this, not this, O Lord, but the *souls* of this poor people of Kidderminster!'"

What Baxter felt, every true ambassador of Jesus Christ ought to feel—in larger or less degree. He must plead; he must warn; he must invite; he must persuade. Whatever is most powerful in argument, or most convincing to the conscience, or most winning in entreaty, or most thrilling in appeal, he must seize upon, and appropriate to his mighty purpose. A hundred other questions, that are important in their place, are out of place in his pulpit on the Lord's day. The responsibility for immortal souls is upon him; the light of eternity plays about

him and reveals to him the tremendous realities of the judgment. He beholds the Judge on the throne. He sees the books opened. He recognizes *his own hearers there*; some of them being crowned with the unfading crown and some of them shivering under the doom of rejecting the "great salvation!" Seeing all this, feeling all this, his own soul is stirred to its deepest depths; and, if like the great apostle, he is moved to tears, he knows that it is better that he should weep here than that his hearers should weep in hell.

A distinguished lawyer once said, "If I had a student in my office who was not in more earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." That lawyer voiced the popular judgment. Men demand of ministers of Christ, that whatever else they are, they shall be *in earnest*. A discourse that is very moderate in scholarship or intellectual stature, may be prodigiously powerful if the man who utters it is under the *baptism of fire* from heaven.

"Is the pulpit in these days losing its power?" Yes, wherever it loses that holy passion for souls that is kindled by the Holy Ghost. But the humblest pulpit may be strong when the strength of Jesus Christ is put into it, and when the thermometer of the preacher's heart is up to *blood-heat*! There is not a doctrine in God's word that ought to be preached coldly; and the minister who puts his own soul into his sermons is the man who will bring souls to Jesus Christ.

VI. To preach effectively the discourse must be *positive and come with authority and definiteness*. The messenger of God offers not merely his own opinions but those of the high court from which he comes. He comes "not as a scribe, but as one having authority." Without this, the finest sermon will be but a pleasant song; and even *this* is not assured. Like the Master, the preacher must speak with authority. The source of Christ's truth was celestial. He dealt in statements from out of the infinite and he pointed to miracles and prophecies as credentials. So St. Paul spoke not in his own name, but as an ambassador of God put in trust with the Gospel, not as pleasing men, but God, who trieth the hearts. He did not deal in dreams

and evolve his message from his own consciousness. Neither did men teach him his message. He spoke what he received from God, therefore it was infallible, therefore it was mandatory.

If a man cannot preach the Gospel with a deep and abiding conviction that it is the truth of God, he will do no good, and he has simply missed his calling, and had better not preach at all. It was a somewhat caustic remark which characterized a young minister as "an indefinite article;" but it is just that indefiniteness which is much in demand at the present day. The idea is to believe *many* things, but not long, and nothing *strong*; yet St. Paul's exhortation is, "Let every man be fully persuaded." or *assured*, "in his own mind." And he argued that the trumpet should give no uncertain sound in the day of battle.

It has always been the privilege of God's children and God's ministers to hold and to preach a gospel which is "yea and amen in Christ Jesus." Let the world go, if it will, after its philosophies and its vagaries of doubt and conjecture. It is our high privilege and distinction to do precisely the thing which we are derisively taunted for doing by one of the doubtful critics, viz., "to ignore all the troublesome questions that rack men's souls, and just preach right on, as if there were no sort of trouble about our creed, and never had been." Why should we not, when the word of God authorizes us to do so, and when there is such a comfort in doing it? Why should we flounder about in the uncertain seas of speculative error when we have the solid rock of truth in God's own testimonies?

We believe, and therefore speak. While declaring the whole counsel of God, and determining to know nothing save Jesus Christ and him crucified, it is the privilege of every true preacher of the Gospel to say with St. Paul, "My speech and my preaching was not with enticing words" or criticising words, "of man's wisdom, but in the demonstration of the spirit and of power." It is our privilege to say as did our Divine Master, "We speak that we do know, and testify that we have seen." "Knowing therefore the terror of the Lord," says St. Paul, "we persuade men." And says the beloved apostle, St. John, after a long lifetime of blessed experience and faithful service in preaching this Gospel, "We do know that the Son of God is come, and

hath given us an understanding that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God and eternal life."

There is a feeling abroad now-a-days which even finds occasional expression in religious periodicals, that preachers should not be very positive about what they say. They should beware of dogmatism, since too great positiveness will serve to drive away intelligent hearers. Ruskin describes the preaching of which "every thought is frost bitten into timid expression and every sentence broken by apology," and which, though trustworthy, is powerless for good. That is the sort of preaching some people think the world needs; preaching that does not affirm anything very positively, but which carefully balances and adjusts every statement so that no philosopher present could contradict what is said, and so no one could charge dogmatism. Some people are very much afraid of dogmas, especially religious dogmas. Call creeds, as some men do, mere skeletons; and dogmas and doctrines but the bones, and not the living, lovely, breathing form of true religion. Still we ask. What is the body without the bones? Are not these the essential part of the animal system, maintaining our form erect, imparting to it its symmetry, giving these feet their power to walk, these hands their power to work? Not less important the place that doctrines hold, the part they play. The greatest sermons and the greatest preachers, have been doctrinal. Yet there are preachers who

"Would not in peremptory tone
Assert the nose on their face their own."

As Bishop Ryle says, "We have a religion in this day, of which the leading principle is, no dogma, no distinct tenets, no positive doctrine; so we have clergymen, who seem not to have a single bone in their body of divinity. They have no definite opinions; they belong to no school or party; they are so afraid of '*extreme*' views that they have no views at all. Their sermons are like them; without an edge, or a point, or a corner, smooth as billiard balls, awakening no sinner and edifying no saint. What are such preachers but the prophets who prophesy smooth things, and cry, 'Peace, peace when there is no peace?'

These are the prophets who are denounced in the word of God, and thus that word declares the 'hurt of the daughter of God's people is not healed.' Woe! woe!! to the Church and to the land whose clergy prove thus false to their trust!"

These are not the preachers who win souls, or who move people to righteousness. Longinus says that the apostle Paul spoke in "apodictic" style; that is to say, he spoke as one who was in the certain *possession* of truth, as distinguished from one who was *searching* for truth. And all down the line of the ages the preachers who built up the churches and won souls were men who claimed to know that what they said was true, and who said it with positiveness and emphasis.

Erasmus was one of your careful, balancing sort of preachers, who must trim his statements to a hair's breadth and must not be too sure of anything. Though a great scholar and a good man, yet a hundred of him would not equal one Luther as a power for good among men.

Another strong point in the preacher is, that he preaches the distinctive doctrines of the denomination to which he belongs. If he cannot do this, then, as an honest man, he should seek a more congenial clime. He will do more good by pursuing such a course than fighting his own Church, and disturbing the kingdom of Christ, by bringing reproach upon his cause.

Of course, preachers should not be careless, and much less reckless in their statements. They should know what they are talking about, but they should talk about it with the positiveness of earnest conviction, and they should not allow the dread of being charged with dogmatism to take the force out of their utterances. Things they are not sure about, they should not preach about; but what they do preach should be presented with the greatest earnestness and emphasis, in words and arguments as solid as cannon balls.

James Anthony Froude well says: "Those religious teachers will always command the most confidence who dare most to speak in positive tones." Assertions hesitatingly expressed, or qualified with modest reserve, may suit the lecture room or study, but they are out of place in the pulpit. An eager, heavy-laden

soul, crying out from its heart, "What must I do to be saved?" will listen only to a preacher who shows that he believes, with all his energy, in the answer which he gives.

But while the preacher is positive and assured he should also preach positive truth, positive doctrines. The efficiency of the ministry will be greatly increased by cultivating the habit of dwelling upon the affirmative, rather than on the negative side of religion. A great end gained is, when we set forth the truth in its native brightness rather than at exposing the manifold forms of error; if we prefer to emphasize the great essential facts and doctrines in regard to which there is no doubt amongst Christians, rather than to discuss the minor points of confusion and controversy amongst the sects; if we cultivate and insist on virtue as the best means of restraining vice; we seek first of all, to make men love the Lord, assured that if they do this, they must hate evil. To plant one good tree in a garden is greater work than to uproot many weeds. Remember what happened to the house that was "empty and swept and garnished." If only it had been leased to a good spirit, the old tenant could not have come back again.

There is great temptation to run around after the devil as he changes from one to another—like the evil genius in the Eastern fairy tale—trying to destroy him with argument or crush him with invectives. There is great temptation to waste time and strength in confuting and condemning the errors of those who differ from us in creed and worship; especially so when we are confident that we are well armed. But after all, the true work of the ministry is not so much to denounce the *Antichrist* as to proclaim the *Christ*. The former work may have greater promise of notoriety and applause, for a fight will always draw a crowd, and assaults are reported in full by the newspapers. But the latter is certainly

"The labor that in lasting fruit out-grows
Far noisier schemes."

VII. Another essential of effective preaching is *moral courage*. Physical courage is usually at its height when the passions are influenced. But moral courage, which is the property of

the heart and not of the bodily temperament, keeps constant empire in the soul, independently of varying surroundings.

“True courage is not the brutal force
Of vulgar heroes, but firm resolve
Of virtue and of reason.”

It is better to fail in physical than in moral courage. No man need be ashamed at his shrinking from personal danger and pain, so long as he does not shrink from the reproach attendant on well-doing. It is far more heroic to face the storms of life with integrity, and tranquilly answer, “No,” to the allurements of the world and the devil, than to dare impending dangers and conquer brute force. It is better to possess energy of soul with which to perform exploits on the moral and spiritual battlefield, than physical hardihood with which to withstand temporal opposition. Hence it is that throughout the word of God, there are scattered so many injunctions concerning moral courage. Generations have learned, and will learn, the nature and advantages of moral courage from the unique, perfect, blessed life of him who offered to humanity a pattern for imitation. Peter exhorted the early Christians to “add to their faith” the constancy and courage of manly vigor. And the apostle Paul not only displayed the virtue, but strongly recommended it to others.

“His soul of fire
Was kindled by the breath of the rude time
He lived in.”

He was misunderstood, abandoned, hated. He was exposed to perils on land and sea. He encountered weariness, hunger, thirst, nakedness. He was the victim of a nation's deadly malice. But with all he was the very impersonation of joyous energy, and self-forgetful firmness. Though troubled on every side, he was not distressed; though perplexed, he was not in despair; though persecuted, he was not forsaken; though cast down, he was not destroyed. There was no inclination to flee from the call of duty. There was to him no by-path, the pursuit of which would conduct him away from the frowning obstacle. Nothing could move him; he soared high above his traducers. There was no hesitancy. He gloried in tribulation; and with the tread of a hero he went forth to his execution.

Ever memorable will be those fearless words with which John Knox shook the spirit of the Queen and her attendant lords. "You are mistaken if you think you can intimidate me to do by threats what conscience and God tell me I never shall do; for be it known unto you, that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth." And how the same spirit of moral courage reigns in the memorable words of John Bunyan who, while lying in Bedford jail declared, that the "moss should grow on his eye brows rather than he would violate his conscience."

In the present day the call is for men of doughty, intrepid spirit. There is a lordly chivalry in which we may, we must, share a part. The Spartans ridiculed Tyrtaeus, when he was appointed to the command against the Messenians, because he was lame; but the Ionian wisely answered that "the army wanted men with hands to fight, not men with legs to run away." Such are the leaders of the soldiers of the cross of Christ, the Church needs now. Not effeminate, timid, despairing poltroons; but true, resolute, indomitable men—men of stout heart, because men of clear conscience, decided convictions and vigorous faith.

As a preacher of the Gospel, have this courage which God gives freely to all who seek it. Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men; but *fear none*. Speak what you account great truths, frankly, strongly, boldly. Do not spoil them of life to avoid offence. Do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or vague, lifeless utterance of popular truth. Do not wink at wrong deeds or unholy prejudices, because sheltered by custom or respected names. Heed the divine injunction, "Cry aloud, spare not, lift up thy voice like a trumpet." Let your words breathe a heroic valor. Having bought the truth, sell it not. Having deliberately, prayerfully and conscientiously sought the truth, abide by your convictions at all hazards. Believe in the saying of the immortal Luther, that "*One with God is a majority*." The true preacher

will never shrink from speaking his mind through dread of reproach. He will not wait to be backed by numbers. The fewer the voices on the side of truth, the more distinct and strong must be his own. He must put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among the martyrs. He must feel that "truth is not a local, temporary influence, but immortal, everlasting, the same in all worlds, one with God, and armed with omnipotence."

The true ambassador of Christ is particularly called upon to cherish moral courage, because it is not the virtue of our times, and because ministers are especially tempted to moral weakness. The Protestant clergymen, mixing freely with society, sustaining all its relations, and depending on opinion for bread, has strong inducements to make a compromise with the world. Is there not reason to fear that, under these influences, religion and the world often shake hands? Is there not a secret understanding that the ministry, while it condemns sin in the mass, must touch gently the prejudices, wrongs, and abuses which the community has taken under its wings? Is not preaching often disarmed by this silent, almost unconscious, concession to the world? Whether a ministry, sustained as it now is, can be morally free, is a problem yet to be solved.

But the length of this paper does not allow that we should tell how powerful in effective preaching are the factors of *sympathy* and *love*; and also *faith*, *hope* and *confidence*. Truth, when seen as a reality, always breathes these graces. Doubt and despondence belong to error or superficial views. Truth is of God and is bright with promise of that infinite good which all his perfections make sure to his creation.

For all this equipment, essential for effective preaching, God alone must be implored. By his help you can build up in yourself an energy of purpose, more than an iron strength of principle, a loftiness of sentiment, which will disarm all outward changes, and give power to your ministry, whether in a prosperous or adverse lot. "Be strong in the Lord, and in the power of his might." "Be thou faithful unto death, and I will give thee a crown of life."

ARTICLE VI.

CO-EDUCATION.

A paper read by MRS. J. M. CROMER, Kansas City, Mo., at the dedication of Oak Hall, Midland College, June 9th, 1892.

The education of the middle ages was either of the cloister or of the castle. The monk was the product of the cloister,—the knight was the product of the castle. Both were *men*; neither was truly educated.

The education of these times was not suited to the gentler sex. When the schools dealt, on the one hand, with the painful and useless ceremonies of religion, and on the other hand, with the knightly sports of riding, swimming, shooting, boxing and making verses, there was nothing suited to woman.

The idea of education for men only, grew out of the idea of education for men separately. The battle which co-education has had to fight, has been simply a battle against *false* education.

The monk was taught to regard woman as among the many temptations of St. Anthony. The knight was taught to regard her as an object of jealousy, over whom he fought his bloodless battles with his envied rivals. Hence the unworthy estimate put upon woman in these semi-barbarous times had much to do in forming the false education of those times; and this false education in turn, became woman's oppressor, barring her from that mental and social development of which she was so highly susceptible. Woman's chief and worst enemy in the past has been a false idea of what education really is. And it is only as a true idea of education has gained recognition that she has been considered able to cope with her brother. And we believe that as we near the ideal idea of what education is she will stand on an equal footing with her brother.

As we have found woman's bondage rising partly from tyranny in the Church. So we find her freedom in the reformation of the Church. Luther and Melanchthon gave rise to a revival

of letters which resulted in general intelligence. The children were now taught, and boys and girls alike, for the things now taught were grammar, Greek, Latin, art, painting, sculpture, etc. In this reformation, the education of the girls was considered as necessary as that of the boys. Not because we are Lutherans, and therefore interested in Lutheran institutions, but because of the fact in history, we say Martin Luther popularized education, bringing the schoolmaster into the cottage home and giving the whole family the benefit of his instructions. Here was laid the foundation of that system of popular education which has become the chief strength and honor of modern Germany, and which gave origin to our own proud system of public instruction. The Reformation in religion became a reformation in education, by which both reached a much higher ideal, and as a result of which woman gained her freedom. But a few relics may yet be found both in the Church, and in the idea of what is a true education; our higher institutions are only beginning to open their doors to the gentler sex. There is still a trace of mediæval barbarism in the idea held by some that the boy and girl may be educated together in the primary schools, but that they must be separated when they enter the higher grades. If our philosophy be true, we say, make the education more truly what it ought to be, and there need be no reason on intellectual grounds for the separation of the sexes. So long as the mind was considered more as a mere reservoir to be filled with the speculations of philosophy, and the university a place where one might establish his honor—settled in beastly duel—or where the highest point of physical culture might be attained by playing at foot-ball, or boat racing, so long was and so long will the idea of co-education be considered effeminate, *i. e.*, not brawny and muscular.

But where we realize that only that is education which is in the right sense popular and hence practical, and which draws out and develops the native powers of the mind, be these what they may, in the same ratio will we find woman considered capable of going through the same mental discipline required of the opposite sex. All the difficulty found in the question of co-education is in man and not in woman. When he has come to

the true idea of what woman ought to be, strange enough, she proves equal to the requirement. If woman is only a thing of passive innocence which man must guard and protect, then the days of the "Cloister" and the "Castle" were the best days. Many of the worst men were shut up in the "Cloister;" and the school of the "Castle" taught that the true gentleman would respect and defend woman. But as man himself has come to apprehend something of the true dignity of woman, and of her mission, education has come to have a truer meaning. Woman has never failed in any test that has been made of her ability and talent, and it is gradually becoming a manly thing to acknowledge her equality with man, so far as applies to a true education.

The question now arises, since education has become a matter of the whole family, and since our children, regardless of sex, are given the primary training together, shall co-education be carried on into the college classes?

We dismiss at once the question of woman's ability to cope with her brothers in the higher studies, as unworthy our consideration, and as a reflection both upon the women of our day, and upon the true idea of education, and as having been sufficiently proven wherever the test has been made.

The question resolves itself into one of mere practicability. It is a question of government, of discipline and social regularity, which we believe will also stand the test.

We shall not dwell upon the fundamental fact that God created man and woman for each other's society. And instead of bringing into question at all the advisability of co-education, we would frankly and plainly say that a true, real, and complete education demands co-education. The ideal would be incomplete without it.

Again, we must enlarge and broaden our view of what education really is, as this is the basis of the whole question of woman's education. As we now regard it, and as I believe in truer and increasing light, it involves the social as well as the intellectual being. The social sphere is becoming more and more one of influence and importance. Not so much as individuals, as members of a common race, do we gain place and

distinction. The mediaeval monk would be as much out of place in the social circles of to-day, as the proverbial child who tells company all about his big sister's beau. With all his ceremonies he would not be able to appear with grace and profit among his fellow-men. The knight would be as much circumscribed because of fear from some more valiant and attractive knight, who might afterward call him to account for his conduct. The education of to-day, therefore, which does not begin in the home, and which does not bear its most precious fruit in the home is in so far defective. Man and woman were created for each other, and only co education can best fulfill this end.

But do you say better results are obtained intellectually by separation? I doubt it, but granted true, it is at the expense of the social and real life. The boy who does not learn to control himself, and to concentrate his mind upon his studies when the sexes go to college together, fails in acquiring one of the most important intellectual qualities. It will be the weak spot in his whole intellectual career. This is the important part of his education, which he should learn at college, before he gets out into the world. Do you say that government becomes more responsible and difficult? I grant it. And yet what foul social sores would at once be healed if all this were learned in college under a discipline which included the whole being. This is a part of a true education, and while the responsibility may be greater for the teacher than that of the mere recitation, it is because he has entered a higher and broader field.

Again, we claim that the morals are an important part of any one's education, and nothing is more conducive to immorality than the separation of the sexes. And the unfortunate one who fails to cultivate a true moral character under the system of co-education has, after all, done society a great good by making his failure and its cause conspicuous.

We sympathize with the teachers who must govern boys and girls together, but we sympathize as with those who are trying to awaken and develop the faculty of self respect, and to cultivate refinement.

We close the objections by saying we do not believe they are greater than met with where the sexes are separated. But there are great advantages as already intimated. The boy becomes a man. The girl becomes a woman, and under the self-restraint of co-education, as well as under its refining influence, both are better prepared for the life before them.

The young lady whose conduct is unbecoming, and who becomes the subject of discipline in college, where there is every thing to appeal to her womanly character, as well as to keep her in check, has simply proven herself incapable of that higher education of which her sex is preëminently susceptible, and the college does a great and good work for society by pointing her out as unworthy of highest recognition. Admitting all the evils which exceptional cases have shown to be possible under co-education, we claim that in these disciplinary experiences the whole social atmosphere of our colleges is purified, and such a standard is set up and established as must prove of great value in the future of the race.

It ought to be, that in the course of one's education, in which the whole life is given mould and character, that principles of purity and virtue would become deeply imbedded in the life. Co-education is socially and morally educational, and the failure of the few should no more condemn the system than the failure of the student to pass his examination on the Greek verb should condemn the classics. Again, the boys and girls who mingle in the common schools, and who are to be separated during college life, are again to mingle for the remainder of life. This is God's law. And what would contribute more to intelligent, congenial, happy and helpful selections for life than that each should understand the other.

In the class room the young man learns three very important lessons with regard to the opposite sex. First, that his sister is able to cope with him in obtaining knowledge. He sees wherein he has the advantage, because of the cast of his mind, and how much harder his sister must labor, and he sees, secondly, wherein she is his superior, and how much harder he must labor than she does. Both experiences create in him a respect for her which he could never have otherwise. He sees her equality

in perseverance against odds, and also her superiority in surpassing in other things. Then he learns what is of greatest value to the real life, that woman is not, sentimentally speaking, so highly angelic. This delusion is at once driven from his mind, which alone will teach him to study more deeply and appreciatingly into woman's character, and save him from falling into the snare of a hasty selection bringing sore disappointment. The sooner he knows what woman is, the more fitted will he be to become her companion through life. He must, before he is qualified to be the head of a home, be able to say of her who walks by his side, "With all her faults, I love her still." We may call her angel, but he calls her "wife." What could be of more practical value to life as it is to be lived than this? And where or how can this knowledge be gained so well as in the classroom? Woman would then be a helpmeet indeed.

The benefits are as great to the girl as to the boy. She has opportunities of acquainting herself with that mysterious creature called man. She learns his weaknesses, and upon what trembling foundations rests his claim to be called the "Lord of Creation." In short, the delusive fancies which becloud and mystify the day dream of love will be driven away, and she will learn his manly qualities and how properly to appreciate them. In calmer mood, with clearer mind and keener sense, each can come to the solution of that problem upon which the success and happiness of life so largely depend.

We have been speaking of the difficulties of government where the sexes are educated together. We cannot, in the same individual case say what it would be otherwise, yet there is no question but that where girls and boys are together, each is put upon his or her good behavior. If any fail in the test, they fail to their greater disgrace.

But we would not be understood to be emphasizing that which may be and should perhaps be considered incidental. We would not have co-education rest mainly or even largely for its endorsement upon the mere idea of intelligent selections for life. But we would make the whole question of education fundamental to the fullest development of both sexes. The manly qualities of man, and the womanly qualities of woman are

both brought to the surface in an early and continued development under co-education.

But co-education is no longer an experiment. It has been thoroughly tried in the United States, and its success is its greatest defense. But a few years ago there was not one college in the United States affording equal instruction to the sexes. Horace Mann, President of Antioch College, was one of the first to make the experiment. This was in 1853, and five years afterward he writes to an educator, saying: "We really have the most orderly, sober, diligent and exemplary institution in the country." His wife, in her husband's biography, and referring to the college says: "The purity and high-tone of its morals and manners were unequaled by any other known institution." The two points specially on trial were (1) The ability of young ladies to perform the intellectual tasks assigned to the young men, (2) The question of government, the effect which the mingling of the sexes would have upon the morals of each. Both have stood the most crucial tests. President Fairchild, of Oberlin said, "During my experience as professor—27 years in all,—I have observed no difference in the sexes as to performance in recitation." President Angell, of Michigan University, said, "We have not had the slightest embarrassment from the reception of women. They have done their work admirably and with no peril to their health."

President White, of Cornell University, gives unlimited endorsement to co-education. In an address of a few years ago, he said, "The best Greek scholars among 1300 students—the best mathematical scholar in one of the largest classes in the institution of to-day and several among the highest in natural science, and in the general courses of study, are young women." In a class of one of our eastern colleges composed of nine young women and four young men, the young women averaged 86.8 the young men 82.2.

As to the moral effect we have equally strong testimony. A leading educator says: "To insure modesty, I would advise the education of the sexes together; for two boys will preserve innocent twelve girls, or two girls twelve boys; but I will guarantee nothing in a school where girls are alone, and still less where

boys are alone." These strong statements might be greatly multiplied, and each year makes the case stronger. Really, we would be following far behind the procession of progress in our day, if we seriously questioned the propriety and practicability of co-education. We need rest no longer upon theory and prophecy. Abundant test has been made. Moreover, the work of education is falling largely into the hands of women, and occupations of all kinds are open to them. Medicine will more and more come to be practiced by women, leaving, possibly, the more barbarous department of surgery to the sterner sex. The progress of our day has opened almost every avocation to woman, and she will enter to stay. There is, therefore, little alternative left us. The tide of opinion is in favor of, and the social conditions of our day demand, co-education. The question is no longer, Is it practical? But how make it more and more perfect, that the highest ends may be attained?

It was Paganism that taught the inequalities of the sexes—it was Paganism that produced it." "And, as another has so beautifully and truly said, when this inequality is taught, or believed in, or insisted upon, then farewell to the glory of homes, to all unbought charms, to the graces of domestic life,—to everything that gilds our brief existence with the radiance of imperishable joy."

It was not till Christianity arose and gave new and purer life to Pagan civilization that woman came to her true position. Reinstated under that religion which had its origin in the once spotless Eden, where woman had her divine birthright of equality with man, receiving with him alike his blessings and his curses, she no longer has any galling limitations put either upon her natural freedom, or the exercise and development of her natural powers.

But while woman humbles herself at the feet of her Master, washing them with her tears and wiping them with her hair, recognizing in him her true and only Lord, yet in the founding and progress of this divine religion she has been a necessary factor. So long as the Church is ruled in the spirit of her Master, so long will woman hold her place socially and religiously. But when by any means she is taken from the throne where

her Lord put her, then Christianity will lose a chief power in elevating the race. Woman's soul has right nobly responded to the blessings of Christianity in a zeal and devotion unequaled in the history of religions; so that woman is becoming more and more recognized in ecclesiastical councils.

Therefore, in founding Midland College, this latest effort of our Church to fulfill the Master's commission, it is prophetic both of divine blessing and ultimate success that by its side should rise the beautiful proportions of Oak Hall, where woman shares equally in receiving and giving that which shall build up our beloved Zion.

In fullest conviction of this sentiment we have come to set apart this building which provides the necessary accommodations for the training of our sisters and daughters.

May Oak Hall be indeed a true and strong help-meet to Midland College, blessing our Church with cultivated and consecrated Christian woman, and producing another strong argument in favor of co-education.

ARTICLE VII.

FREDERICK CHRISTOPHER OETTINGER,

From the German of C. Claus, by REV. H. C. STUCKENBERG, A. M.,
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Frederick Christopher Oettinger was one of the most noted and influential of the students of Bengel. He was born in Gœppingen on the 6th of May, 1702. His school teachers were harsh and tyrannical. Once, at the age of seven, he became impatient because he was required to commit and recite a complete rosary of hymns which he could not understand. Coming to a certain hymn he was siezed with a determination to understand it. He applied himself and received some lasting impressions. One Sunday, in his fourteenth year, his mother required him to read the Bible while she went to take a walk, charging him not to leave his chair till he had read several chapters. The boy thought, "Yes, you can command; you go

walking, but I must read." He found Isa. 54 : 11-14. He read eagerly and sighed, "If these beautiful things concerned me it would be worth while to become converted." He continued reading and received a deep impression of the beauty of the divine word which became the foundation of his later writing on Isaiah.

He was so inimical towards his teacher that he could have poisoned him; he had indeed determined to run away from home and go to America. Finally, his father removed him from the school of the tyrant, and the lad applied himself zealously to reading and study. One night, while thus busily engaged with his book till between one and two o'clock, he heard a sudden cry that his mother was dying. Seeing her upon her bed as if dead, he became alarmed, hastened to his chamber and prayed with the full assurance for her life. God heard him and his mother recovered.

In the fall of 1717 he entered the cloister school at Blaubeuren. After a three years stay at this place he studied at Bebenhausen 1720-1722,

He was a youth comely in appearance, eminent as a student and noted for his attainments. He was therefore advised to study law as he would be more successful in the world than if he were to study theology; even his mother, not free from ambitious thoughts, favored it. The youth found it very difficult to decide and a severe conflict took place within him.

His preceptor, Weissman, once said to him, "Why do you let the time pass for studying law? Follow that to which your disposition inclines you. You are more fitted for the world than for a divine; you have gifts for a politician; I cannot imagine you a devout one." He said to himself, "My Lord, you have no idea what thoughts are in my inmost soul. I have a greater inclination to godliness than the appearance indicates." Finally, the superintendent, Prelate John Hochstetter, advised him to enter his closet, prostrate himself before God and pray for a final decision. Like an arrow he flew to his closet, attempted to pray but could not, because he had as great an inclination to the world as to God. Then he thought, "What profit is it if you wear the most magnificent clothing, have au-

authority and reach the highest pinnacle of fame? It is surely better to serve God." Thereupon he called upon God with his whole heart that he might remove from his heart all regard for the world. It was done immediately. He decided in favor of theology (1721) and was from that hour a changed person.

His fellow students noticed the change and wondered, but when they saw him praying so often in his closet they came to him with the request that he should also pray with them, which he did with simplicity.

Desiring now to know clearly the ground of all theological truth, he entered upon such an earnest investigation that his body wasted away and he became afflicted with a swelling in the throat which defied all remedies, so that he was obliged to go home. In this his time of trouble the many sins of his youth came before him, his curses against his former teacher, etc., and he experienced something of what David experienced in his penitential psalms. He now came into the society of the inspirationists, with whose leader, Rock, he had had some intercourse. He tested their teachings thoroughly, could neither condemn nor accept them, and freed himself from them by prayer.

In the fall of 1722 he entered the university of Tuebingen. Here he studied philosophy under Belfinger, and resorted so frequently to the man of God, Bengel, that the latter was obliged to inform him that he came entirely too often. A simple layman, J. K. Oberberger, exerted a decided influence upon his spiritual development. He called Oettinger's attention to the writings of the theosophist Boehme. He, indeed, at first, had no taste for the book, yet had no rest thereafter till he had obtained a copy for perusal.

He was completely taken with it and experienced a thorough change in his views. In connection with this he read assiduously the church fathers, and in his unquenchable thirst for knowledge became absorbed in rabbinical and cabalistic writings.

In 1729 he left the university for the purpose of traveling. In Frankfurt he found special opportunities for prosecuting his cabalistic studies; in Berleburg he visited the Separatist congregation; in Jena he met A. G. Spangenberg, who was delivering

lectures and conducting hours of devotion, where from 50 to 60 from all the faculties prostrated themselves and prayed, and then held a conference upon the word of God, which he also attended, and at their request spoke, but soon noticed that they did not agree with what he said. His spiritual development and views were different from those of the people of Jena. In Halle he remained longer and delivered lectures and determined on a visit to Herrnhut, which was just beginning to come into notice.

The first impression that he received here was that it was customary to depend more upon the songs of Zinzendorf than upon the sacred Scriptures. Although he expressed his views openly, they still sought to retain him in their midst and especially did the Count seek to convert him to his views, but Oettinger declared that he would not receive one word of their utterance, but would nevertheless love their fellowship. He was soon recalled to Wuerttemberg by his consistory, so that Zinzendorf's wish was not fulfilled.

Oettinger next went to Tuebingen as tutor. Here he entered a society of brethren among whom J. F. Reuss was leader. Oettinger's leaning toward Boehme was not pleasing to them. Reuss especially opposed him. However, when the latter left Tuebingen these disputes ended; indeed Oettinger won new followers for Christ among the students and one of the ablest brethren, Koestlin, inclined more to Oettinger than to Reuss, so that it seemed the views of Boehme would predominate. Suddenly, however, Oettinger, through the reading of a little book on the Enlightened Shepherd, changed his views entirely and was careful to insist only on following Christ, and the fellowship of his suffering and death.

In the spring of 1733 Oettinger left Tuebingen to follow Count Zinzendorf, who had just visited Wuerttemberg, to Herrnhut. He was to labor there as expounder and translator of the Bible. The Count desired to contribute his utmost towards a Bible translation, in which, above all things, the true meaning of the author should be reached, and expressions intelligible and customary to the times used. As Oettinger was a man of peculiar discernment and knowledge of the original languages;

he seemed best qualified for the work. Pastor Rothe, of Berthelsdorf and Pastor Kortum, from the region of Frankfort, were also engaged and a collegium biblicum was instituted which examined and discussed the original text. They also attempted a translation but, whenever they compared their work with Luther's, they were all impressed with the fact that the latter would retain the preference when the improvement of the whole, and not single faulty expressions, should be taken into consideration. So the work ended in the mere attempt. As Oettinger saw that it would be impossible to lead the Count and the people into more scriptural methods he determined to leave Herrnhut.

"I taught Hebrew and Greek daily for years and expounded the Proverbs of Solomon, but did not accomplish my object. The Count had a plan for bringing half the world to Christ, and in this he was so rash that even a moderate knowledge of the Scriptures could not lead him out of his metaphorical bungling. Having endured much solicitude, I left the congregation." He now went to Leipzig; here he wrote his work on "The Condescension of God," in which he made public the biographies of certain devout Catholics translated from the French; expressed himself concerning the decline of the visible Church, and discussed the question, whether it were better under such circumstances to submit to the condition of affairs and adapt one's self to them, or to withdraw altogether. Later he went to Halle where he studied medicine and lectured on the sacred Scriptures.

Thence he went to Holland where he became acquainted with some Separatists, probably adherents of Gichtel, and finally to Heſſe-Homburg where he practiced medicine with Dr. Kampf. Here he came in contact, for the last time, with the Inspirationists. They sought to win him perforce to their side, but in vain, and after a stay of three quarters of a year he determined to return to his fatherland, because he "could not find any well grounded unity among the foreign societies." In 1737 he arrived at Stuttgart and appeared before the authorities of his church, by whom he was suspected because of his writings upon the Condescension of God. He left it for them to decide whether he should practice medicine or return to the office of the minis-

try. As they gave no definite decision he went once more to Tuebingen as Repetent. Here he reunited with the faithful.

His stay at Tuebingen was of short duration. In 1738 he obtained the parish of Hirsau. This he had wished for. Since he had in his travels found little unity among the devout and learned, he thought that he would have more freedom for the investigation of truth in a small parish than if he were to betake himself to some society. At this time he married Christina Dorothea Linsenman, daughter of the town clerk, and born in Urach in 1717, who bore him ten children; only four of whom reached the age of maturity.

Oettinger endeavored to lead his flock, as far as possible, into scriptural truths. He did this not only in his preaching, but also in private gatherings which he held in his house. He did not talk in a sensational, or in a manner calculated to move people immediately, but sought to make deeper impressions, and to bring to light the fundamental ideas of the divine word. On the part of his hearers this required not merely an emotional mind but earnest, reflective mental effort. His activity was not fruitless; various souls were convicted and won. To his great grief, however, this blessed work was interrupted and hindered by many otherwise disposed, and by the unwholesome Herrnhuters laboring near by, whom the unsuspecting Oettinger had himself permitted to enter Hirsau.

Oettinger received much that was refreshing from the preceptor, John Martin Schill, of whom he says, "He is a man who walks day and night with God; his prayer is powerful; he has secret communion with Jesus." According to Oettinger, Schill had intercourse with the spirit world, for instance, with the chief court preacher Oechsli, who died in 1738 and with whom he was intimately associated. His soul was not separated from the body and transplanted into the invisible world, neither did he see faces in a semi-wakeful state, but he had a clear consciousness of the nearness of the spirits, heard them speak without seeing them, and exchanged thoughts with them. He was able to distinguish whether the voices he heard proceeded from a deceased person, from an angel, or from the Lord himself. Although Schill would have nothing to do with Boehme, yet Oet-

tinger entered into an intimate association with the experienced and holy man, and received deep impressions from him, especially regarding the state after death. For this he had special inclination and interest, yet neither he nor Schill lost thereby their necessary considerateness. Schill had the gift of associating with the departed, had not sought it, but had been for a long time uneasy and suspicious concerning the matter. Just as little did Oettinger wish to make much of it, as he wrote to Count Castell after the death of Schill: "Think you, illustrious Count, that I should affect the power to hear Schill as he did Oechsli? That would be rushing into the spiritual labyrinth. God gives to each one as he will. Whosoever preserves his way, preserves his life. Should Schill come unsought, he is welcome." Schill also confirmed Oettinger in his opposition to the United Brethren and was displeased when in 1739 the latter received a visit from Count Zinzendorf and entered into a discussion with him. He thought that God's word would not be changed by the designs of the Count. It would soon be seen how necessary it was to have the true meaning of the divine word. Gradually the situation at Hirsau became more unfavorable and difficult for Oettinger. Especially did the governor make his life so unpleasant that he wrote Bengel, Aug. 27, 1742: "I cannot stay here longer without a quarrel. The governor troubles me as he lists, and if an action is brought against him he gains everything with his money. I do not know what more to do. Death, *ceteris paribus*, would be preferable. O, pray for me, that I may be changed in all respects through the faithful Father's providence. Nothing but hardships are thrust upon me."

These experiences forced Oettinger to seek another place. Bengel had been laboring in Herbrechtingen since 1741; he therefore sought a pastorate in that vicinity and obtained the parish of Schnaitheim in 1743, from which place he frequently visited that man of God. While here he advanced so far in his theology "that what he believed he believed without doubt." He did not remain long at this place. An abdominal rupture compelled him to undergo a critical operation. In the meantime circumstances so shaped themselves that he concluded to accept the parish of Walddorf near Tuebingen.

In Walddorf he gave much attention to chemistry and alchemy, because he believed the science of alchemy would be a help towards the philosophy of the sacred Scriptures and thus also to the understanding of the same. In his thirst for knowledge he sought to penetrate those dark spheres which are designated as the night side of nature. As in his investigations of Scripture he sought the fundamental idea of the prophets and apostles, so also would he seek the chief forces of nature in the study of the natural sciences. Of course in this he happened upon some strange things and also upon some deeper knowledge, and discovered many kinds of salutary medicines, which he presented to his friends and poor sick people. A certain experiment which he made upon a bunch of melissa engaged his attention. Some eight months after having been presented with it, he ground it to pieces, added rain water and distilled the mixture. First appeared the water, then a yellowish green oil. This oil exhibited the forms of innumerable leaves of the plant, showing every line of the leaf in distinct delineation. As often as he stirred up the mixture, so often the forms reappeared. Thus, he thought, God pours out the pattern of all formations into the various shapes of the objects, in real continuing form. Also in man such an image may be concealed, even in the ungodly; it is bruised and defiled, but through divine illumination is restored to its former being and freed from vanity. The spiritual body is concealed in the natural body; without God's quickening power it would, of course, not appear. Oettinger believed in a particular resurrection which would occur sooner or later, according as one has had more or less of water, blood or spirit of Jesus in himself in this life. The above experiment was repeatedly attempted by others but without success.

In Walddorf he wrote two of his most important works: "The Truth concerning the Sensus Communis" and "Theology from the Idea of Life." He took occasion herein to oppose the current theology, which was mixed up with human philosophical elements and, in fine, taught merely a natural religion. Against these views Oettinger insisted, in the former of these works, that true knowledge cannot be obtained and constructed from mere reason; much rather, true knowledge consists in this, that

we take into consideration the sensations of life in which the most necessary, most important, and most simple things of every subject present themselves to us ; and in order to consider such sensations there is given to every one the *sensus communis* in himself, *i. e.* the universal sense of life, of light and of truth, by means of which he can discern the voice of wisdom in the street and in the sacred Scriptures, with which he comes in sympathy and which he sees, experiences and comprehends to a certain extent inwardly. This sensation is nothing else than what the Scriptures call, now heart, now conscience, or also in Ecclesiastes, according to the true rendering, the eternity given into men's hearts, an inner longing and aiming for eternity.

In his second work Oettinger directed himself against those who look upon objects as mere pictures of the imagination, and do not recognize the real existence of things. Against this he brings to bear the fact that every thing has life and motion, a bond or classification of forces, working in each other. In God this bond is indissoluble, in the creature soluble and through sin actually dissolved ; but Christ has restored life in the world and by his exaltation has become the bearer of indissoluble life. When, however, the life reveals itself it occurs through incarnation ; no soul, no spirit can manifest itself without a body ; therefore, the final object of God's plans is corporeality, but a purified, glorified one, to which the imperfections of earthly corporeality, such as impenetrability, resistance and gross intercourse do not adhere. All will finally come to this real corporeality through the glorified flesh and blood of Jesus, so that finally God will dwell in the creature with his glory and be all in all.

Oettinger paved the way for a deeper comprehension of the truth in theology, and though in his first efforts to apprehend all things in their deepest sense and to comprehend them as realities, *i. e.*, as real existences, he often anticipated rather than reached the mark, nor yet overcame all narrowness, onesidedness and indistinctness, yet he seized hold of the impending problem with a noble and penetrative glance, and thus became the forerunner and beginner of a new development in theology.

In Walddorf, Oettinger composed also his discourse concerning the doctrine and institutions of the Moravian Brethren. He

herein fully renounced his connection with the society, having hitherto been considered an adherent. Severely as he condemned the false teachings of Zinzendorf respecting marriage, the Trinity, and his exaggerations of evangelical liberty, he did it regretfully, and with just discernment of that which was good in the society. As for himself he sought the more to show his zeal in his Christianity, and in his adherence to the sacred Scriptures, even if it did not work upon his feelings. In the year 1748, he wrote to Count Cassel: "My endeavor is daily to seek God's presence, gladly do for his sake what is not agreeable, not covet great things, and not despise what God esteems."

"One can easily lay too much stress on faith. The Psalms point out the medium between the stoic and the believer, who against his wish serves the law of sin and vanity in the flesh and calls upon Christ, the Deliverer, till the truth makes him free." "I seek simplicity in all things; simplicity in truth, and truth in simplicity, patience in truth, and steadfastness in patience. God knows that the truth, the truth in Jesus Christ is my motive. God influences believers so secretly that they do not perceive their gold. What would it be if the heavenly influence were apparent! Arndt would have been unfit for his office if he had seen the glory of the Only Begotten before he came to his death. Therefore, let us walk as the Psalms direct and if God gives us impulses, some taste of his gracious work and even the powers of the future world, so let us also firmly believe that there must be great suffering in the flesh in connection therewith." "I am a poor preacher who is not distinguished from others except perhaps that he has more conceit of himself. My only recourse is to pray according to the model of the Psalms. Does Satan roar so that I cannot maintain the gentle calm in which the Lord answers, I pray and follow the instructions of Prov. 1 : 9. For when I imagine Christ such an one as wisdom depicts him, all spectres, which make Jesus formidable through the weakness of the theologians, vanish. I remain firm and believe the words of wisdom prior to and since his incarnation." In 1749 he writes: "I shall make it a point to will as he who does not will, to expect everything good from God, to take up my cross." "As we have the natural life and

do not feel it because we are active, such also is the case with the spiritual life. The mind of Christ assures us in an orderly manner that his life is in us." "The Spirit of God in us is not as clearly manifest at one time as it is at another. Enough if we once apprehend his presence by positive signs and we call to mind experiences we have had and in cloudy days are sure of the sun." "To break my attachment to those things with which I am occupied, through the Spirit of Christ, is what I cannot do as I would. Yet I am learning by prayer." "The cross of renewing is a heavy one, yet it must be borne. One must work before he eats. You desire to be freed from certain, improper habitual actions, but it is not accomplished. The reason is that you do not understand the clearness of the Gospel; you cause yourself much distress, make many extreme resolutions, retire into solitude, you become no better; you refrain from society and from the social meal—perhaps it helps somewhat but not substantially. You are called to suffer among unpolished Christians and infidels and should pray God to deliver you from them. Thus regeneration goes on."

"I was long with Count Zinzendorf; I told him his faults; he took a scrap of paper from his pockets, there was more recorded than I had told him. God alone knows the mistakes which we cannot easily lay aside and yet desire to do so. The Holy Ghost convinces the world; you do not believe that the Holy Ghost does so. So there is much that the Holy Ghost does in you which you do not believe. Yet regeneration proceeds."

Oettinger's work as pastor and teacher was not confined to his congregation. As Walddorf was but a short distance from Tuebingen young students often resorted to him to learn of him. He prayed with them, and led them in the study of the sacred Scriptures and nature.

Oettinger remained at Walddorf till 1752 when he was called as dean to Weinsberg. Here he wrote a two years' series of sermons in which he presented his fundamental principles of truth, and, not only the grace, but also the privileges, of the kingdom of Christ. He attempted to do this in such a manner as to hold the thoughts of the hearer by the uniformity of the subject, so that the things heard might come up without effort,

or without the exact words of the preacher. To accomplish this he adopted the following rules: 1, to preach briefly, so as not to preach out what had been preached in; 2, to speak simply, without foreign words or scholastic expressions; 3, to preach clearly, not to fetter one's self with craftiness or forced forms; 4, to speak very clearly, so that the subject will keep itself in memory, and for this purpose weave into the discourse facts and narratives.

In Walddorf he also composed a biblical lexicon, a work in which he opposed the shallowness of the biblical notions which were current among the learned, and sought to bring to the light the depth, truth and efficacy of the Scriptures.

In his labors in the congregation he endured much opposition, sickness and suffering. The pietists of Herrnhut were especially opposed to him. They held extreme views on the doctrine of justification, and rejected all striving after holiness as conformity to law and self-righteousness. Among his own people he encountered much indifference to his labors, so that he longed to be with another people. In 1759 he went to Herrenberg. Here he labored quietly and unostentatiously in church and home, though he preached the truth without fear.

In 1762 he was seized with a dangerous illness, and for half a year hovered between life and death. His active spirit could not rest till he had writing materials brought to his bed, and there, at the very gates of eternity, under the conviction that he would not recover, he wrote the second part of his works on the Earthly and Heavenly Philosophy. He intended this as his last testament. But, lo! after medicines had for a long time seemed unavailing and all hope of his recovery had been given up, Storr brought him a medicine from the privy counselor of Stuttgart which cured him. During this sickness he also composed his famous hymn, "Hinweg verweehnte Pflege! willkommen Liebesschlaege."

After his recovery he read one of the books of Swedenborg, in which he related what he had seen in the invisible world. These views were acceptable to Oettinger, for he was of the firm opinion that the knowledge of God and of divine things was

contained, not only in the sacred Scriptures, and that the prophets and apostles were not the only instruments to whom God gave revelations. "God sends such instruments, from time to time, who, according to the advancing knowledge of each century, have a fuller revelation." They must not, indeed, be placed equally alongside the apostles; rather is the Bible the register for all times, and therefore all new revelations must be conformable and subject to the similitude of all truth in the sacred Scriptures. No extraordinary instrument is entirely without false conclusions. Only in certain things does it have the truth, but even then it may, in certain circumstances, overreach the former measure of the apostles. Such instruments Oettinger considered Boehme and Bengel.

His restless thirst for knowledge and truth had inclined him from his earliest years to test to the utmost religious visions, hence he was especially drawn towards every thing that seemed to offer a new explanation of the invisible, whether it be concerning invisible powers, or the invisible, eternal world. His intercourse with Schill had interested him still more in this subject. For this reason the writings of Swedenborg, with their disclosures concerning the invisible world, became very weighty to him. He looked upon them as new revelations given by God, and determined to translate them and embody them in his own "Earthly and Heavenly Philosophy." This led to quite an extended correspondence between Oettinger and Swedenborg. The latter asserted that the revelation of John was only spiritual and not physical, and to be understood literally. Oettinger did not agree to this, but could not yet leave him, bade him, rather inconsiderately, that he should in his intercourse with the unseen world ask the apostle John how the revelations written by him were to be understood; he might also speak with the deceased Bengel, as the literal interpreter of the revelation, and particularly with the sainted Fricker, and report to him what he would say; this then Oettinger would accept as a sign that Swedenborg was sent of the Lord. Notwithstanding his incorrect interpretations of Scripture, Oettinger held Swedenborg as a foretoken that in the kingdom of Christ on earth believers would have a sensorium whereby they should speak and have

fellowship with the partakers of the marriage feast of the Lamb, who were already in heaven."

This vocation, thought Oettinger, through which, those who did not see nor hear, were instructed, should not be denied to Swedenborg. The very first promise Christ gave his apostles was: "Ye shall see heaven opened; therefore also in these latter something of the kind must manifest itself; not indeed that it should be a rule of faith, but that it might imperceptively draw back again to the gifts of the primitive Church. Many mistakes will occur, as a matter of course, until God shall turn even this to the glory of his name. These errors are not a hindrance in the essential things and the wisdom of the just demands that Swedenborg be judged in that which is essential." Oettinger even went so far, in his mild judgment of the errors of Swedenborg, which were being exposed more and more, that he did not consider that the same clear statements of Ignatius, which he had quoted against Zinzendorf, were applicable in the case of the more unscriptural Swedenborg. But when Swedenborg denied the high priesthood of Christ, and asserted that the second coming of Christ would not be in person, but in word, through a man to whom he had revealed himself in person, and whom he had filled with his Spirit," and, as he moreover claimed to be that person, and that his appearance was the second coming of Christ, this was too much for Oettinger. In 1771 he wrote to his pupil Charles Frederick Hartman: "I have received strange news from Swedenborg: he has conversed with Bengel and Fricker. Both are favorable, but Fricker must have raised some objections; Swedenborg says that Fricker is always with me, and entwined himself in my ideas." But in the main Oettinger turned from Swedenborg and abhorred his exposition of the Scriptures and indeed declared that "perhaps I shall yet become his great opponent, for he acts in concert with Semler; he weakens and destroys the spirit of the holy Scriptures.

In the meantime he was invited to the prelacy of Murrhardt. The consistorium would gladly have rejected him, for he had little favor among them, but Count Charles gave him the position, on account of his knowledge of chemistry of which the Count desired to make use in connection with a salt works that was to

be erected in that place. In February 1776, Oettinger gave up his diaconate. In Murrhardt all kinds of unpleasantries soon began. His book, "Earthly and Heavenly Philosophy," which was written in Herrenberg, but first came to light here, irritated the consistorium, by whom he had already been suspected as one who had caused restlessness by his writings. Thus he was brought to account for his connection with Swedenborg. The consequence was that the aforesaid book was interdicted, and he was forbidden to compose anything more, especially of the like objectionable character, and to print anything either at home or elsewhere without the examination and permission of the consistorium. He was given to understand that if the least thing should be heard, in which he should show himself offensive in doctrine or practice all the former and more recent offenses would be brought up and be dealt with very severely. Soon another difficulty arose. In the year 1770 an agreement took place between Count Charles and the province between whom there had been a dispute for years. As however during the disagreement all manner of abuses had been practiced by the subcommittee of the provincial government, which transacted the business for the latter, and to which also the influential chief court preacher Fischer belonged, four of the members of the provincial government, among them Oettinger, now demanded that this committee be brought to account. This proposition was rejected by all the other members and the four had, as a reward for their candor, suspicion and persecution.

As for Oettinger, it finally came to such a pass that whoever cut a stick wherewith he could be struck, could count upon the thanks of the consistorium. Soon also a certain dean endeavored to wreak his anger upon him and brought to notice all manner of unfounded complaints against Oettinger in his official capacity. But he did not accomplish his end, for the government soon perceived that Oettinger had been wronged and therefore reproved the synod; and through this body, the dean, so that they ceased. However the suspicion and envy of the ecclesiastical council did not cease, but they could not hinder the active man in his literary work even though he retired into the background and in the last decade of his life, published but one

more of his works, namely, the second important enlargement of his biblical dictionary.

The restless manner with which Oettinger investigated, in addition to the sacred Scriptures, all other possible spheres of knowledge, admitted and explained all imaginable religious appearances, revelations and opinions, was not consistent with the character of the true followers of Bengel, such as Reuss, Burk, Storr, Roos, Gloecker and others; these were convinced that the Scriptures were an all-sufficient source of truth, and did not at all share the opinion of Oettinger that the fundamental ideas of the apostles and prophets must be sought also in many other investigations and comparisons. On the other hand Oettinger so firmly believed in the correctness of his views and conceptions that he ascribed to himself a particular enlightenment and an entirely too great a significance to his writings; *e. g.*, 1776: "My theology contains every thing that can be proved. It is invincible. I have produced it in 46 years under the guidance of the Holy Ghost. I am not proud and confident in myself, but in God's guidance." He became irritable when old friends presented adverse considerations, and even warned the brethren not to "eat caterpillars and cabbage together." Indeed, such opposition to his writings appeared to him as actually opposition to the truth. It estranged him, in a very conceivable manner from his brethren. But when he went so far as to attribute unloving and impure motives to his friends, and to assert "they lurk for me and none understand me," he certainly did them a wrong, and did not himself speak in a truthful and loving manner. It was the one weakness of the otherwise great man, which we do not find in the great Bengel.

The strength of Oettinger began to diminish in 1778 and his son was obliged to take his place regularly. He lived, however, four years longer. He said that when he died he could not show Christ anything that was particularly good that he had done unless it was that he had always had great regard for the divine word. His tongue gradually became heavy, so that he spoke less, and less, and a year before his death he could scarcely talk at all unless he was under excitement. His condition be-

came more and more like that of a child. P. M. Hahn says: "Our aged Oettinger, in all his restless activity, never allowed himself any rest; the good God, however, desired to give the faithful workman a season of Sabbath quiet and rest while still upon the earth, for what rest could be more complete and happy than that of a pious and innocent childhood." After a short illness he fell asleep on the 10th of February, 1782, at the age of nearly 80 years.

Hartman, his student, shows what two elements Oettinger sought to combine in himself, the simple interpretation of Bengel, founded upon the word, and the theosophic system of Boehme. Thus he branched off from the line of Bengel's true followers and became the founder of a new tendency, which sought by means of theosophy to penetrate deeper into the Scriptures, and by means of the Scriptures to purify theosophy of its excrescences.

SOME THOUGHTS AND CONFESSIONS OF OETTINGER.

Everything will become new when I have become entirely like a child. But in order to be lasting it is necessary that I should be ground, crushed, and become nothing, and the blood and grace of Christ continue to be my uppermost thought.

The greatest truth is that there is but one truth, and that truth is Jesus. I know my Redeemer and he continues to be my delight, my salvation, and the strength of my life. Whom should I fear?

According to our weak ideas the duties of the heavenly high-priest are the following: He builds the temple of God, not with hands, but, as the BRANCH shall call forth the beginning of all things from the depths as if it were growing forth gradually. He designates, ordains, calls, sanctifies such as will permit themselves to be made worthy, to become his heirs, his spiritual dwelling place. The second is to quicken the Church as its head, and to make the first fruits a kind of leaven for the consequent exaltation of the creature. The third is to bring all the achievements of his members as an offering to God. The fourth is to govern his kingdom upon earth and his subjects as king.

If there are ninety-nine things in the Bible that I do not com-

prehend, and I truly believe the one-hundredth, then this will be a leaven among the ninety-nine.

It is of no use to be uneasy as to the understanding of Scripture. One must have daily intercourse with the Holy Spirit and a holy desire, then the easiest, weightiest and most necessary things will be understood.

The assurance of pardon depends upon the peace which is above all understanding, not upon the idea of justification, into which we have been led in these days in the disputes with the Catholics. Paul says that the Gospel is the power of God, because therein is revealed the righteousness of God. The righteousness of God is not very distinct from the glory of God, "for we have all come short of the glory of God." I do not know why Luther should have translated it "glory of God." The righteousness of God is indeed the glory of God, which the Father of lights imparts to us through his word, in the Spirit. And when we are free from the Jewish law then we are in the spirit. Therefore we must view the glory of God through the death of Christ, through the righteousness which is without the Jewish law. Through the glory of grace the lost glory must return into us by means of the word. Such is my understanding of justification; there I have everything from God, not in myself, but in God through Christ. Moreover, I seek justification as a child of God rather than justification from guilt. It is a question whether, in the judgment of God, the acquittal from sin and the declaration to be a child of God occur at the same time, or whether one succeeds the other. I gather from the Scriptures that they occur at the same time. The righteousness includes all, and all depends upon the witness of the Spirit of God. O what a great thing is this spiritual sight, which we do not receive from books but from the forcible word of the New Testament and the personal guidance of the Holy Ghost.

Conversion is turning away from false notions and habits, turning to the word of God and making this the chief thing. But it is a power which God works in all, since he has raised Jesus from the dead, and through this single act of quickening has imparted to all the power to believe. It is a great imputation that we are regarded as quickened together with him.

ARTICLE VIII.

THE REVISED ENGLISH CATECHISM.

A Joint Committee of the Lutheran Bodies in which the English language is most used have been engaged for some years in a new translation of Luther's Small Catechism. Representatives of the General Synod (Drs. Valentine, Conrad, Wedekind and Wolf), of the General Council (Drs. Schmucker, Seiss and Jacobs), and of the United Synod (Dr. S. Henkel), were present at the first sessions at Gettysburg, in July, 1888, and determined the original text, that of 1545, to be followed and other preliminary steps. Other sessions were held in Philadelphia, in November 1890, and January 1891, where the translation was completed, with the understanding that it was subject to revision at a future and fuller meeting. The participants in the preparation of the translation finished in Philadelphia, were Drs. Wenner, Wedekind and Wolf representing the General Synod, Drs. Seiss, Spaeth and Jacobs representing the General Council, and Dr. Loy and Rev. E. G. Tressel representing the Joint Synod of Ohio.

This translation was published in *The Lutheran Church Review*, April, 1892.

In September 1892 another meeting of the Committee was held at Wernersville, Pa., Drs. Wenner and Wolf representing the General Synod, Dr. Jacobs the General Council, Dr. Horn the United Synod, Rev. E. G. Tressel the Joint Synod of Ohio, and Rev. William Dallmann the English Synod of Missouri. The former translation was subjected to a thorough revision, the result of which is herewith submitted.

Perfection is not claimed for it. However, when it is known that besides the representatives of the different bodies named above, the Norwegian Synod and the Icelandic Synod were represented by correspondence, in other words that all the Lutheran Bodies which make use of the English language were represented in this work, and that for the first time in the history

of the Lutheran Church in this country, there has been actual and cordial coöperation among all these bodies, a friendly consideration of the Committee's labors may be confidently anticipated.

I. THE TEN COMMANDMENTS.

In the plain form in which the head of the family should teach them to his household.

I AM THE LORD THY GOD.

THE FIRST COMMANDMENT.

Thou shalt have no other gods before me.

[Thou shalt not make unto thee any graven image * * nor serve them.]

Ques. What is meant by this?

Ans. We should fear, love and trust in God above all things.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is meant by this?

A. We should fear and love God, and not curse, swear, use witchcraft, lie or deceive by his name, but call upon his name in every time of need, and worship him with prayer, praise and thanksgiving.

THE THIRD COMMANDMENT.

Remember the sabbath day to keep it holy.*

Q. What is meant by this?

A. We should fear and love God, and not despise preaching and his word, but keep it holy and gladly hear and learn it.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

Q. What is meant by this?

A. We should fear and love God, and not despise our par-

*Question concerning addition: "Six days shalt thou labor * * and hallowed it," referred to the general bodies.

ents and masters, nor provoke them to anger, but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENTS.

Thou shalt not kill.

Q. What is meant by this?

A. We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

Q. What is meant by this?

A. We should fear and love God, and live chaste and pure in words and deeds, each one loving and honoring his spouse.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

Q. What is meant by this?

A. We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or dealing, but help him to improve and protect his property and living.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

Q. What is meant by this?

A. We should fear and love God, and not falsely belie, betray, slander nor defame our neighbor, but excuse him, speak well of him, and make the best of all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

Q. What is meant by this?

A. We should fear and love God, and not craftily seek to gain our neighbor's inheritance or home, nor get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his.

Q. What is meant by this?

A. We should fear and love God, and not estrange, force or entice away from our neighbor his wife, servants or cattle, but urge them to stay and do their duty.

Q. What does God say of all these commandments?

A. He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Q. What is meant by this?

A. God threatens to punish all who transgress these commandments; therefore we should fear his wrath, and do nothing against such commandments. But he promises grace and every blessing to all who keep these commandments; therefore we should love and trust in him, and gladly do according to his commandments.

II. THE CREED.

In the plain form in which the head of the family should teach it to his household.

THE FIRST ARTICLE.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

Q. What is meant by this?

A. I believe that God has made me, together with all creatures; that he has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that he richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey him. This is most certainly true.

THE SECOND ARTICLE.

Of Redemption.

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

Q. What is meant by this?

A. I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

Q. What is meant by this?

A. I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith; even as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church he daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

III. THE LORD'S PRAYER,

In the plain form in which the head of the family should teach it to his household.

Our Father who art in heaven.

Q. What is meant by this?

A. God would hereby tenderly invite us to believe that he is truly our Father, and we are truly his children, so that we may ask of him with all cheerfulness and confidence, as dear children of their dear father.

THE FIRST PETITION.

Hallowed be Thy name.

Q. What is meant by this?

A. The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

Q. How is this done?

A. When the word of God is taught in its truth and purity, and we as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father!

THE SECOND PETITION.

Thy kingdom come.

Q. What is meant by this?

A. The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

Q. How is this done?

A. When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live godly here in time, and in heaven forever.

THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

Q. What is meant by this?

A. The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

Q. How is this done?

A. When God breaks and hinders every evil counsel and purpose, which would not let us hallow God's name nor let his kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in his word and in faith unto our end. This is his gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

Q. What is meant by this?

A. God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that he would lead us to acknowledge and receive our daily bread with thanksgiving.

Q. What is meant by "daily bread"?

A. All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

THE FIFTH PETITION.

And forgive us our trespasses as we forgive those who trespass against us.

Q. What is meant by this?

A. We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that he would grant us all through grace; for we sin much every day, and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

Q. What is meant by this?

A. God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair

and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and have the victory.

THE SEVENTH PETITION.

But deliver us from evil.

Q. What is meant by this?

A. We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to himself in heaven.

[For thine is the kingdom and the power and the glory for ever and ever.]

AMEN.

Q. What is meant by this?

A. That I am to be sure that these petitions are acceptable to our Father in heaven, and are heard; for he himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

IV. *THE SACRAMENT OF HOLY BAPTISM.*

In the plain form in which the head of the family should teach it to his household.

I.

Q. What is Baptism?

A. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

Q. What is that word of God?

A. That which Christ our Lord says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

II.

Q. What benefits does Baptism confer?

A. It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

Q. Which are those words and promises of God?

A. Those which Christ our Lord says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

III.

Q. How can water do such great things?

A. It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the word of God, the water is simply water, and no baptism; but with the word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus 3: 5-8: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

IV.

Q. What does such baptizing with water signify?

A. It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity for ever.

Q. Where is this written?

A. St. Paul says, Rom. 6 [: 4]: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

HOW PEOPLE SHOULD BE TAUGHT TO CONFESS.

Q. What is confession?

A. Confession embraces two parts: one, that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as from God himself and in no wise doubt, but firmly believe that through it our sins are forgiven before God in heaven.

Q. What sins should we confess ?

A. Before God we should acknowledge ourselves guilty of all sins, even of those which we do not discern ; as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts.

Q. Which are these ?

A. Here consider your station in the light of the Ten Commandments : whether you be a father, mother, son, daughter, master, mistress, servant ; whether you have been disobedient, unfaithful, slothful ; whether you have wronged any one by word or deed ; whether you have stolen, neglected, wasted aught ; done any harm.

V. THE SACRAMENT OF THE ALTAR.

In the plain form in which the head of the family should teach it to his household.

Q. What is the Sacrament of the Altar ?

A. It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ himself for us Christians to eat and to drink.

Q. Where is this written ?

A. The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus :

“Our Lord Jesus Christ, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and gave it to his disciples, and said, Take eat ; this is my body, which is given for you : this do in remembrance of me.

“After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Take and drink ye all of it : this cup is the new testament in my blood, which is shed for you, for the remission of sins : this do ye, as oft as ye drink it, in remembrance of me.”

Q. Of what use is such eating and drinking ?

A. It is shown us by these words : “Given and shed for you, for the remission of sins” ; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these

words. For where there is forgiveness of sins, there is also life and salvation.

Q. How can bodily eating and drinking do such great things?

A. It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given, and shed for you, for the remission of sins." These words which accompany the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they declare and mean, namely, the forgiveness of sins.

Q. Who then receives this Sacrament worthily?

A. Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well-prepared, who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, FOR YOU, require truly believing hearts.

How the head of the family should teach his household to pray, morning and evening.

MORNING PRAYER.

In the morning, when thou risest, thou shalt sign thyself with the holy cross, and say:

In the Name of the Father, and of the Son and of the Holy Ghost. *Amen.*

Then kneeling or standing, repeat the *Creed* and the *Lord's Prayer*. Then mayest thou also say this prayer:

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast protected me through the night from all danger and harm.; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. *Amen.*

Then after a hymn, or the Ten Commandments, or whatever thy devotion may suggest, go joyfully to thy work.

EVENING PRAYER.

In the evening, when thou goest to bed, thou shalt sign thyself with the holy cross and say :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, kneeling or standing, thou shalt say the *Creed* and the *Lord's Prayer*.

Then mayest thou say this Prayer :

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. *Amen*.

Then lie down in peace and sleep.

How the head of the family should teach his household to ask a blessing and return thanks.

GRACE BEFORE MEAT.

The children and servants shall go to the table reverently, fold their hands and say :

The eyes of all wait upon Thee, O Lord ; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

Then shall be said the *Lord's Prayer*, and after that this *Prayer* :

O Lord God, Heavenly Father, bless us and these Thy gifts, which we receive from Thy loving-kindness, through Jesus Christ our Lord. Amen.

THANKS AFTER MEAT.

After meat, they shall reverently and with folded hands say :

O GIVE thanks unto the Lord, for He is good : for His mercy endureth forever. He giveth food to all flesh : He giveth to the beast his food and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the *Lord's Prayer* and the following :

We thank Thee, Lord God, Heavenly Father, through Jesus Christ our Lord, for all Thy benefits ; who livest and reignest for ever and ever. Amen.

TABLE OF DUTIES; OR, CERTAIN PASSAGES OF SCRIPTURE FOR VARIOUS HOLY ORDERS AND ESTATES, WHEREBY THESE ARE SEVERALLY TO BE ADMONISHED OF THEIR OFFICE AND DUTY.

TO BISHOPS, PASTORS, AND PREACHERS.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. 1 Tim. 3 : 2, 3, 4, 6 ; Tit. 1 : 9.

WHAT THE HEARERS OWE TO THEIR PASTORS.

Eat and drink such things as they give ; for the laborer is worthy of his hire. Luke 10 : 7.

Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. 9 : 14.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. Gal. 6 : 6, 7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn ; and the laborer is worthy of his reward. 1 Tim. 5 : 17, 18.

And we beseech you, brethren, to know them which labor among you, and are over you, in the Lord, and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thess. 5 : 12, 13.

Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief : for that is unprofitable for you. Heb. 13 : 17.

OF CIVIL GOVERNMENT.

Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the

power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13: 1-4.

OF SUBJECTS.

Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Matt. 22: 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13: 5-7.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. 1 Tim. 2: 1-3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3: 1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2: 13, 14.

TO HUSBANDS.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. And be not bitter against them. 1 Pet. 3: 7; Col. 3: 19.

TO WIVES.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5: 22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 Pet. 3: 5, 6.

TO PARENTS.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6: 4.

TO CHILDREN.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: that

it may be well with thee, and thou mayest live long on the earth. Eph. 6 : 1-3.

TO SERVANTS, HIRED MEN, AND LABORERS.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; with good will doing service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6 : 5-8.

TO MASTERS AND MISTRESSES.

And, ye masters, do the same things unto them, forbearing threatening : knowing that your master also is in heaven ; neither is there respect of persons with him. Eph. 6 : 9.

TO THE YOUNG IN GENERAL.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. 1 Pet. 5 : 5, 6.

TO WIDOWS.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day. But she that liveth in pleasure, is dead while she liveth. 1 Tim. 5 : 5, 6.

TO ALL IN COMMON.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13 : 9. And persevere in prayer for all men, 1 Tim. 2 : 1.

Let each his lesson learn with care,
And all the household well shall fare.

DR. WOLF'S NOTE.

We have received a reply from Rev. T. F. Dornblaser to Dr. Wolf's "Note" in the October issue of the *QUARTERLY*, in which he disclaims any discourtesy to Dr. Wolf in the correspondence with him on the subject at issue, and at considerable length defends the statement he made in reference to Wichita. If this would end the matter we would publish the paper, notwithstanding its length; but statements are made which would likely call forth replies both from Dr. Wolf and Mr. Seabrook, and thus prolong the controversy indefinitely. To avoid this, we withhold Rev. D's reply, but in justice to him state that he still claims that he had justifiable grounds for the statement he made in his July article. With this let the matter end. Further discussion will be profitable neither to the parties concerned nor to our readers.

EDITOR.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

"Geschichte der Lutherischen Kirche in America, von A. L. Graebner, Professor der Theologie am Concordia College zu St. Louis. Erster Theil." pp. xi., 726.

Rev. Prof. Graebner was appointed by the Synod of Missouri to write the history of the Lutheran Church in America. In this first volume he brings the history down to the time of the formation of the General Synod, in 1820. In his preface he describes briefly the various works that have been published on the subject and points out their defects, which have been mainly owing to the failure of their writers to use the then actually existing and still accessible documents throwing light upon this subject. "The last historian who carefully studied the archives of the old Swedish congregations in Pennsylvania, New Jersey and Delaware, so far as they existed in his day, was Israel Acrelius. The historical material of the Swedish Lutheran Church that had accumulated in the Delaware valley from the time of Acrelius' residence in America, *i. e.*, after 1756, and which has descended to us, no one had ex-

amined in all its extent before me. Even Clay, who as pastor of Gloria Dei might have used all of this, composed his "Annals of the Swedes on the Delaware" "without employing even that part of the manuscript sources that lay deposited in his church so as to construct real annals, and was far from attempting to make the whole theatre of the old royal Swedish mission in America the subject of a thorough historical documentary investigation."

He discovered and has incorporated in this volume much valuable material from the chronicles of the churches in Wicaco, Upper Merion, Christina (the present Wilmington), Raccoon and Pennsneck.

He had the same good fortune on the Hudson. He found that the old Dutch archives of the old Lutheran church in the city of New York had not been destroyed by fire, as was commonly supposed, but, "from the old church-council protocols, church-books, chronicle-like records and other manuscripts that I there found, there came distinctly to light for the first time such forms as Justus Falkner, Berkenmeyer, Knoll, and a deep insight is now furnished us into the nature of the church-life that surrounded them and helped to mould their characters."

He gratefully alludes to the courtesy of the Curator of the library of the Lutheran Historical Society in Gettysburg, who allowed him to use a large folio manuscript, written partly in German, but mainly in Dutch, by Berkenmeyer, detailing many interesting and important facts concerning the early churches along the Hudson. He found also "in Athens, the old Loonenburg, not only further documents of Berkenmeyer, Knoll and their successors, but also a copy of the book published in 1708 by the excellent Justus Falkner, and in the old residence of the Van Loons the last remaining descendants of Dominie Falkner. The excellent New York archives at Albany, which the custodian Mr. Howel most kindly allowed me to use at discretion, furnished me much booty, too, out of the more than one hundred folio volumes of original manuscripts. And here I exhaustively used, also, the valuable collection of Ussellinxiana that the State of New York has secured. In the old Palatinate colonies on the Hudson, to which I next turned my attention, I found the long missed first church record of old Joshua Kocherthal, the oldest German Lutheran church-book in America, copied the description from the moss-grown and weatherbeaten tombstone of Kocherthal, as also documents, contracts, receipts, records, &c, by Kocherthal, Daniel Falkner, Berkenmeyer, Spahler, Hartwig, Knoll, Ries and others, from the original manuscripts, which I found there, and in New York I could still further add to this material from the extensive collection which Mr. S. Burhans has gathered at great cost. The appreciative reader will not fail to perceive how, by the help of these materials, I have been able not only reliably to fill up many gaps, to correct many errors, to insert many details, but also to cast new light upon many instructive and hitherto almost or entirely unknown

facts of our history ; especially noticeable will probably be the revelations concerning Goetwater, the two Falkners, Berkenmeyer, the first Lutheran Synod in America, the first severe struggle in regard to the language, and what is told about the church life and its lamentable deficiencies in those early days."

He appreciatively refers to the admirable work done by Drs. Mann and Schmucker in the second edition of the *Hallesche Nachrichten*, by Dr. W. German in editing the autobiography of Henry Melchior Muhlenberg ; acknowledges his indebtedness to the Pennsylvania Archives and the Colonial Records, to the Swedish Archives of Gloria Dei in Philadelphia and the chronicles of Christina in Delaware ; to the minutes of the Ministerium of Pennsylvania, the liturgies of 1786 and 1818, to the Ministerial-Ordnung and the *Evangelisches Magazin*, &c., &c., and to the ecclesiastical treasures contained in the valuable library of the Lutheran Historical Society.

He claims to have worked up all this material in the spirit of an honest, earnest historiographer, with conscientious impartiality, not altogether ignoring the sociological phenomena in their historical aspects, but keeping his eye mainly upon the ecclesiastical features of the narrated facts in their relation to doctrine and life, profession and practice, worship and discipline, domestic and church life, &c.

He appends to the work a full and accurate index that greatly adds to its value as a book of reference, and he frankly states the position [standpoint] from which he views all these facts, namely from that of a Lutheran faithful in all points to the confession of his church, ready joyfully to recognize and faithfully to depict what is [*i. e.*, what he regards as] good and praiseworthy, wherever he finds it, but, on the other hand, ready to recognize and treat, not with joy indeed, but always with fairness and openness, whatever he meets with that is [in his opinion] defective, objectionable and injurious.

The reader of this book must ever bear in mind that the author is a Lutheran of the Missouri type, and that the opinions he expresses concerning the facts narrated must be judged accordingly. These opinions, being those of a careful, conscientious, judicious, most industrious and capable historian, are entitled to great respect ; and we cannot but be truly grateful for the appearance of such a work as this, which opens up to us so many hitherto unused sources of historical information. But we, of the General Synod, are also entitled to the liberty of exercising our judgment in regard to those important transactions in which the ancestors of some of us took so prominent a part. We recognize and readily admit that the fathers erred in some respects in the original organization of the General Synod. Prof. Graebner has properly called attention to and severely criticised the hierarchical tendency displayed in the "Plan-Entwurf" (and which lingered in the General Synod's

Formula of Government and Discipline until 1875, when it was eliminated by that body at its meeting in Baltimore). He notices also how the effort of the North Carolina Synod, warmly advocated by Rev. Shober, to have the Augsburg Confession officially acknowledged in the General Synod's original Constitution, was frustrated; for the influence of the Pennsylvania Ministerium was at that time supreme in the Church. But we rejoice to know that the genuine Lutheranism of the General Synod has been triumphantly vindicated by one whose subsequently acquired narrowness in no wise neutralizes the truthfulness of his enthusiastic defence of her orthodoxy. The Rev. Dr. Charles Porterfield Krauth, in the *Missionary* of May 7th, 1857, made the following unanswerable statement: "The Augsburg Confession is the symbol which alone has been recognized always, everywhere, and by all Lutherans as their Confession; and, as Lutheranism in America should rest on nothing that is local or national, but should embody as essential only that which is common to the Lutheranism of all lands, it is a vital point that she [the General Synod] should acknowledge as her creed that only whose reception in the Church has been universal. The Augsburg Confession is the symbol of Lutheran catholicity; all other distinctive portions of the Book of Concord are symbols of Lutheran particularity, creeds of Lutheran churches, but not, in an undisputed sense, of the Lutheran Church."

C. A. H.

T. H. DIEHL, ALLENTOWN, PA.

Hallesche Nachrichten, Zweiter Band, zweites Heft.

All who are acquainted with the history of our American Lutheran Church are to be congratulated upon the continuation of the very valuable work begun some years ago by Drs. Mann and Schmucker, in the republication of the *Hallesche Nachrichten*. That work has long been out of print. Those gentlemen, by the aid of Dr. Wm. Germann, who had access to the hitherto unpublished portions of the diaries of Muhlenberg, Handschuh, &c., were enabled to add very largely to the original work, incorporating also many additional facts derived by them from other sources. It was feared by many that this work would be discontinued, in consequence of the death of these brethren, but we owe it largely to the liberality and energy of the Ministerium of Pennsylvania that the publisher is enabled to continue issuing this important work, which eminently deserves the patronage of all who are familiar with the German language. We hope a largely increased sale will warrant the completion of this noble undertaking.

C. A. H.

HUNT AND EATON, NEW YORK; CRANSTON AND CURTS, CINCINNATI.

Thrilling Scenes in the Persian Kingdom. The Story of a Scribe. By Edwin MacMinn. pp. 323. 1892.

This is a skilfully constructed narrative of striking events in oriental history, claiming to have been recorded by Ahban, "brother of the

wise," and compiled from descriptions professedly given on Mount Olivet, at the time of the festival of Purim (soon after the original establishment of that Jewish festival) "by Mordicai, Ezra, Nehemiah and Atarah, the men by whom the deliverance of the [Jewish] nation had been secured. They were the instruments in the hands of Providence to secure the preservation of the children of God, and to give to posterity the story of the manner in which God led and trained his people.

The narrative is based upon passages of Holy Scripture, with frequent quotations from Herodotus and Plutarch, and explanatory statements drawn from Prideaux, Rawlinson [Seven Monarchies], Lange, &c., and is interwoven with fanciful imaginary descriptions by the gifted author, making a pleasantly readable book that is both entertaining and instructive.

C. A. H.

Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty. By William Butler, D. D. Illustrated. pp. 335. 1892.

The title of this volume well expresses its scope and contents. But it can convey no suggestion of the impressive instruction it furnishes in the philosophy of history. The story of this transition is here evidently recalled largely for the sake of the great lessons of political wisdom which it teaches and which need a special emphasis among us. The author writes as a Christian and a Protestant, and yet with a candor and discrimination that assure the reader's confidence in the essential correctness of the historical view which he presents.

The period more particularly embraced in this view, extends from the first lifting, by Hidalgo, of the banner of independence against the tyranny and misrule of Spain, in 1810, to the collapse of Maximilian's fraudulent empire in 1867. But in the two opening chapters of the book a hurried glance is given at the previous condition and fortunes of Mexico from the Spanish discovery and conquest by Cortez. In the picture of those times, on down through the three and a half centuries during which the country was ruled by the Spanish viceroys, we see the deep darkness, oppression and wrong under which the people, especially the great mass of them, the original Indian or Aztec population of the land, were held and crushed—the tyrannous and cruel government of the viceroys being evermore inspired and shaped by the pope and priesthood of the Roman Catholic Church. To this remorseless misgovernment, blighting and wasting one of the richest and most beautiful lands under the sun, the patriot uprising under Hidalgo's leadership brought an end, introducing the long and eventful struggle for freedom and just government, which is marked as the "transition." From the first blow of that uprising, on through all the terrible vicissitudes of the protracted strife through which the friends of civil and religious liberty

had to fight their way, triumphing successively over all the infamous treacheries of Santa Anna and the crime of Louis Napoleon's intervention in the attempted imposition of a monarch in the person of the unhappy Maximilian, the course of events is graphically outlined, making plain the one great source of Mexico's woes and the only possible solution of the problem of freedom for her people. As the facts are recounted—largely in quotations from the official records and other reliable sources—we are equally impressed with the enormity of the wrongs she suffered and the lofty and unconquerable patriotism that achieved her redemption. From first to last, the obstacle behind all obstacles to true civil and religious liberty in that misgoverned land, was the power of the papacy.

The great events of this period, as they are thus arrayed before us, become another illustration of the truth that facts are stranger than fiction. The history unfolds with all the interest of a novelist's plot. When the end is reached, the chief personages, with the hero, distinct and clear as the artist's *personae*, stand out before the reader's view, whilst a strange Nemesis is seen to overtake the oppressors and the blessings of liberty gladden and repay the valor of patriotism.

The reader cannot but be filled with admiration for the great president of Mexico through whose wise counsel, calm judgment, and heroic patriotism victory came at last to the long wasted land, president Juarez. That little Indian, pure Aztec, deserves to be placed among the purest patriots, wisest statesmen, and truest heroes of the world. The one great fact that has recorded itself on every page of this history is the deplorable fact that the Roman papacy exhibited itself throughout this entire transition as the steady, persistent and earnest opponent of the advance of civil and religious liberty. The book is timely; and its perusal will be helpful in determining how much confidence ought to be given to the current assurances, by high Roman officials, of papal delight in our American free institutions.

M. V.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

Studies in the Book. Old Testament—First Series. *Genesis.* By Reverend Franklin Weidner, Professor and Doctor of Theology.

Rev. Prof. Weidner, already widely known as a prolific writer of helpful aids to the doctrinal and exegetical study of Holy Scripture, furnishes us here with an admirable series of lessons "prepared partly for the use of the students of 'The Bible Institute' of the Chicago Evangelical Society, of which Dwight L. Moody is President, but more especially as a guide and text-book for use in advanced Bible classes, and in such colleges and theological Seminaries where the English Bible is used as a text-book."

The present volume covers only one hundred and ninety-one printed pages, including a useful index, but it is neatly interleaved with closely

ruled writing paper, "so that additional notes may be made as the result of collateral reading." A student who faithfully practices the drill proposed in these "Outline Studies," cannot fail to secure a thorough acquaintance with the portion of the Bible covered by them.

The author very satisfactorily contrasts the traditional with the modern critical (analytical) view of the Pentateuch, outlining very fairly the scheme of the more advanced critics and convincingly refuting it.

"This *First Series*, of Studies in the Old Testament is a continuation of the 'STUDIES IN THE BOOK' (3 vols.) covering the New Testament, and the *Second Series* containing Studies on the Historical Books of the Old Testament, will soon appear, to be followed by the *Third Series* on the Wisdom Literature, and a *Fourth Series* on the Prophetical Books, thus covering the whole Bible.

C. A. H.

The Call of the Cross. From College Sermons. By Rev. George D. Herron, D. D. Introduction by President George A. Gates. pp. 111.

As indicated by the title-page, this little work consists of four sermons. The title given is that of the first sermon, and yet appropriately covers also the other three. The special subjects of these are, The Question of the Ages, The Divine Method of Culture, and A Lesson in Education from the incarnation. They are called 'college sermons' because delivered before college students either at Commencement or on the Day of Prayer for Colleges. They are characterized by high intellectuality and such glowing spirituality that they must prove helpful and stimulating to the reader.

J. KOHLER, PHILADELPHIA.

Pilgerlieder fuer Schule und Haus, von Pastor A. Leopold Benze, Erie, Pa. (Pilger hinter den Bergen).

Here is an unpretentious but excellent collection of German hymns and songs, by the late Rev. E. Leopold Benze, pastor of the General Council Lutheran Church in Erie, Pa. His son, Rev. G. A. Benze, sending the book to the Lutheran Historical Society, writes: "It is a collection of songs made by him as his time and inclination permitted during his ministry. Most of them have already appeared in print and have been more or less circulated and used. But this is the first time they have been published in one volume. After his death they were collected and arranged by his son, Prof. C. Th. Benze, of the Erie High School." They are printed with appropriate music, making a neat volume of over one hundred pages, very suitable for a Christmas present to a devout believer who loves music and understands the German language.

C. A. H.

GREINER UND PFEIFFER, STUTTGART, GERMANY.

Mancherlei Gaben und Ein Geist. Eine Homiletische Vierteljahrschrift fuer das Evangelische Deutschland, begründet von Emil Ohly. For sale by Schaeffer & Koradi, Philadelphia.

The first number of the thirty-second volume of this admirable Homiletical Quarterly lies before us. This publication was originally established some thirty years ago, by Rev. Emil Ohly, at Gensheim on the Rhine, near Mayence, and is at present conducted by Adolph Ohly, with the co-operation of several evangelical ministers of high repute. This number contains an interesting essay on "The Evangelical Pericopes according to Thomasius, with General Remarks in regard to the New Systems of Pericopes." But the sermons and sketches presented in the quarterly numbers are usually based upon the traditional selections from the gospels and epistles (alt-kirchlich), with others occasionally introduced from the Württemberg system, and that of Nitsch, Ranke, the Saxon, &c., and some are based also upon free texts. C. A. H.

WARTBURG PUBLISHING HOUSE.

Wartburg-Kalendar der Evangelisch-Lutherischen Synode von Iowa und anderen Staaten, fuer das Jahr unseres Herren 1893.

The Synod of Iowa has for many years been publishing annually a valuable church almanac. The one for 1893 is before us, containing, besides the usual calendar matter, some thoughtful poetry, interesting facts concerning the history and aims of the Iowa Synod, a sketch of Henry Melchior Muhlenberg, (whose likeness serves as a frontispiece,) some sixty pages of attractive narratives, a sketch of some mediaeval saints, a complete account of the Synod and its institutions, with the addresses of all the pastors and professors belonging to the Synod; making a heavy pamphlet of 144 pages.

It is for sale at the Wartburg Publishing House in Waverly, Iowa: single copies 15 cents; per dozen \$1.35. C. A. H.

HARPER AND BROTHERS, FRANKLIN SQUARE, NEW YORK.

The Puritan in Holland, England and America. An Introduction to American History by Douglas Campbell, A. M., LL. B. In two volumes, 8vo. pp. 509, 588.

Mr. Campbell is not afflicted with Anglo-mania. His solid volumes seem designed to be a specific for that epidemic. They may serve that purpose, or they may not. An overdose is apt to defeat its object, and the very strong, bitter anti-English flavor with which this one is seasoned will deter careful people from swallowing it blindly. It will certainly startle some of them to learn that the people of the United States are not an English race with English institutions, and that "while we have in the main English social customs and traits of character, we have scarcely a legal or political institution of importance which is of

English origin, and but few which have come to us by the way of England." We are not prepared to controvert this position as it respects our ecclesiastical system, the equality of all by birth and in law, our national and state constitutions, our executive, legislative and judicial functions, popular education, charitable institutions and the ownership of land, but, though not versed in the law and while consenting to the claim that our American system of law is not of English *origin*, it can undoubtedly be shown that we have derived it in great measure through and from England.

No doubt the debt of the early colonists, of the original Puritans, of our nation as now developed, to the Dutch, to their industries, and to their religious and political ideas, is much greater than our Massachusetts historians have been wont to admit, but the attempt to make out the little nation of amphibious Teutons, the foremost people of the Christian era and the noblest precursors and models of all that is most prized in our present civilization, seems a trifle overdone. More is claimed for them, in some cases at least, than is warranted by the facts.

For instance while the evidences of careful and thorough research justify in a measure the author's marked confidence of assertion, it is surprising that in the face of his admission of the "persecution of the Arminians which forms the darkest blot on the history of the republic," he should claim for the Dutch in New Amsterdam, during the same period, the introduction of the principles of religious toleration "twenty years before the great English Quaker carried them to Pennsylvania." This is simply and absolutely the reverse of the truth. That boasted religious tolerance was limited to the conduct of family worship. Governor Stuyvesant declared himself "bound by his oath to tolerate openly no other religion than the Reformed." Conventicles not in harmony with the established religion as set forth by the Synod of Dort were forbidden under penalty of one hundred Flemish pounds for every violation of this ordinance by the preaching of a sermon, and twenty-five pounds on every one guilty of hearing a sermon, even though such worship was held in private dwellings. Mr. Campbell will have to admit on re-examining the authorities that if there was a spot in this country where religious tolerance was unknown, it was on Manhattan Island up to the time when the Dutch surrendered to a few shiploads of Englishmen.

The treatment of the Sunday question will provoke serious though perhaps futile criticism in some quarters. Luther enjoyed his music of a Sunday evening. Calvin notwithstanding the rigor of his discipline, "permitted his young men to drill, and his old men to play at bowls, himself taking part at times." (Imagine a follower of Calvin playing ten-pins on Sunday!) And even Knox, when at Geneva, not only visited Calvin one Sunday evening but went out to supper with a friend. "This, also, was the mode of observing Sunday in Holland, where the

people were sufficiently educated to spend part of the day in the cultivation of art, music, and social intercourse without turning recreation into a debauch." The English observance was brought about through a remarkable "Treatise on the Sabbath" which appeared in 1595, and which very much excited Elizabeth and her prelates, who did their utmost to have the book suppressed. But in vain, "and thenceforth the Puritan was distinguished by his rigid observance of the Sabbath." These irrefutable statements of history will be forgiven because of the admission that the Puritan Sabbath for the last three hundred years has given a legal day of rest to the working classes.

The quotation from Bancroft that "the common-school system was derived from Geneva, the work of John Calvin; introduced by Luther into Germany," &c., needs better proof than the critic has yet been able to find for it. Calvin went to Germany in 1536. In Nov. 1526 Luther urged upon the elector that all towns and villages that could afford the means, should be compelled to keep schools and preachers, just as they were compelled to pay taxes for bridges, roads, &c. In general we have been profoundly impressed with the uncommon merit of these splendid volumes, much as they disturb our traditional beliefs. They are an invaluable contribution to the cause of historic inquiry, and of unspeakable interest to all Americans whose intelligence and patriotism prompt them to inquire concerning the rock whence we are hewn and the hole of the pit whence we are digged. We are a composite people, in more than one respect *E Pluribus Unum*. From the earliest colonial period to the present day, the blood, the language, the ideas and the institutions of European nations have poured into this land, and it is about time that the delusion about the derivation of every good and perfect thing among us from England should be dispelled. This work goes a great way towards the disillusion, and it makes very interesting reading. The last word on the subject has, however, not been spoken.

E. J. W.

FUNK AND WAGNALS COMPANY, NEW YORK AND TORONTO.

The Resultant Greek Testament, Exhibiting the Text in which the majority of modern Editors are agreed, and Containing the Readings of Stephens, Lachman, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, The Bâle Edition, Westcott & Hort, and The Revision Committee. By Richard Francis Weymouth, D. Lit., 8vo. pp. 644. \$3.00.

All students of the New Testament in its original tongue will welcome this contribution toward the establishment of a standard text. The idea is not new, but no previous attempt has been so successfully carried out, and no other work has contained so large a number of critical authorities. Its main object is to exhibit at a glance, in a compact and intelligible form, the latest results of textual criticism. Collating all the most important editions of the Greek text published during the

last half century from Lachmann downwards, it enables the student to tell at a glance the readings adopted respectively in the leading editions and to see for himself what is the present state of the text of the Greek Testament, as determined by the consensus of the most competent editors.

The text thus exhibited in the body of the page on the basis of these authorities is that in which (roughly speaking) the majority of them agree; still in estimating the majority the editor has not merely counted names, but has weighed the reasons which influenced the adoption of a particular reading on the part of any one. In the upper inner corner of each page all the authorities for that portion of the text are named, while the foot-notes contain the readings which have won less numerous or less weighty suffrages. The reader may not agree that in each case the reading adopted has the support of the most important authorities, but the authorities being fully given he has before him the data for an independent judgment.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

The Story of the Life of Mackay of Uganda. Told for Boys by His Sister. pp. 338.

It is a tragic, heroic, glorious story, an example of truth being stranger than fiction, surpassing the tales of romance in adventure, achievement and courageous self-devotion. The matter of the present volume is not contained in the larger work, and those who have read "The Pioneer Missionary" will find here a new, fresh and most interesting narrative of one of the heroes of our age. The work is, however, specially written for boys, and is calculated to kindle in the hearts of thousands a holy emulation of the splendid Christian attributes of this missionary into the heart of the Dark Continent.

E. J. W.

From the Pulpit to the Palm Branch. A Memorial of C. H. Spurgeon. Sequel to the Sketch of his life entitled "From the Usher's Desk to the Tabernacle Pulpit." Five Memorial Sermons by Rev. A. T. Pierson, D. D. Descriptive Accounts of Mr. Spurgeon's long illness, &c., &c., with the Official Report of the Services in Connection with his Funeral. 12mo. pp. 281.

The Spurgeon literature promises to grow into a library. The present volume is largely made up of Tributes of Affection, Telegrams of Condolence, Memorial Meetings, Deputations from various Societies, &c., exhibiting the uncommon esteem in which the great preacher was held.

E. J. W.

The Story of John G. Paton. By the Rev. James Paton, B. A. With forty-five full-page Illustrations by James Finnemore. pp. 397.

If hero-worship can be justified in the case of any man, that of John

G. Paton is one of them. For thirty years he was a missionary among the South Sea cannibals, and his work, trials and dangers there, make him a hero of the truest type. We bow to him as one who underwent a measure of self-sacrifice and danger almost incredible, and yet with a cheerfulness and faith that can scarcely be imagined. This is a story for young folks, based upon his larger autobiography, but adults will be just as much interested in it as the young. It will prove a stimulus to a deeper interest in foreign missions and a higher regard for the missionary.

CHARLES SCRIBNER'S SONS, NEW YORK.

Theological Propaedeutic A General Introduction to the Study of Theology, Exegetical, Historical, Systematic, and Practical, including Encyclopaedia, Methodology, and Bibliography. Part I. A Manual for Students. By Philip Schaff, D. D., LL. D. 8vo. pp. 223. \$1.00.

The title of this work will send students to their dictionary. Even that will not avail them unless they have some knowledge of Greek. Dr. Schaff, "after a good deal of reflection," coined the term as a substitute for Encyclopaedia, which is almost exclusively understood among us in the sense of a dictionary. This book is intended as a guide for theological students in the early part of their course, and forms an invaluable exhibit of what is comprehended in a scientific and complete study of the Christian religion. It gives an outline of the various departments of theology, defines their nature and aim, their boundary lines and organic connection, their respective functions and value; it sketches their history, and indicates the best methods of prosecuting their study, and the best aids.

The fact that this is the first original work on *propaedeutic* in America is not complimentary to our advance in theological science. The product of a German scholar, this work is itself a proof of our dependence on German theology — and German industry. Heretofore our students have had only a translation of Hagenbach and the work of Weidner, confessedly based on Hagenbach and others. The study of *Propaedeutic* is itself comparatively new in this country, a circumstance strikingly illustrated by the answer which Dr. S. received from "a doctor of divinity and editor of a leading religious periodical," after informing him that his chair was that of "Professor of Encyclopaedia and Symbolic." "As to Symbolic," said this D. D., and editor, "I never heard of it in all my life; and as to Encyclopaedia, if you are a professor of that, they need no other professor."

The volume is marked by the clearness, thoroughness, common sense and conservatism which stamp a sterling value on every product of Dr. Schaff's indefatigable pen. We hope that Part II. will be forthcoming very soon.

E. J. W.

Bernard of Clairvaux: The Times, The Man, and his Work. An Historical Study in Eight Lectures. By Richard S. Storrs. 8vo. pp. 598.

A monograph of this sort is a rare gem in American literature. To make a mediaeval monk the subject of an extended treatise, is a task for which our authors have shown no predilection, and excepting Roman Catholics they would hardly expect a large circle of readers. It is in every way fortunate that this task was undertaken by one whose evangelical soundness and breadth of scholarship are so generally recognized, and that the impulse to it came from the Calvinistic Faculty of Princeton Seminary. Had these lectures issued from a High-Church Episcopalian or had they been delivered in a Lutheran instead of a Presbyterian Seminary, their publication would have evoked an outcry against the Romanizing tendencies in these communions. And it must be confessed that there is seldom found in Protestant writings anything more likely to incline earnest and unstable minds towards Romanism than Dr. Storrs's eloquent tribute to the spiritual fervor of "multitudes" in the 11th and 12th centuries, their "vivid faith," "moral energy" and "intensity of consecration"—souls "whom," Luther says, "God called by the text of the Gospels, and by Baptism, * * and who finding in themselves no good words to set against the wrath and judgment of God, did fly to the death and passion of Christ, and were saved in this simplicity."

Dr. Storrs is not the kind of man that from timid fear of giving advantage to Rome would hide the knowledge of truth from others. Recognizing with the eye of a philosophical historian the dependence of an age on the centuries which have preceded it, and our own indebtedness to reformers who long before Luther consecrated titanic energies to the purification of the Church and the uplifting of society, he has portrayed the character and the work of "an Apostle of God," who towers immensely above the other principal men of his time, and "who became for an entire generation the most commanding man in Europe." To the splendid eulogies which Catholics and Protestants and Infidels have showered on Saint Bernard, the foremost evangelical preacher of this country adds: "A man more entirely sincere and unselfish in his spirit and aims seems hardly to have lived since the apostles."

The Lectures do not aim to supply a continuous or complete biographical or historical narrative, but to offer "associated general sketches of Bernard, in different relations, events and activities of his life," "the points of chief importance in his spirit, genius, and labors, as well as in the times which he powerfully affected."

To give a clear and just picture of the personality and career of his hero, and to afford his readers a true perspective of proportions and

relations, the author found it necessary to sketch as a lurid background the revolting annals of the 10th century and the powerful reaction which succeeded in the 11th, so that both the colossal figures of Charlemagne and Hildebrand rise before us in the same picture.

The work shows everywhere the skill of a master, the fruits of careful investigation, the discrimination of an eminently judicial mind, the cordial appreciation of truth and piety wherever found, the charm of a luminous and spirited diction and, above all, the buoyancy of Christian faith. It is a work especially to be read by ministers and theological students. It presents "a true priest of God, ministering grace and force from above. If it be in its nature ennobling to meditate on a life devoted to sovereign ideals, to contemplate a soul ardent, intense, passionate in enthusiasm, while devout, self-forgetful, and wholly disdainful of worldly pleasures and of secular prizes; if any virtue may be derived from contact with a mind which dwelt habitually in the adoring contemplation of God, and to which the earth was not as real as were celestial realms above,—we ought, certainly, to be better and nobler persons for the hours which we spend with Saint Bernard." E. J. W.

History of the Christian Church. By Philip Schaff, D. D., LL. D., Vol. VII. Modern Christianity. The Swiss Reformation. 8vo. pp. 890. \$4.00.

The disappointment felt on receiving Vol. VII. of this great work instead of Vol. V., which will complete the history of the Middle Ages, immediately disappears when one begins to read the story of the struggle, which under the lead first of Zwingli, then of Calvin, secured the Gospel to the Swiss Republic. The fifth volume, we are informed, has been delayed till the author can make another visit to Rome and Florence, and study more fully the *Renaissance* which preceded the Reformation. One thing may be taken for granted, namely, that no volume is published before the author has completed the investigation of the sources.

Two or three more volumes will be necessary, we are told in the Preface, to bring the history down to the present time, "according to the original plan." And what a plan! As we look at the six magnificent octavos now on the shelf before us, and remember that never before was such a plan, either as to quantity or as to quality, undertaken in the English language, we are not strongly moved to join in the indiscriminate invective against immigrants. We thank God that almost fifty years ago this Swiss "Dutchman" was called to a theological professorship in this country, the acceptance of which he has never regretted, and we unite with all devout scholars in praying that God may spare his life and powers to the Church until this noblest of his immense literary productions shall have reached completion.

It must have been an uncommon joy for Dr. Schaff to prepare this

volume on the history of the Reformation of his native land. Thoroughly American as he has become, and the most consistent broad-churchman among living orthodox divines, those personally intimate with Dr. S., or familiar with his writings, have often noticed how Swiss independence and Reformed training have left their indelible impress upon his mind. He might be pardoned if an unconscious bias should reveal itself in the portrayal of the character and the work of those to whom Switzerland owes its emancipation from Rome, but Lutherans who have sometimes felt constrained to complain of the strictures on Luther and Lutheranism, which have fallen from his pen, must admit that he exercises in this volume the same freedom of candid and unsparing criticism. Such delicate and salient subjects as the radicalism and iconoclasm of Zwingli, his leaning to rationalism and his immorality (prior to the Reformation), Calvin's "horrible decree" of reprobation, his damnation of infants, his theocratic regime in Geneva, and his burning of Servetus, are not slurred or concealed or explained away, but freely and mercilessly recounted, revealing a conscience which recognizes that the sole aim of the historian ought to be to tell the truth, and nothing but the truth. In respect to some of these subjects there appear indeed explanations and apologies from which the judgment of other historians must dissent, but we believe that one would search in vain through the whole realm of modern literature for a fairer comparison of the chief Reformers, or a juster estimate of the different Churches which owe their development, respectively, to the teachings, labors and influence of the men sent from God to bring about the Reformation.

One of the most instructive features of this volume is its disclosure of the truth that almost all those things against which Lutherans have to battle incessantly within their own Church, are really importations from the Churches of Zwingli and Calvin. The Puritans brought with them into this country the favorite ideas and practices of these Reformers so far as they antagonized the Lutheran Reformers, and when our feeble English churches were struggling for existence they somehow fell into the ways of Calvinism—probably because their pastors had received their training from Calvinist schools and Puritan authors.

The denial of quickening grace in Baptism, of the Real Presence in the Eucharist, the opposition to pictures in the churches, to altars, crosses, candles, clerical robes, &c., the hostility to a rich and full liturgy, have come to us from either Zwingli or Calvin, or both. Even some moot views and current phraseology as "the visible Church" and "the invisible Church" have the same parentage. This distinction, like Calvin's limitation of the corporal reception in the Lord's Supper, was rendered necessary by the doctrine of predestination. "The Reformed system of doctrine extends the domain of the invisible or true Church and the possibility of salvation beyond the boundaries of the visible Church, and holds that the Spirit of God is not bound to the ordinary

means of grace, but may work and save 'when, where and how he pleases.' *Zwingli first introduced both terms.*"

Some among us have been so apt as pupils that they have gone beyond their teachers. They oppose altogether liturgical and responsive worship, whereas Zwingli "retained more from the Catholic Service than we might expect; namely, the Introit, the Gloria in Excelsis, the Creed and several responses. The Gloria in Excelsis, the Creed and the One Hundred and Third Psalm were said alternately by the men and the women, instead of the minister and the deacon, as in the Catholic Service, or the minister and the congregation, as in the Lutheran and Episcopal Services." And it is well known that "Calvin and the Reformed Churches on the Continent approved of forms of devotion in connection with free prayer in public worship," and that it was owing to the civil and ecclesiastical conflicts in England during the seventeenth century that "the Presbyterians and Congregationalists abandoned liturgical worship."

Now that those conflicts are about forgotten both of these bodies are eagerly casting around for the old prayer-books, and the consensus of leading minds in both of them concurs doubtless with Dr. Schaff, that "the Zwinglian and Calvinistic worship depends for its effect too much upon the intellectual and spiritual power of the minister, who can make it either very solemn and impressive, or very cold and barren."

E. J. W.

T. AND T. CLARK, EDINBURGH.

[Imported by Charles Scribner's Sons, New York.]

The Expository Times. Edited by The Rev. James Hastings, M. A., Volume III. October 1891—September 1892. 4to. pp. 568. \$3.00.

This, the reviewer can cheerfully testify, is a work after his own heart, covering as it does the whole range of exegetical theology, including among its contributors every Biblical scholar of note in Great Britain, and firmly planted in its general position on the acquisitions of the past while keeping fully abreast with the advance of modern thought. It is a great attraction also to find the treatises of a summary character and as a rule singularly luminous, while the large clear print is a joy to the eyes. The monthly review of literature is a valuable feature, as are the racy notes of recent exposition with which each number opens. We fail to discover American names in the long and brilliant roll of writers, but the contributions of some of them in American periodicals receive appreciative and in one case at least extended consideration.

As we have nothing this side the Atlantic which fills exactly the place of the *Expository Times*, its general circulation among us is one of the things devoutly to be desired. It will greatly stimulate and assist the scientific exposition of the Holy Scriptures, which as Dr. Schaff fitly says in his *Propaedeutic*, is the first branch of theological study, both in the order of time and in importance, and furnishes the foundation

for all other branches. The success of this journal may be inferred from the fact that Vol. III. is just double the size of Vol. II. E. J. W.

SCRIPTURAL TRACT REPOSITORY, BOSTON.

The Editor of *The Anti-Infidel* Library, Rev. H. L. Hastings, has sent us the following pamphlets :

Spirit Workings in Various Lands and Ages.

Spiritual Manifestations, Their Nature and Significance.

The Depths of Satan: A Solution of Spirit Mysteries.

Familiar Spirits: Their Workings and Teachings.

The Mystery Solved: Spiritual Manifestations Explained.

These tracts written by William Ramsey and forming a continuous series turn the light on the most audacious humbug of modern times. They are so interesting and so instructive as to deserve the widest circulation, especially among those who have been disturbed by the vagaries and pretensions of spirit manifestations, and their inexpensiveness puts it in the power of almost all Christians to assist in spreading these leaves of healing.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Festklänge. Predigten über Festtexte des Kirchenjahrs von Dr. C. F. W. Walther. Aus seinem Schriftlichen Nachlass gesammelt. 8vo. pp. 473. \$1.75.

The manuscript remains of Dr. Walther appear to be inexhaustible. And his followers have such an appreciation of their character that they evidently mean to leave nothing of his composition unpublished. We count them happy that they are in possession of these successive volumes of sermons from one of the greatest and most powerful preachers this country has yet known. Whether viewed as to form or contents his discourses are masterpieces of sermonizing. Those of the present volume were delivered on the Chief Christian Festivals. We are not surprised to be told that cultured people not given to attending upon divine worship came to hear such sermons in order to enjoy their matchless eloquence. As their main object was to win souls, and as they present the Gospel in its simplicity and power, some of these no doubt received saving impressions. To all pastors who can read the German we unhesitatingly commend these *Festklänge*.

The same house sends us *Amerikanischer Kalender für Deutsche Lutheraner auf das Jahr 1893*, which besides full Missouri Statistics is packed with precious devotional reading. We have also received a number of "Synodal Berichten" of the various Districts of the Missouri Synod. They possess more than the ordinary interest attaching to such documents, since they are largely made up of doctrinal discussions. We have recently learned that one of the foremost Professors at Princeton

buys all these Reports and reads them with much zest. Their value to Lutheran pastors and teachers is hardly to be overestimated. E. J. W.

LUTHERAN PUBLICATION BOARD, BALTIMORE.

Evangelical Lutheran Hymn Book. By authority of the English Evangelical Lutheran Synod of Missouri and other States. Third Thousand. pp. 470.

This collection of hymns by the English "Missourians" is a great credit to the compilers. It contains a large proportion of the standard hymns which have stood the test of long and almost universal usage in the English-speaking churches, and is enriched by numerous translations of those German chorals, which have long been the glory of Lutheran worship and which are gradually finding a place in the hymnals of all evangelical churches. Most of these are taken from Miss Winkworth's collection, while others have been rendered into English by different ministers, a few of which can bear some improvement of idiom. There are altogether 450 hymns. The Common Service, having been adopted by this body, is bound in with the Hymnal. In the Service as in the hymns we believe something would be gained for worship as well as for the eyes by larger type. E. J. W.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHESTNUT ST., PHILA.

Outline Analysis of the Books of the Bible. By Prof. Barnard C. Taylor. pp. 191. Price 75c.

Some idea of the character and value of this attractive little work may be formed by means of a sample from its pages—the outline of the contents of the book of Exodus for example:

1. The author of the Book.
 2. The Date.
 3. The Historical occasion.
 4. The Leading Topic.
 5. The Chief Purpose.
 6. A General Analysis.
- (Part I. with three subdivisions—Part II. with five.)
7. Points of especial interest.
 8. Relation to other O. T. Books.
 9. Messianic Ideas.
 10. Topics for special Study.

We regard this little book as a very excellent one of its kind,—and very useful to all classes of Bible Readers. E. H.

An English Harmony of the Four Gospels. By Dr. G. W. Clark. Revised Edition. pp. 302. Price \$1.50.

A good harmony is certainly a very great help in reading the Four Gospels and in forming a distinct and orderly conception of the events in the life of Christ. The one under examination has been tried and ap-

proved—having met with great favor and a large sale during the twenty-four years since its first publication. It has been carefully revised and materially improved and in its new form will yet more richly deserve the popularity it has hitherto enjoyed. E. H.

THOMAS WHITAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

The Inspiration of Holy Scripture. Its Nature and Proof. Eight Discourses preached before the University of Dublin. By William Lee, M. A., Fellow and Tutor of Trinity College. Price \$2.50.

This fresh edition, unchanged, of Dr. Lee's well-known work on inspiration, first published in 1854, may well be taken as an intimation that the conservative view on this great subject is not at all ready to retire at the suggestion of the present radical criticism. Whatever may be the outcome of the renewed discussion of the question of inspiration with which theology is now agitated, we may be sure that it will establish in the acceptance of the Church no modification that will conflict with the full authority of the Scriptures as the abiding infallible rule of Christian faith and practice. The revolution sought by the so-called "biger" critics, is by no means an accomplished thing. Thoughtful readers of the discussions of these critics cannot but be struck with the extreme subjectivity, and consequent unreliableness, of the methods and processes by which they are reconstructing their views of Bible History, and also with the further fact that while they are urging their destructive theories, scholarly exploration and discovery are bringing to light continually new evidences of the wonderful historical accuracy and reliability of the scripture records.

Dr. Lee's view—substantially what is known as the "dynamic theory"—avoids the old extreme conception of verbal dictation, whilst maintaining such divine direction as to secure the writing from real or essential error. It distinguishes between revelation and inspiration, and recognizes fully both the divine and the human factors in the production of the Scriptures. The human factor is not set aside or lost, but the writer, in the integrity of his personal peculiarities, is divinely employed to give true and authoritative statement to the history and truths of revelation. The whole discussion, as has always been recognized, is sober, scholarly, and valuable. A large part of the value is in the copious notes and extended Appendix, opening up to view a large part of the literature of the subject, both ancient and modern.

Amid the unsettling influence of much of the radical discussion of our day, a scholarly and conservative work like this cannot but be helpful in saving, especially the young, from one-sided and inadequate views on this great subject. M. V.

HOUGHTON, MIFFLIN AND CO., BOSTON.

An American Missionary in Japan. By Rev. M. L. Gordon, M. D. pp. 276.

One of the encouraging signs of the times is the number of books appearing on the subject of missions. Several are noticed in this issue of the QUARTERLY. Japan is a country of special interest in more ways than one. In the matter of Christian missions it furnishes a remarkable history. It may almost be said that Christianity has been established in a day. It would not be surprising if it should soon be proclaimed as the national religion. For this reason a book on missionary work in Japan has a special interest. This one has an uncommon attraction, both on account of the subject and the delightful way in which it is presented. The view-point is that of practical common sense, and will be helpful to Christian work in this island empire.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA, PA.

Commentary on the Sermon on the Mount. By Martin Luther. Translated by Charles A. Hay, D. D. pp. 506.

This attractive volume is a credit to the Lutheran Publication Society. It is well to have these sermons of Luther in English dress, and such good English dress as has been given by Dr. Hay. They are translated from the forty-third volume of the Erlangen edition of Luther's works, edited by Dr. Irmischer, who changed them from the sermon form into that of a running commentary. They show all the spiritual insight into religious truth so characteristic of Luther, and his rugged style of expression. This style, in many cases, may not be the most agreeable to the reader of to-day, but is fully justified by the manners of Luther's time and the character of his antagonists. His words would not be characterized as 'half-battles' if he had filed them down to smooth rhetoric or adapted them to polished ears. Quintilian says that forceful thrusts must be given with weapons of steel, not of silver and gold. Luther's preaching was adapted to his times, and the modern preacher may learn a lesson from him in this. If he were living to-day, he would enforce the same religious truth, but his applications and illustrations would be greatly modified. This volume is another confirmation of the Reformer's fitness for the great work for which God had chosen him. The reader is surprised on nearly every page at the original, suggestive and forceful things he says. There is nothing superficial in his treatment of Scripture.

HUNT AND EATON, NEW YORK.

The Bishop's Conversion. By Ellen Blackman Maxwell. With an Introduction by James M. Thoburn, Missionary Bishop for India and Malaysia. pp. 384.

A book of rare interest and one that will correct many false impres-

sions about foreign missionaries and their work. It will meet and answer many of the criticisms made by many good people on the foreign mission work, and show the self-sacrifice of the missionary as well as the hopeful and gratifying results of his labors. It is the story of a bishop of the Methodist Church, who spent a year in India, principally in Lucknow, and observed the missionaries in their work and methods as well as their privations and discouragements. He went full of questions as to the advisability or propriety of this and that in the foreign work, but returned fully satisfied that the methods pursued were the best, and became a most ardent advocate and supporter of the foreign mission cause. His conversion was complete.

Christ Enthroned in the Industrial World. A Discussion of Christianity in Property and Labor. By Charles Roads. pp. 287.

A timely volume. The questions arising in the industrial world—and there are many puzzling ones—must not be relegated wholly to the political economist. They have their moral and religious bearings, and the religious teacher fails in duty if he does not contribute what he can to their solution. These questions, indeed, will never be rightly settled, unless met according to the principles laid down by the Great Teacher. We welcome this book as a contribution in this line. It comes from a close observer and cool-headed thinker, is full of interest and sound reasoning. If it should receive a wide and careful reading among capitalists and laborers, we would have less misgivings as to the outcome of the contention that is going on between them.

Illustrative Notes. A Guide to the Study of the Sunday-school Lessons for 1893. By Jesse L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. pp. 387.

This includes original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archæological notes, library references, maps, pictures, diagrams.

We have had occasion to speak of these annual volumes before, and we can renew our commendations in the case of the one before us. No labor has been spared to make it complete, and the teacher of the Sunday-school class will find it an excellent aid. Allowance, it is true, must be made here and there for denominational bias in interpretation, but the intelligent teacher will be able to discriminate.

The Review of Reviews for January contains a galaxy of brilliant attractions. It may well claim to be the most amazingly up-to-date number, of the most thoroughly alive magazine, ever published in the world. Its great and brilliantly-illustrated character sketch of President Diaz

and the Mexican people and country was written in the City of Mexico since that gentleman's inauguration for the new term, early in December; and the photographs for illustration were taken, exclusively for the *Review of Reviews*, in the City of Mexico in December. In view of the certainty of cholera next summer, the most sensational and interesting article of the month is the one the *Review* has secured from Paris on the successful treatment invented at the Pasteur Institute for inoculation against Asiatic cholera. This number contains a fine little sketch of F. Marion Crawford, the novelist, a profusely illustrated article on the latest results of the University Extension movement in the United States, and scores upon scores of attractive pictures of the most interesting people of the day—politicians, theologians, literary men, distinguished women, and so on. If anybody is at a loss to know why the *Review of Reviews* has attained so extraordinary a circulation in so short a time, let him buy and read the January number and he will understand.

Every page of the January number of the *Review of Reviews* shows evidence of a freshness and a touch with the very latest movements of the day, such as no other issue of any other magazine in the world ever exhibited. The most conspicuous article is upon "President Diaz and the Mexico of To-day." It bears every mark of having been written, as the publishers of the *Review* claim that it actually was, since the fourth inauguration of Diaz on the first day of December. The frontispiece is a fine portrait group of General Diaz and his full Cabinet, who gave a special sitting at the request of the *Review of Reviews* as late as December 9 in the City of Mexico. That this, with a great number of other Mexican portraits and pictures that accompany the article, should be actually published in a monthly magazine in New York, copies of which will be on sale in Mexico itself as well as in San Francisco on the first day of January, is a triumph of editorial and mechanical celerity that no other periodical has yet attained. The article is an extremely interesting one and covers a wide range of political, industrial and general information about the most recent Mexican affairs.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

APRIL, 1893.

ARTICLE I.

JEWISH PROPAGANDA IN THE TIME OF CHRIST.

By REV. BERNHARD PICK, PH D., Allegheny, Pa.

The words of Christ, "woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves," (Matt. 23 : 15), imply that even before he gave his royal command to go and to teach all nations, a missionary activity was in vogue which indeed, but for its moral consequences, would neither have deserved nor drawn down the denunciation of a "woe." We cannot imagine that the words of Christ were directed to conversion to the God of Israel—for his very type, Jonah the prophet* was sent to the Ninivites to

*Concerning the book of Jonah, Delitzsch beautifully remarks: "This little book, which is in such real earnest as to the universality of the divine grace, is in the Old Testament like a jewel which has fallen down from heaven. It is a self-justification of the God of Israel against the misconception that he is the exclusive national God of the Jews. It brings to the ground the heathenish conception of Israel's God, and with it the modern rationalistic conception. It is a divine vindication of the heathen against Jewish arrogance and pride of nationality. This book of Jonah, whose name means the Dove, is like a dove sent forth from Israel to bring to the Gentiles the olive branch of peace."

call them to repentance and to faith in the God of Israel—but to proselytism to the sect of the Pharisees. The Sadducees were too indifferent to be concerned in the spiritual welfare of their co-religionists and the gentile-world at large. Religiously their influence was of no account, and with the destruction of Jerusalem they disappear from the theatre of Jewish history. Different however it was with the Pharisees. They commanded the masses, and especially the female world, as Josephus, (Antt. XIII. 6; XVII, 2, 4) tells us. To belong therefore to the Pharisaic fraternity was a sign of orthodoxy, and though not all were scribes, yet all would pray: "O God, I thank thee that I am not as the rest of men." We thus understand the denunciation of Christ, who speaks of the efforts of the Pharisaic propaganda. If it be asked how it was effected, we must look for an answer outside of the New Testament. The rich Palestinian—Jewish and Græco-Jewish literature, including the literature of heathen writers, is our clew, and in connection with our subject this *terra incognita* appears in a new light. Our theme divides itself as follows: *I. Political and social position of the Jews in the Græco-Roman world; II. Jewish Propaganda; III. Heathen attacks; IV. Effects of the Propaganda. Proselytes.*

I. POLITICAL AND SOCIAL POSITION OF THE JEWS IN THE GRÆCO-ROMAN WORLD.

At the time of which we speak, the Jews were to be found not only in Judea, but also in the neighboring countries. We get an idea of the extent of the dispersed Jews when we examine the different documents. Thus we learn from the first book of the Maccabees, which was composed about 141 B. C., that Jews lived at Sampsame in Pontus, in Sparta, Delos, Myndos, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodus, Phaselis, Cos, Side, Aradus, Gortyna, Cnidus, Cyprus, Cyrene.* Philo states that Jerusalem is the metropolis "not only of the country of Judea, but also of many, by reason of the colonies which it has sent out from time to time into the bordering districts of Egypt, Phœnicia, Syria in general, and especially that

*Macc. 15 : 22, 23.

part of it which is called Cœlo-Syria, and also with those more distant regions of Pamphylia, Cilicia, the greater part of Asia Minor^{*} as far as Bithynia, and the furthestmost corners of Pontus. And in the same manner into Europe, into Thessaly, and Bœotia, and Macedonia, and Aetolia, and Attica, and Argos, and Corinth, and all the most fertile and wealthiest districts of Peloponnesus. And not only are the continents full of Jewish colonies, but also all the most celebrated islands are so too, such as Eubœa, and Cyprus, and Crete. I say nothing of the countries beyond the Euphrates, for all of them except a very small portion, and Babylon, and all the satrapies around, which have any advantages whatever of soil or climate, have Jews settled in them.”^{*} And in another place he remarks: “For no one country can contain the whole Jewish nation, by reason of its populousness; on which account they frequent all the most prosperous and fertile countries of Europe and Asia, whether islands or continents, looking indeed upon the holy city as their metropolis in which is erected the sacred temple of the most high God,”[†] etc. Strabo says: “It is not easy to find a place in the world that has not admitted this race, and is not mastered by it,”[‡] and a century and a half before the Christian era, the Jewish Sibyl speaks of the Jews as

“Crowding with thy numbers every ocean and country.”[§]

From the Acts of the Apostles we know that at the Pentecost there were present “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Cretes and Arabians,”[¶] and from the very same Acts we also learn of Jews in other places, as in Damascus, Antioch, Athens, etc. We thus find the Jews in Africa, Asia and Europe. In the Talmud, too, a number of diaspora places are mentioned, the most prominent of which for the later development of Ju-

^{*}*Legatio ad Cajum* §36 (Bohn's trans., vol. IV., 161).

[†]*In Flaccum*, §7 (Bohn IV., 70).

[‡]In Josephus *Antt.* XIV. 7, 2.

[§]*Orac. Sibyll.* III., 271.

[¶]Act 2 : 9-11.

daism were Pumbeditha,* and Sora.† These, however, concern us not here.

How did the Jews get to these places? Since time immemorial they had been thrown upon the heathen world. The Assyrian and Babylonian captivity had the effect that a wholly different impulse was given to the current of Jewish life. In worldly pursuits the Jews soon became one with the nations among whom they lived, and thus it came to pass when Cyrus and subsequent kings of Persia allowed them to return to their country, that only a handful made use of this privilege, while the remainder made their homes in every land to which they had been drifted by the wave of conquest, and thus they were soon to be found everywhere. Concerning the "Ten Tribes," Josephus himself writes that they are beyond the Euphrates in an immense multitude, not to be estimated by numbers,‡ and whether they ever would return was still a matter of controversy in the second century after Christ. "The ten tribes," we read in the Mishna, "shall never return again, as it is written 'and he cast them into another land, as this day.§ As 'this day, goeth and doeth not return again, so they also go and do not return. This is the view of Rabbi Akiba. But Rabbi Eliezer, "As the day becomes dark and has light again, so the ten tribes, to whom darkness has come; but light shall also be restored to them."|| We thus see that only a small number of the tribes of Judah and Benjamin had returned with Ezra and Nehemiah; and with them also a few of the other tribes.¶

The conquests of Alexander the Great brought the Jews in contact with the Greek world. It was his ambition of life to give to the civilized world a unity of language, and to achieve this, he everywhere desired to produce a fusion of the heterogeneous elements under his sway. This was done by his successors, especially the Ptolemies, who did their utmost to promote the immigration of Jews into Egypt, where they enjoyed the

*See my Art. in McClintock & Strong's Cyclop. s. v.

†See my Art l. c., s. v.

‡Antt. XI., 5, 2.

§Deut. 29 : 28.

||*Sanhedrin* x., 3.

¶See Luke 2 : 36, where the prophetess Anna, of the tribe of Asher, is mentioned.

same privileges as the Greek inhabitants, yea, they were even preferred to the Egyptian aborigines, who, being once vanquished, were treated as such by their rulers.

The contact of Jew with Greek was fruitful of momentous consequences. The vast majority of these Jewish settlers adopted the Greek language, and forgot that Aramaic dialect which had been since the captivity the language of their nation. These Greek-speaking Jews called "Hellenists," produced a literature of their own, and which is called *Hellenistic* from the fact of its being written in Greek, in opposition to the Palestinian, because written in Hebrew. But we will not anticipate. Returning to Egypt we find the Jews spread from the Libyan desert in the north to the borders of Ethiopia in the south. But the greatest number of Jews resided at Alexandria where three worlds met: Europe, Asia and Africa—which was, next to Rome, the second town for commerce and political importance and, in the same manner, next to Athens, the second for arts and sciences. Of the five parts of Alexandria the Jews occupied almost two; especially the quarter called Delta, situated on the sea-shore, was entirely inhabited by them, that—as Josephus tells us—they might live without being polluted (with the Gentiles), and were thereby not so much intermixed with foreigners.* As an Egyptian ruler had granted them the right of inspection over the navigation of both sea and river,† they availed themselves of the opportunity thus offered to carry on a large trade by sea; and prosperity, together with a refined mode of life, was the fruit of activity. But commerce was in no wise their exclusive occupation. There were among the Alexandrian Jews tradesmen and artists, and if any artists were wanted for the temple in Jerusalem, they were always called from Alexandria,‡ just as they were formerly obtained from Phœnicia. They acquired also the Grecian art of war and policy, as well as the melodious Greek language, and at length absorbed themselves in Grecian erudition and philosophy, so that many of them understood Homer and Plato quite as well as they did Moses and Solomon, while others as statesmen and generals rendered great services to the rulers of

* *War*, II, 18, 7.† *Against Apion*, II, 5, towards the end.‡ Talmud, *Yoma* fol. 38, Col. 1; *Erachin* fol. 10, Col. 2.

Egypt.* Thus the Jewish congregation of Alexandria was admitted to be a strong pillar of Judaism. At the head of the Egyptian Jews was a chief president, with high judicial powers, bearing the Grecian name *Ethnarch*, whose authority was similar to that of the "Archon" of independent critics.† He had to see to the proper payment of taxes of all the Jews, whom he was bound to protect under all circumstances. Besides him there existed also a high council (*γερουσία*), a fac-simile of the Jerusalem one, being composed of seventy members, who managed all religious affairs.‡

In every part of the town houses of prayer, called *προσευχαί* were erected, among which the building occupied as the chief synagogue was noted for its artistic style, elegance, and beautiful endowments. The artisans did not sit there promiscuously, but each guild had its own place, in order that any stranger entering the synagogue might at once recognize his guild and be able to join his colleagues. The Talmud|| gives the following graphic description of the synagogue in Alexandria: "He who has never seen the double hall of Alexandria has never beheld the majesty of Israel. It rose like a great palace (*basilicia*); there was colonnade within colonnade; at times a throng of people filled the building twice as great as that which went out of Egypt with Moses. There were seventy golden chairs within inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. Each of these cost twenty-five millions of golden denarii. In the midst arose an *Alhamra* of wood on which stood the choir-leader of the synagogue. When any one rose to read in the law, the beadle waves a linen banner, and the people answered 'Amen.' At every benediction which the reader spoke, the banner was used, and the people answered 'Amen.' Like the Temple of Jerusalem, so this famous sanctuary was destroyed between 115–117 A. D. The houses of prayer in Alexandria were also houses of instruction, for on every Sabbath and festival discourses were held by those well versed in Scripture, who

*Josephus, *Apion* II., 5; *Antt.* XIII., 10, 4; 13, 1, 2; XX., 7, 3.

†Strabo in Josephus *Antt.* XIV., 7, 2.

‡Philo, in *Flaccum*, §10.

||Talmud *Succah*, fol. 10, col. 2.

explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation.

During the Syrian oppressions, many prominent Jews came from Judea to Alexandria. The most eminent among them was Onias, the youngest son of Onias III., the last legitimate high-priest, who when his aged father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcimos was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt, in place of the one defiled in Jerusalem, and whose high-priest he himself should be. The reigning king, Ptolemy VI., Philometer, gave him for the purpose a plot of land in the neighborhood of Heliopolis, four and a half geographical miles north-east of Memphis, in the land of Goshen, where once Jacob's descendants had dwelt till the departure from Egypt. In the small town of Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshiped, Onias built a sanctuary for the only One God. "The general style of the sanctuary was (apparently) not Jewish but Egyptian. A huge tower rose to the height of sixty cubits. There were no obelisks, but it was approached by the usual long colonnade of pillars. The altar alone resembled that of the Jewish temple. But instead of the candlestick a golden chandelier was suspended from the roof by a golden chain. A circuit of brick walls inclosed it, and the ruins of these it is that still form the three rugged sand hills known by the name of 'the mounds of the Jews.' It was a bold attempt to form a new centre of Judaism; and the attempt was supported by one of the earliest efforts to find in the poetic language of the ancient prophets a local, prosaic, and temporary application. In the glowing prediction of the homage which Egypt should hereafter pay to Israel, Isaiah (19 : 18, 19) had expressed the hope that there should be five cities in Egypt speaking the language of Canaan and revering the Sacred Name, and that one of these should be the sacred City of the Sun."* What

*Isa. 19 : 18, the A. V. translates "city of destruction," which according to some odd. may also mean "city of the sun."

had been indicated then as the most surprising triumph—the conversion of the chief sanctuary of the old Egyptian worship to the true religion—was seized by Onias as a proof that in the neighborhood, if not within the walls, of the Sun City,—which the Greeks called Heliopolis, and which the Egyptians called On—there should rise a temple of Jehovah. The very name of On was a likeness to his own name of Onias. The passage in Isaiah was yet further changed to give the city a name more exactly resembling the title of Jerusalem. As the city of the Palestinian sanctuary was called the Holy City, the City of Holiness, so this was supposed to have been foreseen as the righteous city—the City of Righteousness.* It was, moreover, close within the view of that sacred college where, according to Egyptian tradition, Moses himself had studied. But a worship and a system so elaborately built up on doubtful etymologies and plays on ambiguous words was not destined to long endurance; and, although an ample patrimony was granted by the Egyptian kings for the endowment of this new pontificate, and although the territory round was long called the “Land of Onias,” and the sanctuary lasted for three centuries, it passed away under the pressure of the Roman government, and left no permanent trace even on the Alexandrian Jews. The failure of such a distorted prediction is a likeness of what may be in store for equally fanciful applications of sacred words and doubtful traditions in more modern times.”† Although the Egyptian Jews considered the temple of Onias as their centre, whither they all went on pilgrimage during the festivals and took their sacrifices, yet they never placed it on par with the one in Jerusalem. They, on the contrary, honored Jerusalem as the most sacred capital of all Judaism, and its temple as a divine place. As soon as the latter received its former dignity after the Syrian wars, they fulfilled toward it all their religious obligations in sending yearly their contributions by their own deputies, and made pilgrimages to Jerusalem, while the priests at Leontopolis, before marrying, always consulted the official archives in Jeru-

*This appears in the Sept. translation of Isa. 19 : 18, 19, πόλις Ἀσεδέν.

†Stanley, *Lectures on the Jewish Church*, III., 281 seq.

saalem to ascertain the purity of descent of their intended wives.* But the Jews of Jerusalem were, nevertheless, dissatisfied with this foreign temple; and although they did not exactly condemn it, yet they maintained that it was opposed to the express determination of the law.† The priests of the temple of Onias were not permitted to do service in Jerusalem, but they were not deprived of their priestly dignity, and received their share of contributions belonging to their priests.‡

We have thus far spoken of the Jews in Egypt, especially of Alexandria. In order to be complete we have to direct our attention to the Jews in Rome.

The origin of the Jews in *Rome* is very obscure. If credence is to be given to a reading in Valerius Maximus, as it is found in two epitomists, the Jews were already in Rome in 139 B. C. But we know for certain that the first settlement of the Jews at Rome was under Pompey (B. C. 63), when vast numbers of slaves were brought to the capital. These slaves were publicly sold in the market, but they proved an unprofitable and troublesome acquisition. They clung so tenaciously to their ancient customs, that it was impossible to make them conform to the ways of the heathen householders.§ Their Roman masters deemed it prudent to give their Jewish slaves their freedom. These freedmen or *liberti* formed the nucleus of the Jewish communities in Rome, which soon were reckoned among the unendurable plagues of the capital's life.

The principal Jewish quarter of Rome was situated on the other side of the Tiber||—that is to say, in the poorest and dirtiest portion of the city,¶ probably in the neighborhood of the present *porta Portese*. The first colony had been reinforced by numerous emigrants.** “These poor people embarked by hundred at the *Ripa*, and lived among themselves, in the district adjoining the Trastevere, serving as porters, petty dealers, exchanging matches for broken glass, and presenting the proud

*Josephus, *Apion*, I., 7

†Deut. 12 : 13.

‡Mishna Menachoth XIII., 10. §Philo, *Legat ad Cajum* §23. ||Ibid.

¶Martial I., XLII., 3; VI. XCIII., 4; Juvenal, XIV., 201, seq.

**Joseph., *Antt.* XVII., 3, 5; II., 1; Tacitus, *Annales* II., 85.

Italian population a type which was later destined to become too familiar to them—that of the beggar master in his art. A Roman who respected himself never entered these abject districts. It was like a precinct sacrificed to the despised classes and to infectious purposes. The tanneries and fermenting troughs were located there. Therefore these wretched people lived quite peaceably in this abandoned corner, in the midst of bales of merchandise, low public houses, and the litter-carriers' "Syri," who had their headquarters there. The police only entered there when the disturbances were bloody, or took place too frequently. Few districts of Rome were so free; politics had nothing to seek there. In ordinary times, the religion was not only practiced there without obstacle, but propaganda was there with every facility.*

In the year 59 B. C., the Jewish element already formed an important factor in Rome. For when Cicero delivered his memorable oration to vindicate Flaccus, and perceived a large number of Jews in the audience, he delivered his speech in a low voice.† Under Julius Cæsar they must have enjoyed great privileges, for at his death the Jews of Rome gathered for many nights, waking strange feelings of awe in the city, as they chanted in mournful melodies their Psalm around the pyre on which Cæsar's body had been burnt, and raised their pathetic dirges.‡ At the time of Augustus, the number of Jews residing at Rome already amounted to several thousand. Tacitus gives their number at 4,000, and Josephus tells us that 8,000 were present when Archelaus (4 B. C.) appeared before Augustus.§

The first direct persecution of the Jews occurred under the reign of Tiberius (A. D. 19), who sent 4,000 Jewish youth against the robbers of Sardinia, purposely exposing them to the

*Renan, *Saint Paul*, p. 93. (New York, 1887.)

†*Pro Flacco*, c. 28. His words are: "Next in order is that odium (caused by the seizure) of Jewish gold. * * You know what a band there is of them, with what concord it acts, how much it can accomplish in (our) assemblies. I will lower my voice so that only the judges can hear. For there are not wanting some who would incite them against me and against every prominent man; whom I will not assist so as to make it easier for them."

‡*Suetonius*, Cæsar, 84.

§*Antt.*, xvii., 11, 1; *War*, ii., 6, 1.

inclemencies of the climate,* and who banished all the others from Rome.† The ground of this decree is stated to have been the emperor's desire to suppress all foreign superstitions, more especially the Jewish, which numbered many proselytes. Josephus mentions as the cause of Jewish exclusion an incident utterly insufficient to justify such wholesale proscription. The story runs thus: A certain Jewish impostor, who acted as a rabbi at Rome, had, in concert with three other Jews, succeeded in proselyting Fulvia, a noble Roman lady. On pretence of collecting for the temple, they received from her large sums, which they appropriated to their own purposes. The fraud was detected, and Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, ordered all the Jews to be banished out of Rome. Four thousand were sent to the island of Sardinia, but a greater number of them, who were unwilling to become soldiers on account of keeping the laws of their forefathers, were punished.‡

According to Philo,§ the persecution of the Jews took place at the instance of Sejanus, who at that time was high in the emperor's favor. After the death of Sejanus, the Jews were allowed to return to Rome (31 A. D.) to be oppressed by Caligula. Claudius (A. D. 41-45) again banished them from Rome, probably on account of the disputations and tumults* excited by them in consequence of the spread of Christianity.|| Yet here, as elsewhere, oppression and persecution seemed not to be the slightest check on their increase, for from Jewish inscriptions and tombstones which of late have been brought to light, we can see that the Jews had once a flourishing and influential congregation at the capital of the world, for, in the words of Dion Cassius, the Jews a nation often oppressed yet they increased to such a degree that they effectuated the free exercise of their customs.¶

* *Tacitus*, *Annales* II., 85, where he also says: "If they perished by the severity of the climate, the loss would be a cheap one."

† Besides *Tacitus*, I. c., comp. *Suetonius*, *Vita Tiberii*, 36.

‡ *Antt.*, XVIII., 3, 5.

§ *Legatio ad Cajum*, §24.

|| *Suetonius*, *Claudius*, 25: "Judæos impulsore Chresto assidue tumultuantes Roma expulit."

¶ *Dion Cassius*, XXXVII., 17.

The Transtevere district was not the only one inhabited by the Jews. They soon occupied other parts of the city, for Juvenal complains bitterly that the beautiful and poetic grove of Egeria, was let out to mendicant hordes of Jews, who pitched their camps, like gypsies, in the open air, with a wallet and a bundle of hay for their pillow as their only furniture.* In Rome, as everywhere, the Jews enjoyed full religious liberty. They had their own jurisdiction which decided on religious matters, and because the Jewish residents were spread over every quarter of the city, they had quite a number of synagogues, and from inscriptions we become acquainted with at least seven such synagogues. "The synagogues," says Renan, "presented the most complete organization known. The titles of 'father and mother of the synagogue' were highly prized. Rich female converts assumed biblical names; they likewise converted their slaves, had the Scriptures explained to them by the doctors, constructed places for prayer, and showed themselves proud of the consideration that they enjoyed in this little world."

Besides religious liberty, the Jews also enjoyed many other privileges. In virtue of edicts which were issued at different times, they were not to be disturbed in the observance of their Sabbaths and feasts, nor in their other religious ceremonies.† They were allowed to send the annual tribute to Jerusalem,§ and the alienation of these funds was treated by civil magistrates as sacrilege.|| They were freed from military service,¶ and were not obliged to appear in courts of law on the Sabbath.** At the distribution of corn which when it fell on the Sabbath, the Jews received their share on the following day, and because oil

**Sat.* III., 12: "Nunc sacri fontis nemus et delubra locauntur
Judæis quorum cophinus foenumque supellex."

†*Saint Paul*, p. 94.

‡*Josephus*, *Antt.*, XIV., 10 25.

§*Philo*, *Legat. ad Cajum*, §23.

||*Ibid.*, §40; *Josephus*, *Antt.*, XVI., 6, 2-7.

¶*Josephus*, l. c., XIV., 10, 13, 14, 16, 18, 19. According to Jewish regulations no Jew was allowed to go or carry anything on the Sabbath day beyond the Sabbath limit, *i. e.* 2,000 ells; see *Mishna Shabbath*, VI., 2, 4; *Erubin*, v., 5.

***Josephus*, l. c. XVI., 6, 2, 4

which a Gentile had prepared* was forbidden to be used by the Jews, they received at the distribution their value in money.†

This is a delineation of the political and social position of the Jews in the Græco-Roman world, and with these preliminaries we approach our main object, *the Jewish Propaganda*.

II. JEWISH PROPAGANDA.

In general it may be said that wherever the Jews were, they adopted not only the language, but in part also the customs of the land. They readily adopted foreign names, followed Gentile pursuits, also such as were most profane; they intermarried with the Gentiles and often became indifferent to their own religion, but "there ever revived, even beside the tendency to modern and Hellenic thought, the special peculiarities, the dependence on the Law, the pride in an ancient and sacred history, and even in the Jewish name, and a glowing zeal—which was crowned with remarkable success—for the conversion of the Gentiles."‡ It was therefore not without reason when Christ pronounced his 'Woe' on their proselytism, which issued only in making the converts twofold more the children of hell than themselves. The Jews, whether living in Europe or in the provinces of Asia and in the islands, had according to Philo§ but one metropolis, "the holy city with its temple dedicated to the most high God." Of this they never lost sight of, and the self-consciousness of belonging to the chosen people of God necessarily created that wall of separation which in spite of the otherwise close intercourse with the Gentiles would only be removed when the latter became part and parcel of the synagogue.

Of course cases like that of Tiberius Alexander, the nephew of Philo, who openly embraced heathenism, were rare exceptions. The Jews as a rule clung tenaciously to their religion and proved themselves as such in every station of life. From the outward observance of the ceremonial law the Gentiles would naturally make their own inferences as to what Judaism could be; but they did not know yet the sacred books on which the religion and history of the Jews were founded. But the time

*Mishna, *Aboda Zara*, II., 6.

†Keim, *Jesus of Nazara*, I. 274.

‡*Josephus*, l. c., XII., 3, 1.

§*Against Flaccus*, §7.

had come when the God of Shem was to dwell in the tent of Japheth. The Jews of the diaspora, as a body were ignorant of Hebrew. And to make a version into the language which they understood was a national want felt on the part of the Jews. On the other hand the literary tastes of the first Ptolemies of Egypt would naturally lead to the desire of enriching the great library at Alexandria with the sacred books of that people, who constituted such a large portion of the country. These and other circumstances will account for the legends which cluster around that Alexandrian version, which has become known as the translation of the Seventy or *The Septuagint*.

We will not repeat what is already known of that version, which originated in the third century before Christ. Suffice it to say that this famous translation became "the first apostle to the Gentiles," a bridge between the Jewish and the Gentile world, by which the religious truths of Judaism became known to the Greek and the Roman. For the first time the heathen of every land was enabled to read and judge for himself of all that "Moses delivered in his mystic volume," and thus the tenets of the Jewish religion became better known and therefore more respected, wherever Greek was understood. Of course we cannot enter upon an examination of the version itself, but we will point out some instances which will show that the translators made their work with a certain tendency. Thus Lev. xi. 6 and Deut. xiv. 7 the Hebrew word *arnebeth*, *i. e.* hare, which in the Greek means *λαγώς*, has been altered into *χοιρόγρουλλος*, *i. e.* "porcupine" or "hedgehog," to avoid giving offence to the Ptolemy family, whose name was *Lagos*; Exod. iv. 20, the word *ass* is altered into "beasts of burden," because of the reluctance which the translators had to mention the name of this beast; for the same reason they also translated Numb. xvi. 15 the word *ass* by a "desirable thing."

Another tendency was the softening of the anthropomorphic representation of the divinity. The translators "did not wish to represent the God of Israel to the Gentiles as one who was pictured with a body, or who appeared in human form to the eyes of men. Still less was it consonant with Alexandrian prejudice to give literal renderings to those expressions which spoke

of God by what is called "anthropopathy"—that is, as subject to wrath, repentance, or other human emotions. Yet the "anthropomorphism" and "anthropopathy" of the early scriptural books could only be modified by imperfect or unfaithful renderings;—and of these the translators did not hesitate to be guilty."*

The translation of the Old Testament into Greek was, however, only the starting point of the propaganda. Not satisfied with their political and social position, the Jews now became members of the 'republic of letters'. They were as unwilling as others to let themselves be deprived of that common possession of the entire educated world, the great poets, philosophers and historians of Greece, and from the living spring of the Greek classics they derived that human culture, which seemed to the ancient world the supreme good. The religious faith of Israel, its history and its great and sacred past, were now depicted in the forms and with the means furnished by the literary culture of the Greeks, and thus made accessible to the whole world. This was done with a self-consciousness and a set purpose in order to beat the enemy on his own ground. For this reason the Græco-Jewish literature is for the most part practical; its aim is not only to inspire the non-Jewish world with respect for the people and the religion of Israel, but, what is more important if possible to bring the Gentiles to embrace Judaism.

Alexandria, the birth-place of the Septuagint, became also the central place of the Græco-Jewish literature, which developed itself in various forms. As the Bible contained many things which might cause misunderstanding or misconceive the author of the so-called *Aristeas Letter* took it upon himself to write what we may term a commentary on the Septuagint. According to this letter the Mosaic ordinances concerning food had not only a political reason—to keep Israel separate from impious nations—and a sanitary one, but a mystical union. Thus the birds allowed for food were all tame and pure, and they fed on corn or vegetable products, the opposite being the case with

*Farrar, *Early Days of Christianity* (New York edition) p. 143, 144 where several specimens are given. See also my Art. *Talmudic notices concerning the Septuagint*, s. v., 'Septuagint' in McClintock & Strong's Cyclop.

the forbidden. The lesson to be derived from this is that Israel must be just, and not seek to obtain aught from others by violence. The next lesson is that each must learn to govern his passions and inclinations. Besides these and other fancies this Aristeas Letter (originated about 200 B. C.,) treats of the origin translation and esteem of the Alexandrian version, of the folly of the idolatry, of the esteem and admiration which was felt for the Jewish law and for Judaism in general by even heathen authorities, such as King Ptolemy and his ambassador Aristeas, and winds up by stating that the Jews ever acknowledged the accuracy of the translation, and this certainly with the purpose to invite the heathen world to read that book which exhibited the genuine Jewish law.

Of greater importance than the Pseudo-Aristeas is *Aristobulus* of Alexandria (B. C., 160), the tutor of Ptolemy Euergetes. "Unlike most of the later Alexandrian scholars, he was a disciple, not of Plato, but of Aristotle. The master of Alexander still held sway in Alexander's city. Under this potent influence Aristobulus was determined to find the Hebrew religion in the Greek philosophy. He was determined also to find the Greek philosophy in the Hebrew Scriptures. In each of these enterprises there was a noble motive, but a dangerous method. In the attempt to find the Hebrew truth in the Greek, he was fired as many a devout Jew may well have been fired, with the desire to claim in that glorious literature, now for the first time opening on the Oriental horizon, an affinity with that which was deemed most sacred in the Jewish faith. It was like the Renaissance of the same literature after the night of the Middle Ages. The Jewish priest, like the mediæval ecclesiastic, was ravished with the beauty of the new vision, and longed to make it his own. But the means by which he endeavored to cross the gulf which parted them was

A fatal and perfidious bark,

Built in th' eclipse, and rigged with curses dark.

Under a delusion, probably unconscious, he, like hundreds of Jewish and Christian theologians afterwards, persuaded himself that the evident identity between the admirable features of the two literatures sprang, not from the native likeness which exists

between all things true and beautiful, but from the fact, as he alleged, that the one was borrowed from the other; that the sages and poets of Grecian antiquity had but plagiarized their best parts from Moses, or Solomon, or Jeremiah. And then, with the facile descent of error, he, not alone of his age, but foremost in this special department, labored to strengthen his cause by the deliberate falsification of Greek literature, sometimes by inventing whole passages, sometimes by interpolating occasional fragments, in which the ancient Gentile poets should be made to express the elevated sentiments of Hebrew monotheism. Of the venerable names which lent themselves most easily to this deception, was that of Orpheus, lost in the mist of mythology, yet still living by the natural pathos and inherent wisdom of the story. He, it was alleged, had met Moses—the Greek Musæus—in Egypt, and hence the Orphic poems which contained so much of the Mosaic cosmogony. In like manner the wish to find the Grecian grace and freedom in the Hebrew Scriptures was prompted by the natural desire to make the true religion embrace all that was excellent in the ideas now for the first time revealed to Israel from beyond the sea. Here again Aristobulus embarked on a method of reconciliation, which, although in his hands, so far as we know, it rarely passed the limits of reasonable exposition, was destined to grow into disproportionate magnitude, and exercise a baneful influence over the theology of nearly two thousand years. He was the inventor of allegorical interpretation.”* In answer to a question of Ptolemy, to whom he had dedicated his work,† Aristobulus expressly warns the king against a literal understanding of anthropomorphic expressions. If God is spoken of as having hands, arms, feet, and so on, those he says must be simply looked upon as pictorial phrases. Thus “the head of God” means his might; the “speech” of God implies only an influence on the soul of man; the “standing” of God means the fixed order of the order; the “coming down” of God has nothing to do with space or time; the “fire” and the “trumpet” of Sinai are pure metaphors corre-

*Stanley, *Lectures on the Jewish Church*, III., p. 310 seq.†Eusebius, *Praep.-Evang.*, VIII., 10.

sponding to nothing external. The six days' creation merely implies continuous development; the rest of the Sabbath indicates the preservation of what was created.* In short the purpose of Aristobulus seems to have been of showing to the cultured heathen world, that the Mosaic law, if only correctly understood, already contained all that the best Greek philosophers subsequently taught. In another fragment still preserved by Eusebius,† Aristobulus makes Orpheus say of God:

“One and self-existent! Though all be formed by him,
And he pervaded all. Yet none of mortals e'er
Beholds his face; the soul alone perceiveth him.
The source of good, he sends no ill to mortal men.
Though favor follow him, and with it also strife,
And war and pestilence, and weeping sorrow, too,
Beside him is no other God. If thou on earth
Him first discern, 'tis easy *all* the rest to learn.
His mighty hand, his goings, as they shine,
Reveal my Son, the mighty Being there divine.
Himself I cannot see; for mist enshrouds from me,
And tenfold covering envelopes him from men.
The God who ruleth mortals none has e'er beheld.”‡

Another writer who wrote with a view of glorifying the Jewish nation, was *Artapanus*. In his work concerning the Jews, Artapanus tries to show that the Egyptians were indebted to the Jews for all useful knowledge and institutions. Abraham instructed King Pharethotes in astrology; Joseph provided for the better cultivation of the land, while Moses became the real founder of all the culture and even of the worship of the gods in Egypt. He divided the country into thirty-six provinces, and directed each province to honor God, and prescribed the consecration of Ibis and Apis. In a word, the religion of Egypt is referred to Jewish authority. That Moses should be the founder of the Egyptian cultus, appears very strange. But as Schürer§ remarks, if Moses is the author of all culture, why not also of religious culture.

*Siegfried, *Philo*, p. 25; Farrar, *History of Interpretation*, p. 130.

†*Praep.-Evang.*, XIII., 12.

‡Quoted from Edersheim, *Jewish History*, p. 371.

§*Geschichte des jüdischen Volkes* II, p. 736.

In order to be more successful the propaganda had to use different tactics, and the former skirmishing now made room for more overt attacks. The beginning of these attacks we find in the oldest pieces of the *Sibylline Oracles*,* or in the third book of the now extant collection, which, as is now admitted by all critics, was composed at Alexandria about 140 B. C. by an Alexandrian Jew.

The most ancient, the most characteristic and the most important piece of the 3d book is vv. 97–828, and herein all critics agree. The circumstances in which the composition of the oracle had its origin are thus explained by Ewald:† “The Greek kingdoms which had arisen out of the fragments of Alexander’s empire, were still for the moment menacing the liberties and well-being of Israel, and in a special manner that free movement in the world into which the (Alexandrian) Jews of that time, partly from nobler motives, but partly also from ambition and love of conquest, were eagerly and boldly entering; but their views were embarrassed and disorganized, inasmuch as the old Jews of the Holy Land had fully recovered their liberty and now, in the happy enjoyment of peace, seemed to be gathering new strength for the accomplishment of a higher and prouder destiny. The Messianic hopes of the speedy downfall of heathendom and the grand and everlasting victory of true religion through the lands of the Jews, had been raised anew since the publication of the book of Henoch; and our poet in the spirit of the time threw himself heartily into this revival and development of ancient hopes; and, living as he did among heathen, was thoroughly imbued with the inspiration. His aim was to present these hopes and anticipations to the Gentiles in the most vivid colors, and he was the first, as far as we can know, by whom this was attempted. He desired to present to them the picture of a people who, in the most happy peace and under the most righteous laws and the finest morals, were real-

*On the Sibylline Oracles see McClintock & Strong’s *Cyclop.*; Schaff-Herzog’s *Encyclopædia*; *Dictionary of Christian Biography*, s. v.; Schürer, *Geschichte des jüdischen Volkes*, II., 790 seq. ‡

†*Abhandlung über Entstehung, Inhalt u. Werth der Sibyll. Bücher* (Göttingen, 1858) p. 23 seq.

izing by anticipation the glories of the Messianic reign ; to teach them to honor this people, and, if not to be converted to their communion, at least to abstain from molesting or disturbing them ; and he had the further design of addressing the Jews or Hellenists who dwelt amid heathen, and easily forgot the import and scope of the Messianic prophecies.”

To the oldest Jewish Sibylline oracles undoubtedly belong also the two extensive fragments (together eighty-four verses,) which has been preserved by Theophilus of Antioch in his book to Antolycus (II., 36). These are not found in our MSS. In the editions they are generally printed at the head of the whole collection, because Theophilus says that they stood at the beginning of the Sibyl's prophecy. Since, however, the present first and second books are very recent and were placed quite by accident at the beginning of the collection, and since there can be no doubt that the third book is the oldest part of the entire collection, there can be no doubt that these pieces formed the introduction to our third book, Lactantius too, expressly ascribes the Proœmium to the Erythraean Sibyl, to whom the body of our poem undoubtedly assumes to belong. “The contents of these verses,” as Schürer remarks, “may be called the special programme of all Jewish Sibyllism ; they contain an energetic direction to the only true God and as energetic a polemic against idolatry. From no portion can the tendency of Jewish Sibyllism be better perceived than from this Proœmium, for which the reader is referred to Terry's *Translation of the Sibylline Oracles* (New York, 1890).

Similar is the tone in the *Book of Wisdom* composed by an Alexandrian Jew in the second century before Christ. In chapters x-xx. Gentile idolatry is treated with withering sarcasm ; comp. especially xiv., 12-27. The same stormy zeal against idolatry, mixed with the deepest scorn, we find in *Bel and the Dragon* and *The Epistle of Jeremy*.*

Another mode of making propaganda was the affixing of heathen names to Jewish documents in order to prove that the more

*The Apocrypha have been published by Bissell as a supplement volume to Lange's Old Testament Commentary, and by Wace as supplement to the Speaker's Commentary.

intelligent among the Greeks had already correct views concerning the nature of God, his unity, spirituality and supra mundane character. The documents, as preserved by Christian writers, enable the reader to judge how irreconcilable they were with a heathen authorship. Thus the treatise "*De Monarchia*"* commences its quotations with the following: "*Æschylus* first when arranging his compositions, uttered his voice concerning the only God as follows:

"Afar from mortals place the holy God,
Nor ever think that he, like to thyself,
In fleshly robes is clad; for all unknown
Is the great God to such a worm as thou.
Divers similitudes he bears; at times
He seems as a consuming fire that burns
Unsated; now like water, then again
In sable folds of darkness shrouds himself.
Nay, even the very beasts of earth reflect
His sacred image; whilst the wind, clouds, rain,
The roll of thunder and the lightning flash,
Reveal to men their great and sovereign Lord.
Before him sea and rocks, with every fount,
And all the water floods, in reverence bend;
And as they gaze upon this awful face,
Mountains and earth, with the profoundest depths
Of ocean, and the highest peaks of hills,
Tremble: for he is the Lord omnipotent;
And this the glory is of God most high."

The next poet whom Justin quotes is *Sophocles*, who speaks as follows:

"There is one God, in truth there is but one,
Who made the heavens and the broad earth beneath,
The glancing waves of ocean, and the winds;
But many of us mortals err in heart,
And set up, for a solace in our woes,
Images of the gods in stone and brass,
Or figures carved in gold or ivory;
And furnishing for these, our handiworks,

*Ascribed to Justin, translated in the *Ante-Nicene Fathers* (ed. Coxe, Christian Literature Company), vol. I., 290 seq., from which we quote. See also Clement of Alexandria, *Stromata*, vol. II., p. 474.

Both sacrifice and rite magnificent,
We think that thus we do a pious work.”*

Philemon is quoted as writing thus :

“Tell me what thought of God we should conceive?
One, all things seeing, yet himself unseen.”†

Orpheus then is introduced as saying :

“I’ll speak to those who lawfully may hear ;
All others, ye profane, now close the doors !
And, O, Musæus, hearken thou to me,
Who offspring art of the light-bringing moon.
The word I tell thee now are true indeed,
And if thou former thoughts of mine hast seen,
Let them not rob thee of the blessed life ;
But rather turn the depths of thine own heart
Unto that place where light and knowledge dwell.
Take thou the word divine to guide thy steps ;
And walking well in the straight certain path,
Look to the one and universal King,
One, self-begotten, and the only one
Of whom all things, and we ourselves, are sprung.
All things are open to this piercing gaze,
While he himself is still invisible ;
Present in all his works, though still unseen,
He gives to mortals evil out of good,
Sending both chilling wars and tearful griefs ;
And other than the great King there is none.
The clouds for ever settle round his throne ;
And mortal eyeballs in mere mortal eyes
Are weak to see Jove, reigning over all.
He sits established in the brazen heavens
Upon his throne ; and underneath his feet
He treads the earth, and stretches his right hand
To all the ends of ocean, and around
Tremble the mountain ranges, and the streams,
The depths, too, of the blue and hoary sea.”‡

*Comp. also Justin’s *Cohortatio ad Græcos* ch, 18 ; Clem. Alex. *Protrept.* vii, 74 and *Stromata* v, 14 ; the first two lines also in Athenagoras *Legat.* 5.

†See also Clem. Alexand. *Protrept.* vi, 68 where these verses are, however, ascribed to Euripides.

‡For the different recensions of this piece, see Schürer, *Geschichte des jüdischen Volks* II, 812, seq.

The last who speaks of the unity of God is *Pythagoras* :*

“Should one in boldness say, Lo, I am God !
Besides the One—Eternal—Infinite,
Then let him from the throne he has usurped
Put forth his power and form another globe,
Such as we dwell in, saying, This is mine.
Nor only so, but in this new domain
For ever let him dwell. If this he can,
Then verily he is a god proclaimed.”

The next portion in *De Monarchia* treats of retribution. And here Sophocles, Philemon and Euripides are introduced. Thus Philemon (or according to Clement of Alexandria, *Diphilus* the comic poet) says :

“Do you think, O Nicostratus, that the dead,
After luxuriating during life,
Are concealed by the earth, so that from (now) to eternity
They escape the divine power by concealment?
There is an eye of retribution which sees all things.
For, if the just and godless have one fate,
Haste to rob, steal, despoil, and embroil.
Be not deceived. There is judgment even in the underworld,
Which God the Master of all will administer,
Whose fearful name I may not utter.”

The next piece in *De Monarchia* pertains to sacrifices. It is attributed to “Philemon,” but Clement of Alexandria attributes it to “Menander.” The contents of Philemon’s utterances are that God is not propitiated by the libation and sacrifice of evil-doers, but apportions, in rectitude, punishments to each :

“If any one should dream, O Pamphilus,
By sacrifice of bulls or goats—nay, then,
By Jupiter—of any such like things ;
Or by presenting gold or purple robes,
Or images of ivory and gems ;
If thus he thinks he may propitiate God,
He errs, and shows himself a silly one.
But let him rather useful be, and good,
Committing neither theft nor lustful deeds,
Nor murder foul, for earthly riches’ sake.
Let him of no man covet wife or child,
His splendid house, his wide-spread property,

*Not referred to by Schürer, l. c.

His maiden, or his slave born in his house,
 His horses, or his cattle, or his beeves.
 Nay, covet not a pin, O Pamphilus,
 For God, close by you, sees whate'er you do.
 He ever with the wicked man is wroth,
 But in the righteous takes a pleasure still,
 Permitting him to reap fruit of his soil,
 And to enjoy the bread his sweat has won.
 But being righteous, see thou pay thy vows,
 And unto God the giver offer gifts.
 Place thy adorning not in outward shows,
 But in an inward purity of heart;
 Hearing the thunder then, thou shalt not fear,
 Nor shalt thou flee, O master at its voice,
 For thou art conscious of no evil deed,
 And God close by you, sees whate'er you do."

In fine we will also refer to the verses of Hesiod, Homer and Linus which speak of the Jewish Sabbath.* Thus Hesiod says:

"The first, and fourth, and seventh day were held sacred."

And again:

"And on the seventh the sun's resplendent orb."

Homer says:

"And on the seventh then came the sacred day."

And:

"The seventh was sacred."

and again:

"It was the seventh day, and all things were accomplished."

Linus (or Callimachus, as Clement writes), the poet also writes:

"It was the seventh morn, and they had all things done,"

and again:

"Among good days is the seventh day, and the seventh race."

And again:

"The seventh is among the prime, and the seventh is perfect."

*Quoted by Clement, *Stromata* v. 14 (ante-Nicene Series, II. 469.

ARTICLE II.

THE PASTOR FOR THE TIMES.

By REV. E. MILLER, D. D., Shrewsbury, Pa.

We begin by asking, what do we understand by "The Times?" It is a common phrase and somewhat vague, yet well understood by all. Many elements enter into the composition of the times, more or less of which are always present in our conception of them. We speak of earlier and later times,—of good times and evil times, times of prosperity and times of adversity, flourishing times and times of decay,—times of ignorance and darkness, of intelligence and light, of progress or stagnation. So also some periods of the world's history are characterized by skeptical tendencies, running into unbelief in its various forms. And there have been times when men were more inclined to faith in a divine Revelation, with comparatively little investigation.

In speaking of the "Pastor for the Times" we confine our attention mostly to the various forces operating in human society, and affecting moral character, intelligence, enterprise, aspirations and convictions, prevailing at any given period. We may call the whole our environments, religious and moral, educational and scientific, manufacturing and commercial, financial and political, economic and aesthetic,—domestic and social. The extent and energy of any or all these forces in their operation are also influential elements in determining the times and distinguishing therefrom other times.

By the "Pastor for the Times," of course, we understand, a pastor adapted to the times. Jesus himself recognized a diversity in the times. In his reply to the captious Pharisees and Sadducees, he said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" In the O. T., 1 Chron. 12 : 32, we are told of the "Children of Issachar, which were men that had understanding of the times, to know what Israel

ought to do; the heads of them were two hundred; and all their brethren were at their commandment." So early was it acknowledged, that the man who would teach and lead rightly must have understanding of the condition of things then prevailing. But whatever changes may take place in the times, there is no change in the work of the pastor. In its spirit and purpose it is always the same, now as before, and hereafter as now. The children of Issachar had come with the other tribes to make David king of all Israel. And the work of every Christian pastor is to do his part toward making David's Son "King of kings and Lord of lords" throughout the whole world. These sons of Issachar knew that, after the failure of Saul and of Saul's son, David was the man that the times demanded, and the best thing for Israel to do, was to make him monarch of all the tribes.

The first thing that a Christian pastor for these times, or any times, must consider, is, that he has no other work to do than had the apostles, and no other instrument than that which they used, "the sword of the Spirit, which is the word of God;" and that there is no change or improvement by addition or modification to be made in either. There is no such thing as evolution or development in the purpose of the Scriptures. From the beginning there was but one aim, the manifestation of God through Jesus Christ, the Son of God. In the Old Testament all that is in the New was already foreshadowed. And the difference between the two is only that of type and antitype. And after the apostolic age no additions were made. And we have no warrant to expect any addition or change hereafter. Whatever evolution there may be in the history of the Church, there will be none in its doctrine, or means, or spirit or purpose. There has been evolution in the ethics of the schools; but there has been none in the ethics of Moses and of Christ, nor ever will be. All the evolution that we have any right to expect in Christianity is, that of a clearer apprehension of divine truth, and of human obligation growing out of that truth, and with that, a greater and more general devotion to the work of the Church. In this sense there has been evolution, and shall be in the future. Each successive generation is evolving knowledge

and zeal from the knowledge and zeal of those who went before. But no higher or better gospel will be evolved from the old one;—no higher and better system of truth will be evolved from “the truth as it is in Jesus.”

So much we must say on this subject at a time when the air is full of theories of evolution,—evolution in matter, evolution in mind, in morals, in government and in religion, or, according to the arrangement of Herbert Spencer, “Inorganic Evolution,” “Organic Evolution” and “Superorganic Evolution,” or, as he proceeds to develop it, evolution “run mad,” or “into the ground,” as you please.

Yet a form of evolution must be recognized in the arts of life and the instrumentalities employed in the promotion of them, whether of agriculture, commerce, education, government or religion. Undoubtedly we have better ways of thinking and investigation, better methods of education, better plans of working in the sphere of evangelization, evolved from those of former periods;—and in the future we may expect that more thorough and comprehensive views of doctrine and practice will prevail, as the Kingdom of God shall unfold itself in the successive stages of its growth. For Christianity is a life working within human life, and a life constantly fed from the fountain of life, and expanding itself in all directions, and diffusing itself through every interest of man both in time and eternity. And accordingly, the pastor for the times must know the times, and the stage of its life, to which the Church of Christ has attained, in order to “know what Israel ought to do.” He must know the changes in the habits, the knowledge and the whole machinery of life, which the times have brought about, and be able to adapt himself to them, and make helpers of them for the advancement of his work in the Church. We may illustrate this by what transpires in the rearing of children in every household. When a child is born, the first care of the parents is, to preserve its life;—the second is, to promote its growth; and the third is, to train it for the work of life. The Church has long ago passed the period when the chief care of her pastors was, to perpetuate her life, and promote her growth numerically and spiritually. She has passed through the nursing period of her

infancy ; she has emerged from her youth, and has reached, in numbers, in intelligence, in material wealth and in agencies, a stage, which in some sense we may call her maturity. At any rate she is now old enough and strong enough, to take up some of the heavier work contemplated in her commission to "go and teach all nations.

This the pastor of the present period must be able to measure, and also to estimate properly the accumulated obligations flowing from her resources and opportunities. He must know and continue to employ all of the old that is available for the new conditions ; but he must also know that the Church has outgrown some things, which in their day were serviceable in her work,—or that they have become so thoroughly incorporated with the thought and life of the Church and society, that they need not be enforced so much as once they did, whilst other things now require a greater share of the pastor's attention. During the Reformation period, for example, it was of the first importance to expose the corruptions of the Romish hierarchy and to bring into clearest prominence and light the true teachings of the Scriptures concerning salvation. Now, however, whilst these have lost none of their importance intrinsically, yet they have been so thoroughly impressed upon the thinking of the age, and Protestant people have so generally accepted them, that it is not necessary to present them so often ; and the pastor, who would hold the attention of his hearers, and carry them forward, must "bring out of the treasury of his heart things new" as well as old, and especially things that belong to the outward activities of the Church. The doctrine of Justification by Faith, as it was brought forth anew by the Reformers, produced an overpowering effect upon the people and aroused the hearers to newness of life wherever it was preached. The blind were made to see, the sick were healed, and the dead were made alive ; and on every hand there were amazing signs of spiritual activity. The old apostolic doctrine was new to the ears of the multitudes, and turned them in vast numbers from their superstitions to the living faith and service of the Lord Jesus Christ.

But the time came when the people, and even many pastors,

seemed to think, that a mere formal acceptance of that cardinal doctrine, somewhat like a speculative belief, was all sufficient for salvation. This state of things arose most likely because for so long a time it had been almost the exclusive subject in the preaching of the day. Unconsciously a dead formality in the religious life of the Church made its appearance. The pastors, at least in many instances, did not observe "the things that were ready to die." They were pastors only of the times, but not *for* the times. Then a new body of Reformers,—“Reformers of the Reformation,” came forth. A Spener, a Francke, and Arndt were raised up, who clearly saw the tendency of the times, and began to insist, that the faith that justifies must also be attended by a newness of life in order to salvation. Those times required that greater stress than ever must be laid upon faith as *working*,—working by love, and purifying the heart, and necessarily bringing forth good works. These new reformers did not preach other doctrines, which the reformers of a hundred years before had not preached; but they emphasized some of them to an extent, that was not required in the older reformers’ times. This is a good illustration of the modifications which must sometimes be adopted in the preaching of the Church at different periods.

We ask now, what is the special work of the pastor in this age of the Church and the world?

Preëminently the pastor’s efforts must be to get the Church to work. He dare not allow his people to content themselves with the mere routine of church building, church-going and church supporting. If the Church has attained some measure of spirituality and joy in holy ministrations in the house of the Lord, she has so much more reason to look beyond herself, that others may become partakers with her in this joy. If she does not, she will soon find that her own joy *and* spirituality have declined, if not departed. Her assemblies may be large, her pulpit may be eloquent, her song may be attractive, her entire cultus may be expressive and *impressive*, yet her spirituality will die for lack of its appropriate work, and her spiritual joy will degenerate into mere aesthetic voluptuousness. She cannot have a good conscience in her idleness. She has forsaken

her first love; and if she would recover it, she must go out and beyond herself. If she would grow within herself she must labor to grow beyond her own sphere. "Go into all the world." Mere feeding on the word is no longer wholesome nor profitable. She must get more grace by carrying grace unto others.

As Lutheran pastors, we have been working largely to build up our Churches in numbers and spirituality by traditional means and agencies. No fault to be found with that. But their immediate results were limited to a narrow sphere. Our catechetical instruction, our "protracted meetings" for awakening, our meetings for prayer and edification, to say nothing of our regular Sabbath worship and Sunday-schools, all have been profitable vitally and numerically. But useful as they have been and still are, do we not see that once they too were new things? One by one they were added to the modes of work prevailing, in order to reach people, who had not been reached by the word before. And by them the Church has gone out beyond herself in efforts to accomplish her mission. And in these days of unceasing progress in every department of life changes occur, as in the past, that require of the Church new methods, to adapt her operations to the new conditions. Military tactics both on land and sea have undergone wonderful transformations in the last half century, so that no nation can command the respect of others, if it conform not to the altered conditions. The naval commander who would go out with the old wooden seventy-four gun three deckers against even a little ironclad monitor, would stand no chance, whatever, in the conflict. Nor can the pastor who confines his methods to what he received from his predecessors. He would not be a pastor *for* the times. These are days when all things move forward. There is no stopping in any thing. The agencies of evil do not stand still, and new forms of evil are continually coming to the front and challenging the Church; and doors of usefulness are also multiplying continually both at home and abroad. This is preëminently an age of not stopping. And the wide-awake pastor must not let the ministrations of his people stop in their effort to resist and remedy the wide-awake evil.

When the Church stood trembling on the shores of the Red

Sea, with death in the waters before, and death by the sword in the rear, she received the command, "Go forward." At another crisis the order was, "Go ye into all the world," &c. And to-day many Christians heed the call, "Son, go, work in my vineyard." That call is constantly assuming new and greater meanings, because of the changes and progress of things. Not only are there, as of old, neglecters of religion to be sought out, but there are neglected ones, who have been overlooked too long, and who are often found ready to receive the word. Macedonia is still crying, "Come over and help us!" And our Macedonia often is found near our own doors, as well as in distant India, Africa or Japan. The emancipated slave is calling upon us for both religion and science. The beggared wife and children of the inebriate implore the Church for her prayers and labors, to drive out of the land the mighty Apollyon of homes and souls. Prisons and penitentiaries have become missionary grounds, where the bread of life can be broken to the "dangerous classes" of society. An interesting field of benevolence has been found among the feeble and sickly children of our great cities, with their famishing mothers, to whom health and hope can be brought back by a short residence amid the fresh scenes and the pure air and sunshine of the country. The friend of man can find many an orphaned waif wandering on the streets, or hidden in the alleys, or crouching in some filthy hovel or cheerless attic, and secure shelter and home with home care and training, that may save a soul from infamy and crime and death. Yea, the Church can find her Lord everywhere an hungered and give him meat,—thirsty, and give him drink,—a stranger, naked, sick, in prison, and minister to him, by ministering to the needy and distressed. He was found among the sick, the lepers, the demoniacs, the blind, the publicans and sinners, when on earth; he wants his people to look for him there to-day. In more ways and places than we here can name, the Church is called to do good, and "not be weary in well doing."

But the question, how to work, needs careful consideration. The pastor must make it a matter of much inquiry and prayer, if he would "know what Israel ought to do," and how. For we may, and often do, make mistakes even in doing good. Here

is a vast and diversified field, that calls for much and patient inquiry,—a field too, in which the most diligent inquirers have found problems most difficult of solution. The whole question of human regeneration, individual, domestic, social, economic, and governmental, is here spread out before us, calling for close and earnest attention and prudent endeavor. Paul noticed that he must modify his methods in dealing with different classes of people. “I became all things to all men, that I might by all means save some.” So every pastor who would do his work efficiently, must acquaint himself with the peculiarities of his people in occupation, association, customs, traditions, intelligence, prejudices and general environment.

A wide and profound acquaintance with human nature in general, as it is found among civilized and in uncivilized people, is needfull indeed; but the most needful of all is where the pastor is working. “The field is the world.” But the soil and the climate are not the same in all parts of the world. And therefore there must be different modes of operating in different places and times, if we would make the most of the earth or the man. The question is, which is the best? There is of course no question as to those means which are Scriptural, and which we may call primary and unchangeable, that is, the preaching the word, and administering the sacraments. But there are secondary means in use by various churches, some good, some not so good, and some not good at all. These may be changed and sometimes must be. In these days there is a passion for novelties in many churches, because they “draw,” either for evangelizing or for financial purposes. The pastor needs to be circumspect here. If the sensational, the spectacular or gustatory, may at any time be admissible, he must have wisdom and courage to say “thus far and no farther,”—better not at all, than beyond. He must not in any form countenance the Jesuit maxim, “The end sanctifies the means.” Such attractions are not all, or necessarily, incongruous or hurtful. But they need watching,—and the pastor is the watchman. As of old, so now, “Satan is transformed into an angel of light.”

The pastor for any time and for all times must have a positive and well settled faith in the divine origin and character of

the Holy Scriptures which he is to preach.. Especially must he firmly believe that the ethical demands of the Scriptures are "holy, just and good," and admit of no addition nor abatement; that the law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple." And just as fixed must be his belief that redemption by Jesus Christ is the sufficient power and only hope of human regeneration. His faith in this must be so decided, that he shall at once reject every thing else that would in the least call in question that power, or propose to add to, or fortify, that hope. He must be fully convinced, that "there is none other name under heaven given among men, whereby we must be saved,"—and that the name of Jesus has all power to redeem and save. He must maintain all that the Holy Scriptures claim for themselves, and admit nothing that might tend to weaken their authority, or cast doubt on their trustworthiness. Whatever claims science in any form may put forth tending to discredit the word, he must remember that all physical science is yet inchoate, and that, though the Scriptures themselves are completed, yet the defence of them is not; but that year after year is adding surprising proof to their accuracy. But more than all must he rely upon the power of the divine word at all times to do for sinful man what he most needs, and which nothing else has ever been able to do for him. His "faith must not stand in the wisdom of men, but in the power of God." He must be fully persuaded that the word of God can stand without the least support from science,—and that, whatever aid he may derive in his work from the "wisdom of men," his ultimate appeal must be "the power of God unto salvation to every one that believeth," which is none other than the Gospel of Jesus Christ." He dare not admit that Physics or Metaphysics, History or Criticism, Aesthetics or Economics, *per se*, can contribute any thing toward bringing a sinful soul back to God. In this faith he must stand without wavering in this age, wherein the claims of the Scriptures are subjected to the severest test by the most captivating arguments, and other religious systems are brought into comparison with them. At the same time he ought to be able to

use the facts of science and history, &c., as far as they go, to illustrate and enforce the teachings of the Bible, and thus show that the Book of Nature is in harmony with the Book of Revelation, and that the laws of Matter corroborate the preaching of the laws of Spirit.

It may be that such constancy will subject the pastor in some quarters to the charge of bigotry or ignorance, or inability to appreciate the results of most recent investigations, historical or critical, concerning portions of the Book, which we hold to be divine. His firm adherence to scripture statements, and his persistent assertion of them, and his demand for their unqualified acceptance as essential to salvation, may seem to many as extreme and illiberal. But an honest and conscientious man has no other recourse. And sinful men have no other conditions of safety or hope. He must stand his ground both for his own sake and that of others. He knows that truth is unchangeable, and that it must be accepted and maintained as it is, or it will avenge itself. He knows too, that, whatever concessions he may make in the exercise of a liberal spirit, those concessions cannot even *modify* the truth. Like Nehemiah, he cannot go down to the plain of Ono, to make compromises with the baffled Sanballats and Geshems of liberalism in scripture teaching. He can have nothing in common with them. For they only "think to do him mischief."

This holds good also in regard to the confessional standards of the religious body to which the pastor belongs. A confession like that of Augsburg, especially drawn forth through the purifying fires of persecution, propagated in tribulation, preserved at the expense of millions of lives and incalculable destruction of property, hallowed by the noblest and richest psalmody the Church has ever known, ennobled by the profoundest and most extended theological treasures, and beatified by the most saintly exemplars of Christian faith and devotion,—a confession of such an origin and with such a history, and that has made so much of the sublimest and most beneficent history, deserves, and must demand, the unhesitating fealty of every adherent. Can a man be true to the sacred things of the present time, without being true to the sacred things of those "times, which tried men's

souls," as souls have rarely been tried? Aye, the Lutheran pastor for the times ought to know the thoroughly scriptural character of the symbols of his Church, and resolutely maintain them in these times of doctrinal unsteadiness and indifference. The world needs those symbols and that pastor's example of unyielding fidelity. The world's welfare would be jeopardized by his vacillation. The true pastor cannot afford to yield,—and the world cannot afford to have him yield;—though most likely it does not know it.

The pastor must know the function of money in the church. In this moneyed age, this money-loving and money-getting age, in this age of large financial and manufacturing enterprise, when the power of money has been developed and applied to an extent never known before, and when men consequently are more than ever tempted to believe that money "is the principal thing," the pastor must note the opportunity, which the vast accumulation of money in the hands of Christians affords for extending the operations of the Church. Money indeed cannot make men Christians, any more than it can take the crude iron, and shape it into a plow or a steam engine. But it can purchase the skilled labor by which both may be done. And we must labor to make money do what it can do in the Kingdom of God.

The fact that so much of the wealth of the country is in the Church—is both interesting and significant, at a time like this, when the whole world is more or less thrown open to the Gospel. We are not mistaken when we say that God has so enriched his people with worldly goods, expressly to enable them to send the word of life to every people who are now ready to receive it. The time was when the Church had to sacrifice money and property, home and life in order to *preserve* that word. Men understood the meaning of those times. God required it of his people. Now, in times of peace and prosperity, are not great offerings required to *send* the light unto all nations?

Persecution and suffering for Christ's sake was the trial of faith with the early Church; work and sacrifice for Christ is the trial of faith now. It is the test of sincerity, especially in this age. It is now a most weighty condition of spiritual growth in the

individual, and likewise, of spiritual and numerical growth in the congregation. The pastor's trumpet must give no uncertain sound in this case. If he knows what Israel ought to do he must tell Israel of it.

He must not be alarmed at the extent and variety of the work. It is best for every body of Christians to take in the full scope, if possible, of evangelizing and charitable endeavor. The pastor must be a man of broad sympathies, interested in every form of human want or suffering. He must also seek to expand the sympathies of his people. It is thus that the Church as a body acquires the fullness, roundness and symmetry, which is its beauty and strength. It is with the body spiritual as with the natural; if it is to be healthy, all the organs must be at work, and regularly and constantly at work. The Church must work everywhere, enter every open door and try to have some new ones opened. "Blessed are ye that sow beside all waters!" Work everywhere, and work always. If the Jews will not receive the gospel, then turn to the Gentiles. If the Scribes and Pharisees reject Christ, go to the Publicans and sinners. If the rich and respectable despise their Lord, seek an audience among the poor and the vile. But go to all in any case.

Begin at Jerusalem,—whatever your Jerusalem may be; but do not neglect Damascus. Go to the fruitful field and the city; but if the Spirit send you to the desert, go; you will find an Ethiopian there reading the Scriptures on his way, and water to baptize him. If distant Macedonia calls, "Come over and help us," do not persist in your purpose to go to Bithynia, because it is near at hand. If philosophic and cultured Athens mocks your message, go to dissolute and licentious Corinth. The Lord has "much people there." If Philippi scourge you and put you in prison, you will find the Lord there at midnight, and he will give you the jailor "and his house." If Festus send you a prisoner to Rome, you may be shipwrecked, but you will find a Melita, where you can preach Christ; and when you come to Rome, you will find among others a Priscilla and Aquila ready to "lay down their necks" for the Lord. If on leaving Worms you are prevented from returning to your Wittenberg, then go willingly to the Wartburg; the Scriptures must be given to the

people in their own tongue, and there you shall have time to do it. It was pleasant for the brethren of the early Church to dwell together at Jerusalem and edify themselves in their assemblies. But the Lord had work for them elsewhere,—and he suffered a persecution to be raised, by which they were scattered abroad. But wherever they went they preached the Gospel. The Lord had to teach his people the meaning of their commission by severity. They were slow to learn it then. Many of them have learned it imperfectly in our day yet, and some, not at all. Yet they are making progress. The “sons of Issachar” at their head understand the times, and “call the people to the mountains” of observation, that they too may see the signs and the demands of the times.

The pastor for the times will not be alarmed, if unexpected difficulties and apparent reverses meet him, in any needed undertaking. The work has always been difficult. It is a warfare and war means the sorest kind of difficulties. But the pastor must not be turned aside, if the “hill Difficulty” stands in his way, and the “valley of Humiliation” lies beyond. He must not shrink because the work leads into what seems disaster. Moses caused the burdens of Israel to be increased, when in the name of Jehovah he demanded of Pharaoh to let the people go. When at last they were on their way the Lord led them straight to the Red Sea with the armies of Egypt in their rear; destruction in the waters before and destruction behind by the sword. When by the help of the Lord they were safely brought through, ere their songs of thanksgiving had died away, their journey led them into the wilderness, where there was neither bread nor water. Again and again the people murmured against Moses so that his spirit was sorely tried. But Israel had received the command from the mouth of the Lord, “Go forward,” and Moses must not falter. The celebrated pastor, Louis Harms of Hermansburg, by great labor and expense to his people had prepared a number of his men for missionary work, and then found that he could not get ships to carry them to their destination. The tribes of Africa, which he had selected for his work, were so sunken and degraded, that no vessels touched along their shores. What now? All this time, labor and money expended

in vain? But Harms had reckoned with the Lord; and though seemingly put to shame, his faith devised a way. "If we cannot get other men's ships, we will build one of our own." His people were not rich in worldly goods, but, like their great leader, they were rich in faith. They built the ship,—they consecrated it with grand solemnities to the Lord,—they furnished it with abundant supplies, and then with farewell praises and prayers committed it to the waters and the winds. At last all goes well. But no! Tidings come, "Our ship is lost!" And the people come again and ask, "What now?" Can Harms answer? Ah, yes! He "knows whom he had believed," and the prompt answer leaped from his lips, "Confess our sins, and build another!" But they did not have to build another, for the report turned out to be false. The Lord thus tries those who do his work. But the true sons of Issachar can endure it and conquer.

The pastor for the times must know what Israel ought to do in response to the persistent demands of the laboring classes in these days. They are the majority; and among them are to be found many neglecters of the Church, and even bitter enemies of it. They know that some men are very rich, and made rich by the toils of the laboring man. They have leaders of intelligence and energy who know how to sway them for good or for evil. Their movements constitute a grave subject for the consideration of the Church. The appeals of those who are wronged, or think they are wronged, come to our ears now in an organized form and in vast masses,—no more as in former times in detached and individual cases, that could be easily dealt with.

What are the labor and socialistic organizations, so numerous at this time, but great bodies of men and women, who are imperiously clamoring for the removal of real or pretended wrongs, disabilities and distresses? And though they do not stand at the door of the Church to invoke her consideration and aid, and often even resist and condemn her, yet these very complaints and appeals are from their nature, and the nature of the Church's calling, matters demanding her attention and sympathy, in order to find and employ the proper remedies for the evil. Mighty

and complicated problems are given to her to solve. So great and complex are they, that the wisest heads must despair of finding a solution, were it not that the Spirit of God is promised unto the Church, when she once rightly settles down to inquire into the times, to "know what Israel ought to do." From no other people than the people of the Church, and by no other agencies than those of the Gospel, can all that is wrong in society, in commerce and in government, be taken away. Whatever thought the sufferers themselves may give to it, whatever schemes of amelioration may be projected by philanthropic sympathizers, nothing can be done at all commensurate with the demands of the case, except by God's own appointed agents and agencies—his people and his word. The organizations of different classes of men for bettering the state of things, are only so many forms in which the wrongs and sorrows of mankind find utterance. They are only a part of the "whole creation groaning and travailing in pain together until now." And the cry has become so loud, that reformers and would-be reformers, politicians and statesmen, artisans and financiers, as well as Christians, have been compelled to hear and heed. There have been responses too. But the responses from secular sources have been feeble and inadequate. They were responses only to the *cry*, fitful and superficial, at that. They had regard to the *symptoms* only, and did not consider the *causes* of the disease. They are only lotions applied to the boil or the cancer, that may mollify, but cannot cure. All secular education, all legislation whether by the state or the societies, and all occasional and spasmodic endeavors, fail to remove the evil, because it is not in them to reach the cause of it.

Whatever the outward form may be of the effective movement that shall heal the nations, the spirit and the power of it must come from him who is in himself the "Desire of all Nations." For he alone embodies in himself all the reforms which a groaning humanity is now so vehemently seeking: we must say blindly seeking too,—seeking to make things better by inadequate means and by means that would only make matters worse. For whilst legislation may repress and restrict the evil enough to make affairs tolerable, anarchy can breed only a vast

social whirlwind, that would rend in pieces the whole fabric, which has been so painfully and slowly built up amid the wisdom and the folly of past ages.

It is now the part of the Christian pastor more than ever to set in clearer light the power of the Gospel to regenerate and purify society by renewing the individual heart first. That indeed is a slow process, much too slow for the impatient eagerness of the reformer by law or by association, or by lawlessness, to see the whole work completed by a few years' struggle. The pastor must not forget that "God's mills grind slowly" in reformation as well as in retribution. He must not allow himself to be carried away by the hasty or frantic zeal of impetuous tinkers at the social fabric, who make a great show of philanthropic endeavor,—so great, that they seem to outstrip the movements of the Church toward the great achievement. Because the contemplated reform is great and greatly needed, it must not be taken for granted, that it ought to be accomplished in a short time, or that it would or could be a genuine reform if so speedily brought about. Yet when reform is in the air and the various schemes for it have more or less of plausibility in their nature and methods as well as their promise of speedy success, it is not surprising that some enthusiastic pastors are carried away by the ostensibly benignant clamors of over-zealous and hasty advocates of the reform. But those clamors are not always benignant. Indeed they are often more combative than benignant, where they are not inspired by the spirit of the Gospel. And it becomes the man of God not to "believe every spirit, but try the spirits, whether they be of God." There is such a thing as advocating good from a mere love of controversy. Besides, every good cause has its cranks and its counterfeits. There once was a sorcerer, who offered to purchase miraculous power from Christ's apostles for his own advancement.

From entanglement with such vainglorious enthusiasts the pastor must always keep clear. Let the Carlstadts and Münzers have their following, for "it must needs be that offences come." But the pastor, who would do the Lord's work by the Lord's methods, must never "make haste." However zealous some advocates of any reform may be, he as a student of the times

must often wait long ere he reaches his goal. "Be patient brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." The pastor must learn to discern fanatical spirits, who would overdo and precipitate things, and thus undo. And he must not allow himself to be influenced or unduly disturbed on their account. He has a "sure word of prophecy," to which he can always "give heed," and "do well" thereby.

In the meantime the pastor must have patience with the eager extremists in the work of reform. They help to keep up the agitation, and fix attention upon the evil; and by their experiments and failures show the futility of human devices in matters of such magnitude. In this way they will aid him in pointing to the true and only remedy appointed of God for all human ailments. And men will learn that only "Godliness is profitable unto all things,"—temporal as well as spiritual,—and that "the foolishness of God is wiser than men."

Pastoral authority is needed in the pastor for *any* time. He is to speak in the name of the supreme authority. He is sent as an ambassador for God, and has a positive message to deliver; and he must not utter it in an apologetic or deferential spirit as from an equal to equals. It is indeed a message of love and mercy, and couched in terms of tender entreaty, almost as of an inferior to a superior. But withal it is a message of absolute and unlimited authority. "Thus saith the Lord," is a word of irreversible decision. There is no appeal from it. It is final, and can be carried to no higher tribunal. To the haughty Goliaths of skeptical science or criticism or secular power, the pastoral David must say, "I come unto thee in the name of the Lord of hosts." And in turn, when David himself as king has sinned, Nathan must not hesitate to say, "Thou art the man!"

Yet this is no easy matter. It is indeed one of the most trying features in the pastoral office. A delicate mind, such as all Christians ought to have, does not arrogate authority to itself. It shrinks from it rather, and reluctantly accepts only when duty

requires. Moses did not want to be the leader of Israel; and Luther did not want to be a preacher. But the Lord found means to convince them, that it was duty in both cases. So the pastor, who is supposed to have learned modesty and gentleness from Jesus, the "meek and lowly in heart," does not wish to assume authority. If he should love it, he is almost certain to abuse it, and work mischief by it. Yet, authority he must have and exercise. It belongs to his office, and he is nothing without it. "Let no man despise thy youth," writes Paul to Timothy. And to Titus he says, "Let no man despise thee." But Paul's manner of asserting authority was not that of arrogance or bravado. When he says to Timothy, Let no man despise thy youth, he adds, "But be thou an example of the believers, in word, in conversation, in *charity*, in spirit, in faith, in purity; and to Titus, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; so that he that is of the contrary part may be ashamed, having no evil thing to say of you." That is, maintain a true Christian spirit and character. It is your character, that is to raise you above contempt, or sink you beneath it. Unimpeachable character is fundamental to authority. If it is manifest in your life that you "have been with Jesus and have learned of him," the people will take knowledge of it. And you will not need expressly to assert your authority. Your innocence, your purity will assert it for you. Indeed, the more demonstration a man makes of his authority, the less he has of it. Genuine authority, and especially pastoral authority, is so subtle and quiet a thing, and withal so sensitive, that it does not like, and cannot bear, to be handled. It is very much like lightning,—the man who undertakes to handle it much and make a show of it in himself, and the man who stands in its way when it is legitimate, are both liable to be struck, and both come off considerably damaged. "Jesus I know and Paul I know, but who are ye?" said the evil spirit to the sons of Sceva, as "he leaped upon them and overcame them," when they presumed to exercise Paul's authority. But the pastor can be highly charged with this subtle and mighty element, only by being in the closest and most

intimate fellowship with the Supreme Authority, by living in that divine atmosphere, where it has its dwelling place, at the footstool of the Majesty on high. It is there and then, that the Holy Ghost comes upon the pastor,—and then he has power.

Yet, modest and retiring as pastoral authority is, there is with it also a measure of self-confidence and self-assertion on the part of the pastor. If he must hide himself in the power of God, he must also find or recognize as a part of that power the faculties with which God has endowed him. They too are God's power lodged to that extent in the man's personality. And whilst he must not let others despise him, he must just as little despise or disparage himself; for that would be to despise God's work and power in himself. That were to say, "Lord, what an imbecile thou hast made me! What a bungling piece of work am I, to come from thy hand!" It is for the man of God to respect and honor God's work in his own mental powers, and to believe, if he rightly exerts himself, he shall be fully competent to all the work to which he may be called. And it is not extravagant to say, that he can do that work better, that is,—more in accordance with God's mind, than any one else, even though the other be much his superior in many qualities. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." The feet can walk better than the hands; yea, the feet can walk better alone than by the aid of the hands. So each member of the body of Christ can do his own work better than any other can. And if we should be the feet, let us not despise ourselves on that account; we can render the body of Christ a service that neither the shapely hand, nor the farseeing and glorious eye can render;—a service, too, that is just as needful as any other. That is not a godless self-reliance—chargeable to pride and vainglory. It is simply a faith that says, "Thine is the kingdom and the power and the glory" in all things! It is only confessing God in ourselves as well as in men and things external to us.

Modest and humble every pastor must be. But he may be too modest, and think too meanly of himself, and thereby proclaim that God made a mistake in making him what he is. A man does not fully trust in the power of God's word until he

believes that it will have power when he handles it too. The conqueror of Goliath was no trained warrior; nor did he slay the giant with the proved armor of King Saul. David believed that God's power could work by the smooth pebble hurled from a shepherd's sling by a shepherd's arm. He honored God by honoring his shepherd station, his shepherd garb, his shepherd implements. And God honored him by giving him the victory over Israel's defiant and insolent foe. Modesty and self-respect are the two poles of an electric battery; and they make themselves felt with electric suddenness and force. They make the weak strong, so that the boldest wince in their presence. Jesus was "meek and lowly in heart," yet the rude soldiers "went backward and fell to the ground" when he gently said "I am he!"

A closing word; and yet not a word that, with what has been said, is exhaustive of the subject, but because there must be a closing word.

The vast and multifarious work of Christian beneficence and propagandism comes before the Church to-day in greater proportions than ever before. And it is in a special manner the duty of the pastor to point it out to his people, and train them for it, and keep them always engaged in it. It will not do for the army of the Lord to remain in camp always, and have nothing but drilling and dress parades to attend to. An army kept for that purpose, and with nothing else to do, might be a thing showy enough, and pleasant to be put on exhibition for its tactical evolutions and manœuvres; but it would be a costly thing, and as worthless as costly. No! the "consecrated hosts of God's elect," the soldiers of Jesus, were never called to mere make-believe warfare, but warfare in dead earnest; warfare that enlists all affections, employs all energies and demands all resources, against a powerful and ever wakeful adversary. And he who would be a leader of any division of these forces must well understand this and take it thoroughly to heart. The man who does not understand and feel it, is not the man to become a leader in this army even in a limited sphere. He has mistaken his calling;—and by his ignorance and indifference he plays into the hands of the ever tireless and sleepless enemy. He

keeps his congregation playing soldier, and fostering the delusion that they are indeed on the Lord's side, because they make a show that way. His trumpet gives an uncertain sound; and nobody prepares himself to the battle, because nobody knows that there is a battle to prepare for. He does not tell them that they shall ever have any fighting to do, or that they shall ever be called to anything more dangerous or laborious than sham fights; in which there is indeed all the noise of battle and the waste of ammunition, but not the execution of veritable action; for they have never sought nor fought an enemy. The Church has always been the church militant, and will be that to the end of time. And as she had at the beginning to contend earnestly for the *planting* of the faith at home, and afterwards for maintaining that faith, so now she is called upon to contend earnestly for the propagation of the faith till it shall have been published to the whole world. And it is the pastor who is to lead in all this. He must know what the enemy is doing, and what the Church ought to do in opposition. He must ascertain in some way where the enemy is encamped. He must plan the campaign; he must order the expeditions of the army. Nor must he wait till he is assaulted. He must know that the Church of Jesus is an aggressive body, and must be, because inaction on her part is all that the enemy needs to do his work, not only abroad, but in the Church herself. Yea, when the Church is inactive, the enemy may go to sleep. She must be aggressive all the more, because the principle and life of her organization is love. The pastor must know that the Lord is more devoted to the salvation of men than the devil is to their destruction; and that therefore the Church must be more active in the same line, than the forces of the world with their leader. He must know that however earnest and zealous enmity may be to find and destroy its victims, love is still more earnest, more zealous, and has done and suffered more for their salvation. Nothing is so fearless and daring as love, nothing so self-sacrificing, nothing so vigilant. Love always asks, "What can I do for my neighbor?" not, "What can I get from him?"

Such a devoted love is one of the most important qualities in the pastor for any times. Nothing else will make him and his

people so steadfast and energetic in every thing that the Church is called to do at any period or condition of her being. What the world needs at all times is a love ready to do all, and suffer all that men may be saved. Intellect can enlighten and convince, but only a loving heart can move. Even the heathen poet knew that, "if you want me to weep, you must first weep yourself."

ARTICLE III.

THE LUTHERAN CHURCH DOCTRINES IN THE NINETEENTH CENTURY.

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From the wording of the subject it might be presumed that the Lutheran Church had changed her doctrinal basis—that her creed in the nineteenth century was no longer the same as in the sixteenth century. Has the Lutheran Church already done what the Presbyterian Church is now engaged in doing—revised her creed? There is but one answer, and that a short one: She has *not*; and for the very good reason that the Augsburg Confession, the great symbol upon which the whole Lutheran Church has stood now for 363 years, needs no revision.

Nearly 400 years have come and gone since the immortal Augustana was adopted. The world has greatly changed since then. Mighty revolutions have taken place. Vast progress has been made. Important discoveries have followed one another in quick succession. The arts and sciences have achieved marvelous triumphs. Human thought has been busy sifting out the errors of a past age, and proving all things, holding fast only to that which is good. With the passing years new theories have been advanced only to be abandoned. Rigid examination and critical investigation have overturned the foundations of many beliefs once firmly held. Civil governments have been compelled to modify their constitutions. Scientific theories have been variable as the winds and fluctuating as the waves. Some churches have found it necessary to revise their creeds.

In view of the many and mighty revolutions of the passing

years, it may be asked: What of the Doctrines of the Lutheran Church? It is a fact, as significant as it is singular, that the Lutheran Church doctrines in the sixteenth century, as formulated in the Augsburg Confession, still remain in their integrity, in this nineteenth century, unchanged, and unchallenged by a single Lutheran theologian of distinction.

By the Lutheran Church doctrines, let it be remarked and remembered, are meant those presented as the faith of the Reformers at the Diet of Augsburg in 1530, and which have been the Confession of our Church ever since that memorable convention.

It is, however, principally of those doctrines that distinguish the Lutheran Church from all others that this paper is expected to treat. My task, as I understand it, is to present as briefly and concisely as possible the distinctive doctrines of modern Lutheranism. There is no need, and there should be no desire to exalt the Lutheran Church by criticising or disparaging other denominations of Christians. The mother of Protestantism looks upon the strength and beauty of her many daughters, with their vigorous households, not with feelings of envy, but of pride. Their greatness and goodness serve but to enhance her own glory. We have no sympathy with the absurd claim that the Lutheran Church is *the* church, and that all who are not of her fold are outside of the Kingdom. The Lord preserve us from any such narrowness and bigotry! The Lutheran Church has not a monopoly of all truth and goodness. There is much that is worthy of admiration and of imitation in all the churches holding the Protestant faith. Let us both cheerfully and gratefully acknowledge, and rejoice in the truth *wherever* found. But at the same time, we, as intelligent and loyal Lutherans, must insist that the peculiar doctrines of our Church are in perfect accord with the teachings of God's word, and therefore to be zealously maintained and defended.

Before taking these up separately, a few general observations may be in order. One is, that our Lutheran Church doctrines are *thoroughly Scriptural and Evangelical*, and therefore to be heartily believed and loyally confessed. The Lutheran Church doctrines are also *Evangelical* Lutheran. It is a simple fact of

history that the Reformers called themselves at first the Evangelical Church, *i. e.*, the Church which is *according to the Gospel*. The Reformation was only an attempt to revive the Christianity of Apostolic times. Luther's purpose was not to promulgate a new religion, but simply to restore the doctrines of the New Testament Church. The Reformers did not discover new truth. They only cleared away the rubbish of Romish error and superstition that for long ages had gathered about and hidden the truth as it is in Jesus. In the Reformation, Christianity only cast off the grave-clothes in which for centuries it had been enwrapped and stood forth again in its old form and power. Dr. Sartorius has well said, "The Reformers desired not, and are not to be considered as founders of a new Church, but simply as renewers of the old, upon its ancient foundations." Because "the Evangelical Lutheran Church of our fathers," receives and holds "*the word of God*, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine word, and of the faith of our Church founded upon that word," she is not a *new* church. She existed long before the sixteenth century. The language of Dr. Valentine is beautifully true, "As well call Herculaneum and Pompeii, recently exhumed from their burial for centuries beneath the ashes of Vesuvius, new cities. The Reformation only purified the onward current of Christianity, as the lake of Geneva does the river Rhone, into which it pours all dark and muddy, but from which it issues and moves on, a clear and shining river." To say that the Lutheran Church is much older than the sixteenth century, to claim that she is as "old as the covenant of grace, and dates back to the world's early morning," is, therefore, within the bounds of sober statement and historical accuracy. Hence it was that Luther wanted the renewed church to be called, not Lutheran, against which name he earnestly protested, but *Evangelical* or the Gospel Church. The name Lutheran was at first given to the Reformers in derision by their enemies, just as the early disciples were called Christians at Antioch as a term of reproach. But what was given in reproach was accepted in both cases as an honora-

ble distinction; and so our Church has come to be known in history as the Evangelical Lutheran Church. *Evangelical*, because she is a Gospel Church, and Lutheran, both for convenience' sake, in contradistinction from other Protestant communions, and also that the great historic facts of the Reformation under Luther, as God's chosen agent, might be the better preserved. By the Evangelical Lutheran Church is meant the gospel church as it was restored by Martin Luther, who purified her from the corruptions of Romanism, which for centuries had been gathering about her, tarnishing her glory and dimming her lustre as the Bride of Christ.

The Lutheran Church in her doctrines is also *thoroughly conservative*. She carefully avoids all extremes. She occupies a golden mean, standing midway between Romanism and an Ultra or Radical Protestantism. What is meant by a Radical Protestantism? That type of Protestantism which condemns and rejects whatever is not distinctly taught in the word of God, however good it may be in itself. Because of her eminently conservative and scriptural basis there is less danger of a reaction towards Roman Catholicism. It is a deeply significant fact that, in proportion to her vast numbers in Europe, the Lutheran Church furnishes fewer recruits to the Church of Rome than any other denomination. One extreme is usually followed by an extreme in the opposite direction. The pendulum of the clock that swings too far to one side will oscillate just that much too far to the other side. Standing midway between Rome on the one hand and an Ultra-Protestantism on the other, the Lutheran Church occupies the only true and safe position. Maintaining doctrines that separate her from both, she at the same time holds to the Ecumenical Creeds—the Apostles', the Nicene and the Athanasian, that unite her to both. She differs from Romanism first and above all, in receiving the Scriptures as the only and sufficient rule of faith and practice; and secondly, in ascribing salvation wholly to the mercy of God. The sole authority of the Holy Scriptures, and Justification by Faith alone, without any merit of works—these were the two great fundamental principles of the Reformation under Luther. Its whole

soul was one earnest, martyr protest, not only against the Papal Church as such, but against all in the doctrine and practice that is unscriptural. The word of God was always Luther's ultimate appeal. When they were burning the Reformer's witness, and were ready to commit him to the flames, except he recanted, his steady, calm reply was, "Unless *with proofs of Holy Writ* or with manifest, clear and distinct principles and arguments I am refuted and convinced, I can and will recant nothing." Throughout all time this must be the one sole test of our Protestant Christianity, viz., the *word of God*. The dogmas pronounced by councils and the confessions of all our confessors are wholly destitute of authority except as they stand the test of Scripture.

The Augustana, confessedly "a creed of marvelous perfection" — "a confession which, in the increasing light of the centuries since it was formulated, is found so faultless in essentials as to need no revision, so in harmony with the Church's growing apprehension of the word of God that it remains untouched by the later exegesis and the "higher criticism" of that word," was not written by men infallible. Most true and discriminating are the words of Dr. Plitt, in Dr. Jacob's translation of the Book of Concord: "As much as the fact should be emphasized that the confessions originated under the guidance of the Divine Spirit, yet it must never be forgotten that, since they were composed by men, they must be imperfect, and therefore not only capable of, but need development and improvement."

Müller, in the "Historical Introduction" to his edition of the Symbolical Books, has well said: "The Church, then, does not wish to ascribe to her symbols immutable authority." The Evangelical Lutheran Church of our fathers has ever exalted the word of God as the only infallible rule of faith and practice. She believes in the Bible, rather than in the Augsburg Confession.

Then, the Lutheran Church differs from all other Protestant communions which in any way limit God's mercy or make his grace or salvation conditional upon anything but faith in Christ, be it "apostolic succession," as in the Protestant Episcopal Church; or "Election," as in the Presbyterian Church; or "Immersion," as in the Baptist Church; or "Experience," as in the

Methodist Episcopal Church. The Lutheran Church believes that everything is complete in Christ, and faith is merely receptive, merely the hand that receives the blessing.

As to the person of Christ she teaches that the divine and human natures are inseparably and forever united, attributes of both sharing in every act and work of the God-man. This undivided and indivisible God-man is the centre of the whole plan of salvation.

Romanism obscures Christ behind the Virgin Mary, Calvinism makes him simply an agent in saving the elect, Anglicanism confines and limits his grace to the narrow and shallow channels of "Apostolic Succession," Methodism denies his crown by its conjunction of experiences and of human works with grace, Lutheranism makes him all in all—whenever a sinner trusts to the mercy of God in Christ Jesus, she holds that he has met all the conditions of salvation. She insists, indeed, upon the importance of good works, not as justifying us in the sight of God, but as the necessary fruit of a living faith.

The doctrine of justification by faith in Christ without any merit of works constitutes the very heart of Lutheranism. "The most conspicuous distinction of Lutheran theology," says Dr. Wolf, "is the place which Christ holds in it. Other systems begin with the Bible, with the eternal decrees, with the Church. Lutheranism begins with Christ. Its theology is distinguished from all others by being Christocentric, Christ is the all and in all. Starting from this centre, the Lutheran Church has developed, beyond any other, a fulness and a richness of Christological thought which is the glory of her creed and the key to her other distinctive features." The divine-human person of Christ is the sum and substance of Christianity. Justification by faith, which Luther made the article of a standing or falling church, presupposes Christ as the object and condition of justifying faith.

Dr. Schaff has well said, "A theology constructed on the metaphysical doctrine of premundane decrees, or on the absolute sovereignty of God, is out of date. It did good service in the seventeenth century, but does not satisfy the wants of the nineteenth."

In her Christocentric teaching the Lutheran Church meets the deep-felt wants of the human heart which longs and has ever been crying out for a union between God and man. Until Christ came in human form, mankind regarded God, when they knew him at all, as a stern, relentless, inflexible Law-giver and Judge: therefore they recoiled from his touch: they cowered in his presence. They feared, but they could not love him. They could perceive no interest in common between him and themselves. No divine revelation, made through prophets and holy men in Old Testament times, could restore the communion between God and man which sin had broken. We could not believe in *communion* between the divine and the human till we had seen them in *union*. In Jesus Christ we behold the divine and the human so united, and God so brought down to man that we are delivered from the bondage of fear. Instead of fear there is now a joyful confidence in God. Preëminently evangelical, scriptural as well as conservative, are the Lutheran Church doctrines.

The three great doctrines distinctive of the Evangelical Lutheran Church are *Baptism*, the *Lord's Supper*, and *Justification by Faith*. Take the first of these. What is Baptism? Is it only an outward rite, a mere ceremony? or is it a *means of grace*? The Augsburg Confession teaches that "through baptism the grace of God is offered," and that children offered to God by baptism "are received into his favor."

Luther's Smaller Catechism declares that baptism "worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation *on all who believe*, as the word and promise of God declare" So then, to secure the great benefits or blessings which baptism confers, there must be *faith*. Otherwise, as Luther teaches, *there is no baptism*. For those who do not believe, there is no promise of grace or salvation. The grace of God as offered to the child in baptism, and so long as there is faith, first on the part of the parents, and then of the child when it comes to years of understanding, the grace of God is operative, the blessing is bestowed.

The Lutheran Church *does not* teach that baptismal regeneration follows as the result of the *mere application of water*, as

though it were a piece of magic, but it *does* teach that where there is faith—faith first on the part of the parents, and afterwards of the child, the grace of God is offered.

And who would think of denying this? Says the Apostle Paul in Gal. 3 : 27, “For as many of you as have been baptized into Christ have put on Christ :” baptized into him as the graft is united to the vine, and puts on its life and power and all its glory of broad green leaves and purple clusters. Does any one tell me that Christ is the vine and believers the branches, and that therefore only those who can believe are in Christ? I reply. True, believers are the branches, as Christ said, but what of the little buds that are in the branches? Are they not also connected with the vine, sharing in its life and power? Does any one insist that the little children baptized into Christ are not the fruit-bearing branches? Very true. But then are they not the buds of promise, and because they have, through their Christian parents, living connection with Christ the vine, may they not with proper care, trained up in the nurture and admonition of the Lord, become in time fruit-bearing branches? Changing only the pronoun in the Apostle’s words, we may say of the little children : “For as many of *them* as have been baptized into Christ have put on Christ.”

The doctrine of the Lutheran Church is that baptism is an act with which not only we have to do, but with which also God has to do ; that in it “the grace of God is offered,” even as the Confession teaches. And what a glorious truth this is! What profound reality there is in this doctrine!

Take the second distinctive doctrine of the Lutheran Church, viz., the *Lord’s Supper*. In his inaugural address as professor of didactic theology in the Seminary at Gettysburg, Dr. Stork put it none too strongly when he said : “The truth expressed in the doctrine of the Holy Supper is a very deep and vital one. On its acceptance or rejection, nay, on the emphasis or neglect with which it is accepted, depends much of the richness of the religious life of a church. That truth is that our life in religion is a real receiving and partaking of the life of Christ.” For, did not our Lord say : “Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you?”

These words distinctly teach that it is only as we partake of his life that we can live spiritually. And, in 1 Corinthians 10 : 16, the Apostle Paul asserts the same important truth : “The cup of blessing which we bless, is it not the communion,” *i. e.* the partaking or receiving, “of the blood of Christ? The bread which we break, is it not the communion”—the partaking—“of the body of Christ?”

We cannot be satisfied to believe that the Lord's Supper is simply a memorial feast—that the bread and wine are simply signs and symbols, nothing more. That they are also the visible signs and bearers of an invisible grace we most confidently believe and unhesitatingly affirm. We cannot surrender the Lutheran doctrine that in the Holy Supper Christ is really and truly present—that along with the bread and wine are received sacramentally and supernaturally the body and blood of the glorified God-man. This doctrine of the Real Presence is something very different from the Roman Catholic dogma of *transubstantiation*, by which is meant an absolute change of the bread and wine into actual flesh and blood. It is also something very different from what is known as consubstantiation, which has been repeatedly and persistently charged upon the Lutheran Church by those who ought to know better, if they do not. It is sufficient to say that not a single Lutheran theologian has ever taught it. With one voice the Lutheran Church has uniformly rejected it. In the sacrament of the altar there is neither a transubstantiation nor a consubstantiation—neither a change of the elements into, nor a commingling of the elements with, the body and blood of the Lord. What the Lutheran Church teaches is that the bread remains bread, nothing more; the wine remains wine, but that when the communicant receives these, he also at the same time receives the Lord Jesus Christ—there is a real and blessed, though incomprehensible, *communion of his body and his blood*.

When we say that the body and blood of Christ are truly present and received in the Holy Supper, we do not mean that the body and blood are included in or conjoined with the bread and wine, but simply that the body and blood of the glorified and ascended Christ are in some way truly present in the Holy

Communion, how or where we do not pretend to say. To believe and teach that Christ is not really present in the Sacrament—that the Holy Supper is merely a memorial feast—that the communicant receives nothing but bread and wine, is to rob the Lord's Supper of its most precious truth and meaning. "Whatever special benefit he is to receive from this sacrament," it has been said, "he must first put into it by bringing to it pious thoughts, good feelings, deep emotions, tender memories, and a faith that swings itself aloft and holds communion with Christ far off in heaven." Let others believe this, and be happy in their belief, if they can. We cannot feel "satisfied simply with a Saviour on the cross," nor yet with a Saviour in heaven. We hunger for and want an indwelling Christ. And hence we prefer to believe that "Christ, the whole Christ, the manifested God in human nature, is really present and received in the Holy Supper." And just because it "expresses the craving of the heart;" because it "bodies the teaching of the New Testament;" because it is the truth that "meets a deep want of the soul," we cannot consent to give up the doctrine of the Real Presence in the Lord's Supper. On this point the Lutheran Church cannot yield one jot or tittle, as one of her living theologians has said, "without proving false to her Lord and his truth. It is not bigotry. It is not prejudice that makes her cling so tenaciously to this doctrine. She knows, as the great Reformer knew, that the very foundations are at stake; that if she gives up on this point, and changes the Scriptures to suit human reason, she will soon have to give up other doctrines, and by and by the rock on which the Church is built will be removed, and the gates of hell will prevail." We would sooner take the Master's own words, "This is *my body—my blood*," and believe his words, though we cannot understand their full mystery and meaning, than change his words to suit our poor, finite powers of comprehension.

In childlike confidence and trust let the Lutheran Church, as one of her loyal sons has well said, "rather believe too much than not enough." "If there is any risk of being mistaken—which she, however, does not admit—she would rather run that risk, by taking her Master at his word, than by changing his word. She would rather trust her dear Master too far than not

far enough. And therefore here she stands: she cannot do otherwise. May God help her. Amen!" Let others say, as did the unbelieving Jews, in the synagogue at Capernaum, "This is a hard saying; who can hear it?" Like them some there are in these days who are offended by our Lord's words: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

"Doth this offend you?" that in the Holy Supper "our dear loving Saviour comes so close to us, leads us into his banqueting house, where his banner over us is love, speaks to us words that are the outbreathings of the yearning love of his divine heart, and at the same time, feeds us with his own spiritual and glorified body and blood, and thus makes us partakers of the divine nature. "Instead of being offended, let us rather bow down and worship and adore."

The great Lutheran doctrine in this nineteenth century, however, is still the doctrine of *Justification by Faith*, as set forth in Article IV. of the Augsburg Confession, that men "are justified gratuitously, for Christ's sake, through faith, when they believe that they are received into favor; and that their sins are remitted for the sake of Christ, who made satisfaction for our transgression by his death. This faith God imputes for righteousness before him." This is the very heart, the very essence of Lutheran theology as it is also its glory and its strength. Well did Luther characterize it as "the doctrine of a standing or a falling Church." Just in proportion as the Church holds firmly by this central, cardinal, vital truth of the Christian system, does she stand forth strong and victorious; as she lets go of it, does she fall in life and power.

When salvation, not by good works, but alone by faith in the merits of Christ, has been preached with all possible emphasis, then the manifestations of the divine presence and power have been mighty and marvelous: the Church has put on her strength, has gone forth, "fair as the moon, clear as the sun, and terrible as an army with banners"—her conquests have been many and great. With the single and simple truth, that "the just shall live by faith," she has triumphed over the strong and hoary system of Romish superstition, the proud and blasphemous

mous boasts of infidelity, the loud and scornful attacks of skeptical science and the combined forces of rationalism, positivism, materialism and so-called "advanced thought." But when, in her zeal for matters of ceremony and forms of worship and articles of faith that are non-essential, she has lost sight of the great doctrine of justification by faith, the chilling winds of worldliness have swept over the Church; she has become intoxicated with pride, poisoned with heresy, numbed with doubt, paralyzed with unbelief, or wild with the delirium of controversy, reaching a state bordering on lifelessness, her pulse feeble, her strength low, her energies exhausted, her influence and glory almost gone.

Since justification by faith in Christ is the distinctive feature of Lutheran theology, and has been the glory and strength of the mother Church of the Reformation, let her continue to emphasize this vital doctrine of the Christian system. "It has already been a power that since the Reformation has revolutionized the religious and even secular thought of the world." "The whole movement of the Church for this century has been a movement towards this truth, to a living trust in a justifying and saving God."

Such then are the principal doctrines of the Lutheran Church in this nineteenth century. They are the same now they were in the sixteenth century. No need exists for a revision of her creed. Her thoroughly scriptural and evangelical doctrines justify us in cherishing with a strong and passionate love our Lutheran Zion—the mother of Protestantism. Rejoicing in our precious heritage as the children of the Reformation, let us seek to prove the sincerity and fervor of our love for the Church of our fathers and the Church of our choice, by faithfully laboring to promote her peace and advance her interests. By loyally and lovingly maintaining the truth as held and confessed in her glorious Augustana, and by zealously extending her borders, we shall honor ourselves, honor the name of God's great hero of the Reformation, and above all honor and serve our Lord and Master.

ARTICLE IV.

THE BEGINNING OF HARTWICK SEMINARY.

By REV. PROF. WILLIAM HULL, Hartwick Sminary, N. Y.

Rev. John Christopher Hartwick, died on the 16th of July, 1796, leaving an estate by will, to found a Theological Seminary. His will was proved the next month in the Surrogate's Court at Albany, August 16th, 1796.

By his will he appointed Hon. Jeremiah Van Renssellaer, of Albany, and Rev. Frederick A. Muhlenberg of Philadelphia, as executors of his estate, and Rev. Dr. John C. Kunze of New York City and Rev. Dr. Helmuth of Philadelphia, as Literary Directors, or Curators, of the proposed institution. The latter declined to act, "on account of the multiplicity of my other concerns and the remoteness of my residence."

The other representatives of the estate met in New York City and held their first session on the 15th of September, 1797, and they then resolved, in accordance with the will of the testator, to found at once a Theological and Missionary Seminary, "as so many of the Lutheran Churches were destitute of laborers."

They proceeded to elect a Faculty. Rev. Dr. John C. Kunze was chosen theological professor, at a salary of \$500 per annum. He was to teach divinity students at his home in New York City, in connections with his work there as pastor of the German Lutheran Church; then located in what was known as the Swamp. Rev. A. T. Braun, pastor of the Ebenezer Lutheran Church in Albany was elected assistant professor, at a salary of \$250. He was to teach students in the preparatory course at Albany in connection with his duties as pastor of his congregation. Rev. John Frederick Ernst, then pastor of the Lutheran churches at Athens and Churchtown, was also employed at a salary of \$250 and the free use of 100 acres of land, to go upon the lands of the testator in Otsego county and instruct their youth. He resided then at Hudson, and he moved

from that place to Cooperstown, where he remained in the position to which he had been elected for three or four years, when he accepted a call to Pennsylvania. The question of the permanent location of the Seminary was deferred for consideration at a future time.

These appropriations covered the income of the estate. The Faculty, appointed at that meeting on the 15th of September, 1797, at once entered upon the duties of their positions. Dr. Kunze taught theological students in New York City. Rev. Mr. Braun had students in the classics, and it is to be presumed that Rev. Mr. Ernst taught as well as preached in Otsego County. Among the theological students of Dr. Kunze in New York City were Henry Muhlenberg and Philip F. Mayer. The latter says, in *Sprague's Annals of the American Pulpit*, (Lutheran Volume) on page 57, "After my graduation from Columbia College, I studied theology under his direction; during which time I spent two hours with him every day."

In the suit against the United German Lutheran Churches in the City of New York, as reported in *2 Sanford's Chancery Reports*, the evidence showed that in May, 1802, on the petition of two hundred and five members of the German congregation, then served by Dr. Kunze, English preaching was resumed by the students of Dr. Kunze—Philip F. Mayer and Henry Muhlenberg. The latter was a son of Rev. Dr. Henry Muhlenberg, of Lancaster, Pennsylvania, and after his return to his native State, he served there in the ministry.

Dr. Hazelius, in his *History of the American Lutheran Church*, says on page 127, "In the State of New York we saw the brethren Philip and Frederick Mayer, after having enjoyed the instruction of the pious and learned Dr. Kunze, enter the service of the Church." On page 131, he says, "The Rev. Mr. Merkel, a native of Germany, formerly a merchant in New York, had devoted himself during his later years to the study of theology, under the direction of Dr. Kunze, and having received license from the Synod of Pennsylvania, had labored as a missionary of that synod in the counties of Cayuga and Seneca, in the western part of New York. In 1815, he was ordained by the Synod of New York, and soon after took charge of the churches in Guilderland and Berne, in Albany County."

Rev. Dr. Philip F. Mayer graduated from the Theological Department of Hartwick Seminary in New York City in 1803, and he became pastor of the Athens congregation, where he remained until 1807, when he went to Philadelphia, and took charge of the newly organized St. John's English Lutheran congregation—the first distinctively English church organized in this country—where he ministered for over fifty years, and until the time of his death.

In 1806, Rev. Frederick Mayer graduated from the same Department and became pastor of the Lutheran Church in Albany, where he remained until his death, in 1843. Dr. Hazelius says in his History, page 132: "The congregation at Albany gave a call in 1806 to the Rev. Frederick Mayer, who had graduated in Columbia College, and studied theology under the direction of Rev. Dr. Kunze." He also speaks of the latter as follows: "Dr. Kunze who had been instrumental in the education of several of our ministers." As Dr. Kunze died the next year—in 1807—that period closed his professorship.

In 1805, Dr. Kunze published a pamphlet of 57 pages entitled, "Statement of a case concerning the establishment of a Professorship of Divinity in the German Lutheran Church in the State of New York, with illustrations; in a letter to the Lutheran Clergy in the State of New York; By John C. Kunze, Professor of Divinity and Senior of the Lutheran clergy in the State of New York."

The "Professor of Divinity" applied to the position he held in Hartwick Seminary.

A writer in the *Lutheran Observer* of Feb. 15th, 1833, gives reminiscences of Dr. Kunze, in which he says, "He filled for a considerable time the office of Professor of Hebrew, etc., in Columbia College, until it was vacated, and that of Professor of Theology in the Hartwick Institution to the period of his decease."

After the death of Dr. Kunze it would seem as though Rev. A. T. Braun had succeeded him in teaching theology, as Dr. Hazelius in his History, on page 131, says that Rev. Dr. John Bachman succeeded Mr. Braun in 1811 as pastor of the Lutheran congregations at Brunswick, Sandlake and Schaghticoke.

He says on the same page: "The Rev. John Bachman, a graduate of Union College, was the successor of Rev. Mr. Braun, from whom he had also received instruction in theology."

Thus it appears that from 1797 to 1811, at least, Henry Muhlenberg, Philip F. Mayer, Frederick Mayer, Mr. Merkel and John Bachman graduated from the Theological Department of Hartwick Seminary. No doubt there were others.

Dr. Hazelius, in his History, on page 140, says: "In 1815 Rev. Mr. Hendrix took charge of the congregations (in New Germantown, German Valley and Spruce run). This gentleman was a graduate of Union College, Schenectady, and had pursued theological studies under the direction of Rev. Frederick Mayer, at Albany." Mr. Mayer was one of the first Trustees of the Seminary on its incorporation in 1816.

Dr. Knauff, the executor, finally located the Seminary at Hartwick, and began in 1812 the erection of a seminary building and a professor's house, which he completed in 1815, and placed Rev. Dr. E. L. Hazelius in charge as principal and professor in theology, with John A. Quitman as his assistant.

On his election as Assistant Professor in 1797, Rev. A. T. Braun entered upon his work to give candidates for the ministry their classical course in Albany. In 1799, he moved to Schoharie, and remained there until 1801. Dr. Pohlman in his Address at the Semi-Centennial, 1866, says, "Mr. Braun moved from Albany to Schoharie and collected a few students whom he prepared for the study of divinity." Among his students are mentioned, Nicholas Smith, Philip Simon and Messrs. Grim, Frost and Sternburg, whose Christian names are not given. Rev. Dr. Frederick H. Quitman, of Rhinebeck, the pastor of the Stone Church, was also paid to teach, by the estate, for a time. Lewis Ring was with him two years and his son William was among his pupils. Mr. Ring afterwards changed his mind and became a physician.

The Seminary was therefore in full operation in 1797, with its theological department in New York City and its classical department in Albany—its preparatory department in Otsego, and its library in Schenectady; where Mr. Hartwick had deposited 420 volumes in Union College, and which afterwards were transferred

to the Institution when it became permanently located. It bore the appearance of a University. At the present time Union University has its classical department in Schenectady and its law and medical departments in Albany. A seminary can exist, in fact, without a building, just as a congregation can without real estate. Incorporation is not necessary to constitute an institution of learning so long as it has a faculty, students and endowment.

After Dr. Knauff, the sole executor of the estate, had erected a professor's house and a seminary building at Hartwick, he called Dr. Hazelius and John A. Quitman as teachers, and the school was conducted by the estate, through them, from December 15th, 1815, to August 13th, 1816, when the Regents of the University chartered the institution and the trust was administered by the Board, in place of the executor of the estate.

It is, therefore, a mistake that Hartwick Seminary dates from December 15th, 1815, when it began to occupy the present building under the government of the estate—or August 13th, 1816, when its charter was issued by the Board of Regents of the University—or Sept 4th, 1816, when the assets of the estate were turned over to the board of trustees by Dr. John G. Knauff, the executor of the estate; but it dates from September 15th, 1797, when its first Faculty was appointed and its work legitimately began.

That there was an interval subsequently, when its work may have been interrupted, makes no difference. It was interrupted for a year in 1840, when the school was closed for that length of time, while the former stone wings were added to the main building.

The fiction, therefore, that the institution dates from 1815, will have to be abandoned. Rev. Dr. John C. Kunze was its first theological professor—not Rev. Dr. E. L. Hazelius, and its first theological graduate was not Rev. Dr. H. N. Pohlman, but Rev. Dr. Philip F. Mayer.

If the income of the estate had not been used during these years for educational purposes, as the will contemplated, the estate would have been more than doubled from the death of testator to the time of the incorporation.

Its centennial will occur in 1897—not in 1915.

ARTICLE V.

FREDERICK THE WISE AND THE CASTLE CHURCH AT
WITTENBERG.

*From the German of PROFESSOR JULIUS KÖSTLIN by the REV. GEORGE F. BEHRINGER, A. M., Saddle River, N. J.

Rudolph I., Duke of Saxony, of the race of the Ascanians, was the endower, if not the founder, of the "Schloss-Kirche" (Castle Church) at Wittenberg. On St. Matthias' day, the 25th of February, 1353, he solemnly recorded his intention in the original endowment letter, that, in compliance with the pious wish of his deceased wife, Kunigunde (the daughter of a Polish king), and in agreement with his sons, he had endowed, in connection with his castle or residence at Wittenberg, a chapel, in honor of Almighty God and of the glorious Mother of God (the Virgin Mary), with all necessary income and appliances, and that he had caused the said chapel to be consecrated in honor of All Saints. He also appointed a well-endowed chapter of six canons, with a chaplain and six assistant chaplains. He prescribed that divine services should be regularly held; that the lives of the ecclesiastics should be pious and well-ordered; that the saints (and especially their relics) should be faithfully revered; and that thus the salvation of the Duke, of his predecessors and of his successors, should be assisted. Furthermore, in order that this endowment should remain in perpetuity, and that none of his successors might in any way abridge or annul its provisions, the Duke caused the seals of his first-born son (Rudolph II.), of Prince Albert of Anhalt, of three distinguished Saxon noblemen, and of the cities of Aken, Wittenberg, and Hertzberg, to be attached to the document.

*"Friedrich der Weise und die Schlosskirche zu Wittenberg. Festschrift zur Einweihung der Wittenberger Schlosskirche am Tage des Reformationsfestes, den 31. Oktober 1892, von Dr. Julius Köstlin." The memorial volume from which this article is compiled was published in connection with the reconsecration of the Castle Church at the last anniversary festival of the Reformation.—G. F. B.

Rudolph II., who succeeded his father as reigning duke in 1356, enlarged the endowment by additional grants of landed property, the gifts of rents, the incomes from villages, &c.

It is claimed, that some kind of a church building existed on the site of the Castle Church prior to this special endowment of Duke Rudolph I. But it is not certainly known who founded or erected it; nor is it known what alterations were made in this alleged original chapel, or church, in 1353. This much seems to be conceded as fact, that Duke Rudolph's chapel was only about one-fourth the size of the present church.

The chapter-house, or monastery, appears to have been in existence at least seven years before the endowment of the chapel. For in the year 1346, Rudolph obtained two bulls from Pope Clement VI., dated from the papal residence at Avignon in France, on the 6th of May in the fourth year of his pontificate, *i. e.*, in 1346. In these documents the Pope designates the object of the Duke's proposed endowments as follows: chapel and chapter-house are to serve in praise and honor of our Lord Jesus Christ, for the preservation of a thorn from the crown which was once imposed on the sacred head of Christ (which but a short time ago the Pope's highly beloved son, Philip VI., the distinguished king of the French, had presented to Duke Rudolph), and for the adoration of St. Wenzel and of other saints. Thus the principal treasure and sacred object of the original church, or chapel, of All Saints at Wittenberg was this thorn from the crucifixion crown.

The value of such a relic to the sincere piety of those days scarcely needs any explanation. In the very next year, 1347, certain indulgences were promised to all who would on certain appointed days reverently walk around the altar on which the thorn was preserved.

According to a descriptive catalogue of the year 1509, there was to be found, at that time, among the sacred treasures of the church, a life-size image of a king, with a monstrance in hand, containing the precious thorn. The catalogue relates that in recognition of Rudolph's brave and honorable conduct in the service of Philip VI., the French king had bestowed upon him, among other gifts, this thorn from the crown of Christ; also a

golden image of a king, together with a descriptive account; and that, for this reason, the said Duke (Rudolph) had established the chapel in connection with his residence at Wittenberg, endowing it with a perpetual income, &c.

As to the military services which the Saxon Duke rendered to the French king, a tradition relates that Rudolph I.,—or, according to another, his son, Rudolph II.,—took part in the campaigns of Philip VI., of France against Edward III., of England, especially in the calamitous and decisive battle of Crecy, August 26th, 1346. This was recorded on parchment by Melancthon and the record deposited in the reconstructed tower of the church, in the year 1558.

On the other hand, if the date of the above mentioned papal bulls be correctly given, the participation of Rudolph I., or of his son, in the campaigns of the French king could not have been the special cause and occasion of the gifts of the sacred thorn.

This much, however, may be learned from the story: Rudolph's relation to Philip and Clement affords a picture of the unhallowed conditions in which the German people and the German empire were found at that time. The founding and the beginnings of the Wittenberg church thus grant us a brief yet significant glance into the religious and ecclesiastical life of our ancestors and into the history of Germany.

But it was under the reign of the Elector Frederick, surnamed the Wise, that the Castle Church experienced its greatest progress in the direction of that glory and holiness, which, from its foundation, the sacred thorn foreshadowed.

Frederick was born in the year 1463. Besides the customary knightly training, he received a more than ordinary education in the cathedral school of Grimma. George Spalatin, who knew him well, testifies that, although the Elector disliked to converse in Latin, yet he understood it well, and that he did, at times, make use of it in conversation; also, that he remembered many passages from Terence, Cato, and other authors and books which he had studied in his youth. As prince and ruler he entered into friendly relations with Erasmus, the celebrated

leader of the new humanistic culture, and this he did with a free and comprehensive spirit; likewise with the learned Mutian, residing in Gotha since the year 1503, around whom there gathered a devoted circle of German scholars. On Mutian's recommendation, Frederick selected Spalatin, one of this company, as tutor of his nephew, the Prince Elector, and afterwards retained him as his court chaplain and secretary.

Frederick was a genuine example of the type of German piety prevalent in his days, which manifested itself in an increased zeal for church endowments, for spiritual exercise in church services, in asceticism, and in pilgrimages, for the cultus of old and of new saints, and the like. With conscientious fidelity the Elector participated in all the traditional ecclesiastical ceremonies of the Roman Catholic Church. Spalatin relates that Frederick allowed no day to pass without attending or hearing mass, whether at home, or on a hunt, or on a journey. He was accustomed to pass the season of Lent in quiet retirement, and oftentimes in the Augustinian cloister at Grimma.

In the seventh year of his reign, in the year 1493, he yielded to an impulse to undertake a pilgrimage to the Holy Land and to the Holy Sepulchre. He could well say, as he declared in his last will and testament, that he entered upon this pilgrimage with peculiar fervor and reverence. At Torgau, after laying the first stone in the walls of the new chapel of the Holy Cross, he received a parting blessing in the old church, and was then accompanied by the entire congregation, in procession, to the limits of the town. Arriving at Venice, he was again "blessed" before embarking.

His objective point in Palestine were the holy places in Jerusalem, where he sojourned five days. He was accompanied by a numerous train of followers, and yet he proceeded after the simple manner of an ordinary pilgrim. On his return he caused the chapel at Torgau to be completed.

As ruler of his domain he was devotedly interested in supporting religious institutions. He expended large sums of money for churches, cloisters, altars, ornaments, and other religious objects. This pious zeal he showed in the most striking manner in his immense outlays upon the Castle Church and its chapter-

house. Spalatin computes the amount which he spent on both as more than 200,000 Guilders, a sum equivalent to \$250,000, at the present day.

Between the years 1490 and 1499 the Elector caused the Castle Church to be entirely rebuilt. In the then comparatively poor city, whose citizens, for the most part, lived under thatched roofs and between walls of wood and clay, there arose a splendid, high-arched Gothic building of free-stone, and at its side a stately castle-tower. The floor of the church was inlaid with variegated marble and the walls were adorned with valuable paintings. Several of these were executed by Albrecht Dürer, one among them representing the Adoration of the Magi. For the high-altar there was a large oil painting by Kranach. In addition to these there was a marble tablet with eight pictures from Christ's passion.

Frederick increased the number of the chapter-clergy from 20 to more than 80 priests. The fourteen canons, or chief prelates, were intended to be in part theologians and doctors of theology, doctors of the civil and canonical laws, and in part doctors of philosophy and masters of the liberal arts, all however having received a theological education. The chapter-house, or monastery, was brought into most intimate connection with the newly founded university. The income of the former was to assist the latter, and the professors were called upon to perform the well-endowed services of canons, at the church and in the chapter. For this purpose, also, the incomes of a number of neighboring towns were added.

In this manner, by the union of church and university and chapter, the Elector realized his wish, that, instead of the friction and conflict elsewhere prevailing between the clergy and the leaders of the new, liberal learning, there should exist a peaceable, churchly relation among them all. The Castle Church was also the scene of solemn university proceedings which were always opened with a mass. Theses for academical disputations were nailed to the doors of the church. The entire university, as well as each separate faculty, was under the special protection of a distinct patron saint. Next to God and the Virgin Mary, the patron saint of the university was St. Au-

gustine; for the theologians, St. Paul; for the jurists, St. Ivo; for the physicans, Sts. Cosmas and Damianus; for the philosophers, St. Catharine. Each faculty was called upon to celebrate the annual festival of its patron saint and to invite the whole university to these services. From this arose the custom at the Wittenberg university, which was maintained long after the period of the Reformation, that the Dean of the Philosophical Faculty annually delivered a festal oration on St. Catharine's day.

But by far the most valuable treasures which the Castle Church possessed were the relics which Frederick had collected with a remarkably patient and untiring zeal, and which he was determined to maintain and preserve in a most worthy manner. Trusted agents in foreign lands gathered these relics for him, thus a certain Baron Von Schenk, who lived in Venice as a monk. Doubtless the Elector's pilgrimage to the Holy Land was the means of increasing his treasury of relics; likewise a visit to the Netherlands in 1494. When Frederick attended the Council of Constance in 1507 he secured from Pope Julius II., a letter addressed to all archbishops, bishops, abbots, and prelates of the Holy Roman Empire, wherein they were requested to favor the Elector with some of their relics and sacred treasures.

In the year 1509 there was published in Wittenberg a catalogue descriptive of all these relics, accompanied by 116 wood engravings. It was no doubt ordered by Frederick himself and executed according to his wishes. There exists a well-preserved parchment copy of this catalogue, which was apparently intended for the use of the Elector, or his court. On the front of the title page there is a fine copper engraving of Frederick and his brother John, with the date of the year, 1510. The reverse side contains the picture of the new church, together with an impression of the ducal coat of arms attractively designed.

This publication did not signify that the collection was complete, but rather that further additions would be made to it with the zeal hitherto manifested. It was designed to show what a fine collection there was, and to invite to a participation in the blessings which these sacred treasures conveyed.

According to this catalogue the whole collection was divided,

and again subdivided, into larger or smaller assortments. For each of these subdivisions there was a precious vessel of silver or gold, crystal or pearls. There were also images of saints and of the twelve apostles, richly decorated monstrances, small crosses, and other sacred ornaments. The relics were deposited in these designs, or in some way attached to them. And these ornaments of artistic skill were delineated and described in the catalogue.

The relics were mostly particles of the human body, remnants of clothing, a stone or clod of earth hallowed by historic and religious associations. Among these were four entire skeletons and four entire skulls of the company of St. Ursula; an entire skull and a sword of the company of St. Maurice; an entire corpse of one of the Innocents murdered by Herod, besides sundry legs, arms and fingers of others of the same company.

The well-known saints are all more or less represented in these relics, and besides these, many whose names we do not know. The patron saints of the university were also to be found in the collection, viz: of Sts. Cosmas and Damian, at least eight particles—besides of Cosmas the greater portion of an arm; of St. Ivo, at least one particle; of St. Catharine, especially a particle of milk (instead of blood) which flowed from her when she was beheaded. The catalogue begins with St. Elizabeth of Marburg, well known to all Germans, of whom there is a glass or cup, particles of her cloak, her dress, her hair, two toes, and eight other particles.

But little is on hand of the times of the Old Testament, but what there is, is noteworthy: a part of Moses' burning bush, of the desert Manna, and of the soot of the fiery furnace in which the three friends of Daniel praised God unharmed. Exceedingly numerous and varied were the sacred memorials of Jesus' life and death: particles of the milk of the Virgin Mother; portions of the tree under which she nursed him in the balsam garden; particles of her hair; her girdle and her veil; parts of the swaddling clothes of the infant Jesus; of the manger of hay and straw on which he lay; of the gold and of the myrrh of the Magi; of the mountain in the desert where he fasted; of the place where he taught the Lord's Prayer; of the

stone steps where Lazarus lay ; of the stone where Jesus stood when he wept over Jerusalem ; of the stone from which he mounted the ass on which he rode in triumph into Jerusalem ; of the stone which received the drops of blood which he perspired in Gethsemane's garden ; of the stone of his sepulchre ; of the stone of his ascension ; portions of his beard ; his clothing ; his seamless coat ; of the bread and of the table of the last Supper ; of the towel with which Christ wiped the disciples' feet ; of his handkerchief ; of the white robe which he wore when he was mocked by Herod ; of the purple robe with which the soldiers clothed him ; of the pillar at which he was scourged ; of the rope with which he was tied ; of the whip with which he was scourged ; part of the sponge used in quenching his thirst ; three different specimens of the wood of the cross ; of a nail that pierced the hands, or the feet, of Christ ; two particles and eight entire thorns of Christ's crucifixion crown ; besides, that special treasure, that single thorn in the monstrance, held in the hand of the image, which Duke Rudolph I., received from the king of France.

Following the above enumeration, there is mentioned a coffin, inlaid with silver, containing 1678 particles of sacred bones, 72 pieces of stones from holy places, all of whose inscriptions could no longer be read—an evidence, it is said, of the honesty of the compiler of the catalogue.

On the Monday following the Sunday of Misericordias (the 2d Sunday after Easter), this whole collection of relics was solemnly and publicly exhibited, and at the close, the consecrated wafer, enclosed in a silver monstrance, representing the holiest of all holies, the Holy Trinity, was shown. The catalogue announces that 100 days' indulgence would be granted on account of each relic viewed ; and in addition to this, a like indulgence for visiting the relics as a whole ; and furthermore, an indulgence equal to that obtained by 40 days' severe fasting. The object of all this was to invite every reverently disposed person to visit such a worthy resort of sacred treasures and to partake of the merit of the grace extended. What the nature of this reverent adoration may be, is not described. The catalogue

closes with the call: "Blessed are they that make themselves partakers of such grace."

With indulgences and other favors the Castle Church and its chapter were richly endowed. Especially did a bull of Boniface IX., grant a very particular indulgence to the reverential visitors of the Wittenberg church and its altars, on the two days preceding and on the two days following All-Saint's day—similar to the indulgence granted at Assisi, In Italy, the home of St. Francis, and besides this at a few other places. Leo X., increased this indulgence, in 1516, in time, to an indulgence for 100 years.

Moreover, Rome did not fail to bestow grateful acknowledgment upon the prince, who, with so much zeal and at so great expense, enriched his church with holy relics and means of grace. An indulgence was granted to all who prayed to God on behalf of the Elector. Concerning this a papal theologian reports the following: The head of the church, in view of the pious disposition with which Frederick devoted himself to the service of God, by special favor, has granted 100 days of heaven's indulgence to all who will pour out their prayers to God for the life of such a prince.

The high estimate which was placed upon his abilities as regent is shown in the desire of the imperial electors and of the free cities, after the death of Maximilian, to choose Frederick as German Emperor. The pope also added his recommendation. But he would not hear of this, doubtless with a correct conviction that he did not possess sufficient power to maintain his imperial rights and duties with firmness and dignity; and also, that he had neither personal fitness nor inclination to enter upon conflicts for the maintenance of his rights.

In his own domains he sought conscientiously, and with the aid of well-selected councillors, to inform himself of all that concerned the administration of law and order. On the territory which did not belong to his own electorate, he ruled conjointly with his brother John in undisturbed peace and harmony. Remaining single all his life long, he calls his nephew, John Frederick (whose god-father the Elector was), in letters to his brother: "our son" and "my son."

To his subjects, Frederick was universally gentle and gracious ; to sufferers, he was sympathetic and charitable. Yet, fault was at times found, that he, the prudent, thoughtful and modest man, did not himself like to hear the complaints of the people. Expensive luxuries he avoided. His love for learning was shown in his founding and maintaining the university of Wittenberg. His pious disposition was manifested in his daily life and intercourse with others, so that those nearest to him could testify, that they never heard him utter a profane word.

A fundamental element in the Elector's thoughts and activities was his great and calm circumspection. He was praised as an excellent Fabius, and blamed for not reaching the conclusion of a matter. His conduct in this respect was a matter of temperament as well as of conscientiousness.

And yet, as Spalatin declares, appealing to the judgment of everyone, whatever he earnestly undertook to do, that had hands and feet.

Posterity honored the Elector with the title: Frederick the Wise. His contemporaries recognize in him the man of peace (in German: *der Friedreiche*, corresponding to his name, *Friedrich*, i. e., abounding in peace.) So far as lay in his nature, his character, and his wishes, his government was of necessity a peaceful one,—of the good old kind—enriched and beautified by the means of spiritual culture and spiritual enjoyments which the dawn of a new era afforded.

Upon this man was laid the hand of a Higher Power, who thrust the man of peace into conflicts unparalleled, and who made of the honest and pious collector of relics (for many, a denier of the Holy One) but for us, a faithful protector of the reviving Gospel.

It was in the year 1517, on the evening before All-Saints' day, when the Castle Church opened its portals to the pilgrims from near and from far, in order that they might partake of the benefits of the indulgences which the church disposed of. It was then and there, that the Augustinian monk and university professor, Dr. Martin Luther, nailed his 95 Theses against Indulgences to the principal church doors ; "out of love for the truth

and from a desire to bring the truth to light," he invited to a disputation of these theses.

Luther narrates, in later times, that, with his preaching against indulgences he merited the ill-will of the Elector, who greatly loved his institutions at Wittenberg. Luther also knew that Frederick had but a short time before this greatly exerted himself to increase the number of his relics, so necessary and precious on account of the indulgences connected therewith. For he had given a special commission to Staupitz, the vicar-general of the Augustinian order, at that time engaged on church business in the Netherlands. And Luther himself had submitted a report concerning this matter to the court of the Elector, in the previous December. Hence, in his attack upon indulgences, Luther acted independently of all this. He went forward, as he afterward said, "like a young doctor, fresh from the forge, hot and brisk in the Holy Scriptures." But, in another respect, he was mindful of the Elector. He was anxious to avoid the appearance of having posted the theses either at the pleasure or at the command of Frederick, especially since the latter was not on good terms with Archbishop Albrecht of Mainz (Mayence), the pope's general agent for the sale of indulgences in Germany. Therefore Luther was thoughtful enough, as he afterwards declared to Spalatin, not to inform the Elector, nor indeed anyone at court, of his intention to promulgate his theses. To the Archbishop Albrecht, Luther addressed a frank and respectful letter on the same day. Concerning the impression which Luther's theses made upon the mind of Frederick, or the manner in which the latter received them, we have no information whatever.

It is more than remarkable, however, that the Elector maintained his high esteem for the relics and cared for their annual, solemn exhibition. He also persevered in his zeal for their increase. In the year 1518 there is recorded a very valuable acquisition. It was the arm of a certain St. Frederick, at one time bishop of Utrecht, whose body had been buried for more than 700 years. It is reported that, when his grave was opened, his skeleton was found to be well-preserved, and that a sweet

smelling odor arose from the tomb. The citizens of Utrecht who protested against the removal of the arm were pacified by the Elector by receiving from him, in exchange, relics of Sts. Boniface and Willebrod.

In the year 1519, Miltiz brought two papal bulls, dated 1516, concerning the adoration of these relics and the promises of indulgence attached—for all of which Frederick paid the sum of 700 guilders, or about \$3500. The official bills in detail, as furnished by Spalatin, have been preserved.

In the year 1520, the number of parts and particles of sacred relics had increased to 19,013—there having been added 361 in the course of that year. In the same year there appeared a printed announcement concerning all the promises of indulgences connected with the adoration of these relics.

In view of all the varied relations that existed between Luther and Frederick, and which were maintained through the mediation of Spalatin, it is somewhat strange, that we read nowhere of their personal intercourse. And, indeed, such a meeting never took place, incredible as it may seem to us in these days. Luther once declared very emphatically in connection with some statement about the Elector, “during my whole lifetime I have neither heard his voice nor seen his face, except at the Diet of Worms in 1521.” And Spalatin adds: “Although Frederick did not have any personal intercourse with Luther, yet he graciously loved and esteemed him.” Now, this state of affairs could only have been possible if the Elector had purposely avoided meeting Luther. And the reason for this may have been, that Frederick dreaded the reproach of being the companion, or associate, of a heretic, and that he did not wish to give any cause or occasion for such a charge. It is possible, too, that he feared the overpowering influence of the Reformer’s spirit and word in constant companionship, and that such influence might have affected the independence and impartiality which he, as reigning prince, had to maintain in the severe conflicts of those times.

In considering the ecclesiastical position of the Elector Frederick, attention must finally be directed to the Wittenberg

church and its sacred treasures. A complete account of these important proceedings is preserved in the archives of Weimar.

Frederick, at last, without, however, taking the initiative, and without experiencing any personal conflicts, so far as is known, abolished the adoration of his beloved relics and closed the collection. On the 24th of April, 1522, he received a report from the majority of the canons, that they had resolved upon holding the usual exhibition of the relics, but not to call attention to the indulgences. But the minority of the chapter, particularly Jonas and Amsdorf, the special friends of Luther, wished to do away with all further exhibitions. The Elector approved of the majority resolution, adding that such was the custom in Nuremberg. He furthermore ordered that a number of armed officials should attend the exhibition, so that all possible tumults might be avoided. Evidently the fanatical uprising which Luther had curbed also threatened these precious relics. Yet, in this matter, the Reformer himself took no active steps in union with the Elector. His desire was to spare the weakness of the prince. At the same time, he did not fear to jest with Frederick about his treasures. In the following year (1523) the Elector abolished the special, annual exhibition of the relics, continuing however the practice of placing them on the altars at the great church festivals. But his ardent zeal in acquiring relics had suddenly and completely died out during the previous year. He had returned some that his former agent, Baron Von Schenk, had purchased in Venice, accompanied by a letter, written by Spalatin and dated July 28th, 1522, to the effect that he, the agent, might dispose of them in his own city, where they would be worth more than at present in Germany. For here the people had learned out of the Divine Word to have a sufficiency in believing and trusting God, and in loving their neighbors.

To introduce and develop the evangelical tendency in the chapter, the Elector himself had contributed the greatest influence in appointing Justus Jonas (in place of the deceased, strict, Roman Catholic Göde) as Provost of the chapter clergy. He did this on recommendation of the humanist Mutian. Of like evangelical tendency was Amsdorf. According to a calculation made by Spalatin, the number of private and public masses an-

nually to be said, for the living and for the dead, had reached the enormous figure of 9901. These masses were read by 83 priests. The wax that was used in the candles burned was said to amount to 35,000 pounds per annum. On such an extensive scale there was thus observed a custom which to Amsdorf, Jonas, and Luther, as well as to the entire congregation at Wittenberg, was an abomination. Of a similar character were the old traditional church hymns, in which the Queen of Heaven and the Saints were adored, instead of God and Christ.

In October, 1521, Frederick received word from the chapter clergy that there was a lack of priests for the saying of recently endowed masses. In 1523, Provost Jonas began to preach against unevangelical practices. Luther did likewise with great ardor. Twice did he address letters of admonition to the canons. He charged them that they well knew that they were not doing right, and that they did so because of their love for the money which they obtained in saying masses.

In vain did the Elector send the Jurists Schurf and Schwerdtfeger, as well as Melanchthon, warning Luther not to act so rashly, referring him to the impending imperial diet and to the anticipated general church council. But Luther did not abate his opposition to the Roman mass. In his Latin treatise, concerning the form or order of a genuine Christian mass (*Formula Missæ*), he calls the Wittenberg church a Tophet, *i. e.* a place of loathing and abomination—instead of a church of All Saints, a house of all devils.

Jonas now addressed a long, calm, yet ardent communication to the Elector, reminding him of the example of King Hezekiah (2 Kings 18), who would not tolerate the heathen abominations but destroyed the brazen serpents which the people worshiped, at a time when Isaiah was the bearer of God's word in like manner as Luther is now.

But Frederick adhered to his view of the legal aspect of the question, according to which he was not authorized to make any changes in the reading of masses prescribed by order of the church and traditional usage; and that, if changes were made, he could not account for them to the Emperor.

In the meanwhile the excitement increased in the university

and among the citizens. The conflict between the two parties among the clergy also continued. The few remaining clerical adherents of the old Roman Catholic faith and practice appealed to the Elector for protection against the threatening tumults. Thereupon Frederick sent a commission to Luther appealing for a continuance of the old order as touching the mass.

But Luther replied in a public sermon in which he characterized the objectionable portions of the mass as an abomination, placing the same on a level with such crimes as theft, murder, and adultery. He held the mayor, councillors, and judges accountable for tolerating such a state of affairs. Indeed Luther and Jonas both justified the interference of the civil power under these circumstances.

Upon this the Rector of the university and the twelve city councillors called at the chapter house and announced to the Dean the suspension of all relations with the Romish adherents of the chapter. The same night a mob stoned their windows. Frederick expressed his disapproval of these proceedings, but postponed his final decision on the question at issue.

Finally, the threatened canons gave up the struggle. One of them, Dean Blank, wrote to the Elector, that, through daily reading and seeking, he had reached the point where his conscience would no longer permit him to say mass.

Silently the Elector now permitted the innovation to take place. When at Easter, 1525, he asked for information as to the condition of affairs in Wittenberg, he was told by one of his officers, that on Sundays, instead of the mass, divine service with the Lord's Supper was held; and that on every week-day, a Bible lesson was read, or a sermon delivered; and that during the recent festival week the old customs as to relics, the wearing of a variety of priestly robes, the burning of tapers before the images of Virgin and saints, had all been abolished. Doubtless these proceedings were among the severest and most painful experiences through which Frederick passed, and which were brought on by the newly dawning evangelical light. It was not the weight of old age, but his princely sense of right and his conscientiousness that made these trials hard for him to bear.

In his inner, personal, religious life, Frederick desired to remain true to the word of God as contained in Holy Scripture. One of his favorite passages was 1 Peter 1 : 25 : "*The word of the Lord abideth forever.*" The Luther Hall of Wittenberg owns a large silver medal which bears the impression of the Elector's figure on the one side, and on the other the Latin version of the above Scripture passage : "*Verbum Domini manet in aeternum.*" The initial letters of these four Latin words he ordered to be embroidered on the coat-sleeves of his servants. He received God's word with his whole heart as Luther explained it and Spalatin delivered it. And yet his conscience remained bound as touching certain traditional observances. But he is entitled to that lenient consideration which Luther would grant to all sincere though weak and anxious ones in the faith.

Thus Frederick reached his sixty-second year, oppressed for many years with bodily afflictions, and with difficulties as a ruling prince, for which he knew no solution. Modest and immovable, he trod the path which appeared to him dark indeed, and yet the only way, as it seemed, which God would have him go.

On the evening of the 4th of May, 1525, the physician in attendance upon the Elector ordered Spalatin to be called, that "he might do for him what he could." Frederick conversed with Spalatin, first about Mutian, from whom letters had been received, and then about the insurrection of the peasants. Then he touched upon the interests of his own soul, continuing a serious, heartfelt conversation with Spalatin. Desiring to partake of the Lord's Supper, he confessed his sins to his Father Confessor, the pastor of Herzberg, and then received the holy sacrament, both bread and wine, with such earnestness and depth of feeling, that all wept. On the following evening, May 5th, he quietly fell asleep. The attending physician remarked : "He was a child of peace, therefore he died in peace."

On the 11th of May the remains of Frederick were buried in his own beloved Wittenberg Castle Church, in the church that was now entirely evangelical, free from all objectionable usages. The funeral services were simple, consisting chiefly of Christian hymns and of God's word. Luther preached at the burial and on the preceding day. Melanchthon, representing the univer-

sity, delivered a funeral oration in Latin. In both sermons and in the oration the people are admonished to thank God for the gift of such a prince and ruler.

Frederick has been regarded as the foremost prince of the German Reformation for the alleged reason that he himself began the work of reform. But we have not thus learned to know him. On the contrary, he disclaimed the right to initiate reforms. We are indebted to him for something greater. Although he acquired his evangelical convictions by gradual progress, and although he believed himself to be bound by existing laws and customs over against the demands for reform by virtue of his princely power, yet he protected the evangelical word, so that it might of its own inherent force penetrate the hearts and souls of men, achieve the victory, and thus lead to external reforms. He himself was convinced, encouraged and strengthened by this word. His own and Luther's testimony, that all might lies only in the word and in its spiritual power, avails for every age, no matter what conditions may exist. We owe a debt of gratitude to Frederick the Wise, not only for his activity in the past, but also for this admonition, as touching the word, to the present and future.

But the relics, including the precious art treasures which contained them, at one time so dear to the heart of Frederick, have entirely disappeared from the Castle Church at Wittenberg. The church itself suffered severely from the ravages of the wars which afflicted a divided Germany. In 1760, it was consumed by fire, during a siege of the town in the Seven Years' War. In 1813, the tower was destroyed by a bombardment, and the church occupied for warlike purposes, by the forces of Napoleon. It was afterward restored in the plainest manner. And now it appears before us in new, majestic splendor. Here, where once upon a time, many thousands were attracted by the bodily remnants of the saints seeking heavenly grace of these helpers, the Elector Frederick leads the company of Reformation witnesses who, through the pure evangelical word, called upon the God of all grace and upon the one Saviour, Christ. Here we are greeted by the insignia of princes, nobles, and cities, confessors of this word. From the resting place of the

dead, Luther, Melanchthon, and the two Electors, Frederick and John, may the Gospel, in which they found life, resound to us also as the word of life.

At the command of the first evangelical German Emperor, William I., the head of a new German Empire, this building of God has become for us a unique memorial. Through Divine Providence the internal national dissensions and weakness, bewailed by the Elector in his day, have been overcome. Here God's word and its spirit have free course. Here all Christian confessions may abide together in freedom. The son of a German king, afterwards Emperor Frederick, encouraged the restoration of the church and its significant adornment out of an ardent love of Luther, and assisted with his own counsel from a noble devotion to art. United in one and the same spirit and confession with his august fathers, Emperor William II. continued and completed the work begun by them. He summons us to the re-opening and the reconsecration of his Castle Church on the anniversary festival of the Reformation.

In the year 1544, Luther was called upon to consecrate the Castle Church at Torgau. Addressing himself to the congregation, he said: "This consecration concerns not myself alone; you also should lay hold upon the sprinkling-brush and censer." And the sprinkling with holy water, he explains: "Let us begin to hear and to practice the word of God." After the sermon he adds this admonition, explaining his allusion to the censer: "Lay hold with me upon the censer, that is prayer; and let us call upon God on behalf of his holy Church, for all rulers and for peace in German lands,—for all classes, high and low,—that they all may honor God's word, thank God for it, discharge their duties well, be faithful and obedient, and manifest love to their neighbor."

Thus may the call which summons us to this festivity be a call to personal confession and consecration. To this end, may God bless for our sake the 31st of October!

ARTICLE VI.

TWO FACTS AS TO INERRANCY.

By PROF. E. J. WOLF, D. D., Theological Seminary, Gettysburg, Pa.

The burning question of the hour in the theological world is the inerrancy of the Holy Scriptures. Trifling errors, it is admitted, have crept into the received text and the various versions, but the original documents, it is stoutly maintained, were absolutely exempt from mistake when they came from the hands of their inspired authors. By *a priori* arguments it is demonstrated that this must have been the case in the nature of things, that inspiration implicates infallibility of statement, that the authoritative character of the Scriptures posits the impossibility of error. Revelation itself must fall, it is contended, with the surrender of the theory that the form in which it originally came to us was in every particular faultless and infallible. A consensus of opinion on this point has been assumed and we have seen the challenge given, "Is there any one who does not hold that the original autograph manuscripts of the Holy Scriptures were absolutely inerrant?"

A scholar would hardly make such a challenge now. The possibility of inerrable compositions has been boldly denied. Whatever comes through human hands, men tell us, must share the defects, and the limitations of the human mind, and traces are to be found in the Scriptures which betray their authors' consciousness of the imperfections of their productions.

With such speculations the present paper has no concern. It will confine itself to the presentation of several undeniable facts which are familiar to biblical students, but which seem to the writer to be left too much in the back ground in the endless discussions of the hour.

1. The Church is not in possession of the original autograph manuscripts. Whatever in the abstract may be true of their inerrancy, although in every detail they were as faultless as the

mechanism of the universe, although every word was articulated by the mouth of God, and every letter was instinct with authority, those original documents are nowhere to be found, no eye of man has seen them for thousands of years. And, while it is not impossible that they may yet be discovered under the accumulated dust of ages, they are at present as inaccessible as are the secrets of the Council Chamber of the Most High. And the controversy concerning their exemption from the possibility of error has no more practical value than the famous question about the time when departed saints attain the vision of God, on which Pope John XXII. was declared a heretic.

Whatever biblical criticism may be able to accomplish by way of restoring the original text, this science is confessedly as yet in its infancy. Respecting the Hebrew original, it is confined to the examination of Hebrew manuscripts dating from the sixth to the twelfth centuries. Schaff says, "The oldest known codex, containing the prophets with the Babylonian punctuation, is from the year 916; the oldest complete codex is from 1009." Thus a period of 2000 years intervenes between the composition of some of the books of the Old Testament and the oldest copies now extant. Well may it be said that reconstructive textual criticism has here hardly begun.

Then we have a Greek version of the Hebrew Scriptures made 200 years before Christ, called the Septuagint. This version is twelve centuries older than the oldest extant Hebrew manuscript. It was evidently made from a text that differed widely from the received Hebrew original. "It differs from the Hebrew (according to Bleek) in more than 1000 places where the Masoretic text presumably preserves the original reading; but in many places," continues Schaff, "it has preserved an older and better reading." As the deviations from the original consist not merely of faulty renderings but of differences of matter, it is obvious that either the LXX followed a corrupted text or our present Hebrew is corrupted. Probably neither of them is strictly faithful to the original, the manuscript of the Pentateuch, for instance, if written by Moses, having doubtless disappeared ages anterior to the Greek version. Both the Apostles and the Lord himself were wont to quote the LXX even where they

differ materially from the Masoretic text, evidently recognizing in them an infallible authority, which their hearers never disputed.

The writings of the New Testament, while of more recent date, offer the same difficulties. The autographs may not have contained a single mistake, but we do not have them. The nearest to the original are several Greek manuscripts copied during the age of Constantine, and some versions which in their present shape date from the same period. As the variations even in these oldest copies are considerable, some of them, at least, were presumably made from a corrupted text. It is claimed by critics that we have now sufficient material approximately to restore a text as it obtained in the ante-Nicene age up to the middle of the second century; but this restoration has not yet been effected and all that is claimed for it in advance is approximate.

None of the versions made after the first Christian centuries, the Gothic, the Anglo-Saxon, the Lutheran, or the King James, or any other, rest upon anything better than defective transcripts of the original documents at first, second or third hand. We have no evidence that the Church of the Nicene age had any apostolic autographs, and the Church of the Reformation period certainly had none. Neither Athanasius, nor Augustine, nor Luther, nor Wesley could lay their hands on a sacred parchment and say: "Here is the word of God just as it was given to Moses on the Mount, or to John in Patmos, or to Paul in the third heaven;" the most that could be said at any time for the last 1600 years was, "Here is an imperfect copy of what the Holy Ghost witnessed to men."

2. A second fact thus comes into view, namely, that the Church does not need inerrant documents. They are not indispensable to the authority, or to the efficient power of divine truth. Though for hundreds of years deprived of the identical words of Moses and David and Isaiah, the Church of the Old Covenant did not succumb to error or to apostasy. The loss of the original autographs, and the inevitable appearance of mistakes in the codex did not detract one iota from the significance of the Holy Scriptures to the pious Jews, who indeed,

are chargeable with bibliolatry far more justly than any Christians. They were to them without question the oracles of God, and the Messiah could quote them against the Scribes, and against Satan, as the final authority in spiritual things, whilst to the disciples he was ever expounding these very Scriptures, declaring, notwithstanding their defects, that they testified of him, that they cannot be broken, that all things written in them must be fulfilled. Jesus Christ, the Light of the World, cited as authoritative, over and over, an edition of the Scriptures for which no scholar claims inerrancy.

Yet, this neither compromises his own character, nor weakens the claims of revelation as the power of God. The preaching of the apostles followed largely the same defective version, yet everywhere "God was bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The ancient creeds were not drawn from the autographs, nor were the early councils guided by them, yet some of their decisions have ever since been recognized as divine truth. The Evangelical Creeds of the Reformation, which still underlie the most powerful branches of Protestantism and regulate all their teachings, cannot claim to be derived from the Scriptures as originally written. And the same holds true of the catechisms, liturgies and hymns, which the Church uses in her instruction and worship, and the use of which has brought salvation to millions—they are extractions from faulty editions of the holy word. The agency for the world's conversion is preaching. The theme of preaching is the Gospel. With this, men have gone into all the world for some eighteen centuries, and wherever they have preached, the truth has exerted its power, enlightening the ignorant, converting the wicked, working faith in the unbeliever, freeing the captive, comforting the mourner, turning the wilderness into a garden, and causing the desert to blossom as the rose, yet who, since the apostles fell asleep, has ever pretended that these preachers received their doctrines directly from the inerrant original autographs? Who would even claim that if they could be thus favored they would preach with greater power?

The story of the Cross, whether received by tradition or taken from the Scriptures as we have them, has proved itself the mightiest force in human history. Proceeding persistently and irresistibly on its mission, it is being translated into every language under Heaven, each translation of necessity varying from all others,—since it is impossible to express the same thought with precisely the same force in different tongues,—each version having confessedly errors. Every issue of the Scriptures is a greater or lesser corruption of the original, yet who thinks of the Gospel suffering a material loss, or privation, or deterioration from this multiplication of mistakes? Who, but a critic, troubles himself about the differences which must inevitably obtain between all these editions and the original documents?

It is claimed that the numerous manuscripts of the Greek Testament show variations of reading, estimated by some at 150,000, not one of which “invalidates any revealed doctrine or moral duty, but only diminishes the number of proof-texts for an article of faith, which is sufficiently sustained by other undoubted passages.” The vast majority of variations are of a trifling character. They involve defects and errors, but none that affect a vital matter, none that touch the great theme of the Scriptures, the redemption of man. Of what account then is the contention about the inerrancy of the original documents; when the documents we have answer every purpose? If no doctrine or duty suffers from the marvelous number of errors which confessedly mark the Scriptures which we use, what interest can be at stake in the contest about the inerrability of the autographs? Has the Church, with its defective text, either in knowledge, or in orthodoxy, or in spiritual power, fallen one step behind the body, which was possessed of the inerrant autographs, if they were inerrant? Is there any theological system, or any evangelical doctrine, which, in order to support itself, is driven to appeal to the original documents with the assurance that they would effectually settle every disputed point? Or would any respectable assailant claim that if he had the autographs his attack would be irresistible? Does any earnest worker assume that he would have greater power with a skeptic

if he had the inerrant originals? When the truth seizes hold of an intelligent rationalist, like Louis Harms while at the University, does he defer his surrender until he is assured of the inerrancy of the Scriptures? When Luther, in his terrific penitential conflicts, was at last pointed by Staupitz to a Saviour crucified, not for painted, but for real sins, was the flow of God's peace kept out of his heart until he repaired to a specialist in criticism, to be assured that the Bible, at least in the autograph manuscripts, was exempt from the possibility of error? Nay, the richness and power of his experience drove him to accept the Bible as infallible authority over against an infallible Church or Pope.

We have fallen into conceptions of the word of God, which are entirely too mechanical and too artificial. We forget the living and self-authenticating power of divine truth. We talk as if it were impossible for God to put his word, his quick and omnipotent word, into an imperfect book. We mistake the casket for the precious jewel which it holds inviolable, though itself have scars and stains. We speak of the authoritative character of revealed truth as though it were contingent on the vessel through which it is borne to us. The Master said, "My sheep hear my voice, and I know them, and they follow me." Again, "If any man will do his will, he shall know the truth whether it be of God."

"The foundation of God standeth sure," even though a microscope should reveal cracks in the mortar. The sun has not ceased to be the source of light and life since science discovered a few spots on its disc. God in his wisdom may have given to his people, in early ages, an absolutely inerrant book, which his Providence has failed to preserve, whilst to the millions of their spiritual descendants has been denied such a boon, and they have to be content with defective transcripts, or with very imperfect translations, yet, blessed be his name, for all practical interests these answer every purpose. They are able to make one wise unto salvation. Whether man follows the Septuagint or the original New Testament, or King James' Version, or that of the Revisers, or any crude, limping translation attempted in Chinese, or Hindoo, or in Hottentot, he has an absolute guaran-

tee for the soundness of his creed, the forgiveness of his sins, the correctness of his conduct and the inheritance of eternal life.

The Scriptures belong to the realm of faith. They open up their treasures to the believing heart, they establish a life communion of the soul with God, they assuage the thirst for the living waters, they feed the inner man with the bread that perishes not, and he to whom they communicate these unspeakable blessings has little concern in the question whether it can be demonstrated that the original vessel could not possibly have had a flaw or blemish.—*The Treasury*.

ARTICLE VII.

THE DECENNIAL CONFERENCE.

By REV. JOHN ABERLY, A. M., Guntur, India.

The Decennial Conference of Missionaries in India was in session at Bombay from Dec. 29, 1892 to Jan. 4, 1893. This is the third conference of its kind held in India. The first was held in Allahabad in 1872, the second in Calcutta in 1882.

This conference has no legislative power. In fact, like the great missionary conference in London last Spring, it refused even so much as to give deliverances on important subjects in the shape of resolutions lest this should be turned into an occasion for bitter feeling. The missionaries met for the sole purpose of mutual counsel and deliberation. It did your missionaries good to meet with so large a number of people. One of the chief blessings that has come to us from this convention is that it has helped to open our eyes to the vast net-work of missions which covers this land from Ceylon to the Himalayas, from the Malabar to the Coromandel Coast. The sight of more than 500 Christian workers assembled in one large hall was itself an inspiration to us in our work.

It is to the discussions that were before this conference that I direct your attention. Here every phase of mission work and policy had its champions. Temperance, opium, social purity,

all had their monster meetings. Such meetings, however, are much the same as at home and call for no special report.

We come to the questions that our mission work forces upon us. It is my purpose to treat the different subjects under the separate headings under which they come rather than in the order in which they were discussed.

One of the first and chief questions before the conference was that of work among the masses. There is a distinction made between work among the masses and work among the classes which it may be well to clear up at the beginning. The former is the work among the outcast population; the latter, among the castes. The masses are constituted by the day laborers, coolies, serfs, all of whom live from hand to mouth, and most of whom are hopelessly in debt; the classes, by the landholders, farmers, merchants and religious leaders. The former are the oppressed; the latter the oppressors. The former are sunken in poverty and sin; the latter, in better worldly circumstances, but no less sinful.

It is curious but only natural that the workers among each of these classes should regard their own work as the most important and therefore deserving of the more patronage. In some cases this one-sidedness is carried so far as even to call forth attacks from one class of workers against the work and methods of the other class.

Work among the masses has made wonderful strides during the last decade. There have been in several parts of India remarkable mass movements towards Christianity—people coming by families, by hamlets, by hundreds, by thousands, and seeking baptism. Such movements have taken and are taking place among the Telugus as also in the northern part of India. The natural feeling regarding them is one of rejoicing, sometimes of boasting. Such movements, however, present grave questions which perplex the missionary and call for discussion and mutual counsel. To these questions the attention of the Conference was directed.

Some argued that we ought without any hesitation admit to the Church all who apply for baptism. Others advised delay and caution. Motives in these people, the latter urged, are so

low. They have everything to gain and nothing to lose by becoming Christians. They need to be tested, instructed, sifted and established. Let them commit Creed, Commandments, Lord's Prayer, &c. Even though they do not comprehend them, it will be a sifting process. To establish these people is no easy task but the work of many years. Caution is needed lest the Church in India, as history tells us is the danger in all rapid conversions of heathen lands, absorb too much of what is heathen. In this the Conference seemed to concur, although, as already stated, quite a number advocated that we should baptize all who will come, trusting the Lord to take care of them. All, however, unite in considering this movement of the masses as providential; a movement that must be wisely directed towards Christianity. These people want our religion perhaps only for the sake of a school; or they may want the help and influence of the missionary; or they may look to their own betterment socially. Spiritual motives may be, and in most cases are, wholly absent; but so much the more does an enormous burden fall on the Christian Church. These people who are after the loaves and fishes must have their attention turned to the bread of life, whereof if a man eat he shall never hunger. If they become Christians from improper motives, what more can you expect of them? It was said in the Conference that these people have very little intellect beyond their stomachs. Neither, was it added, would we have, had we come to this meeting without our breakfasts this morning. The work of the Church is to take these people, purify their motives, elevate them socially, get a hold of their children, reprove, correct and instruct, in season and out of season. People at home think our work done when these people become converts. No, no, a thousand times no! The Decennial Conference had very little to do with figures. Missionaries know too well the true value of these to emphasize them. Not what has been done, not the numbers that have been *gathered*, but the numbers that must be *cared for*, occupied our attention. And here it is to be noticed that mass movements are valued not for the number of baptisms they yield as much as for the immense opportunities they open.

That the Church could realize this her opportunity! That she could, like this Conference, be led to lay less stress on what has already been done and more on what yet remains to be done! A grand opportunity! And, let me emphasize it, one that we must seize now. These masses are dissatisfied with their present condition. They know that it is vain to look to their own people for help. They have been looking to them for a thousand years and have always been disappointed. They look to us for relief—for physical relief, perhaps. By all means let the Church supply this relief, if not in their own way in another and better way, before they find refuge in something else. It is, after all, God's way of working, and it must be ours, to answer these people by giving them better than they ask.

The work among the classes was also considered at length. The grand contact that missionaries have with the classes is through educational, zenana and medical work. Unfortunately medical and zenana work received only a small part of the attention which they deserve. The subject of education was, however, fully ventilated as this is, at present, one of the battle-grounds of mission policy in India. The results, says the opposition, are so meagre. True, Dr. Duff, the founder of this branch of mission work, and his co-workers had some splendid results; but, for the last twenty-five years, hardly any converts have been made from these classes through our educational institutions. Besides this, our institutions absorb a good proportion of mission funds which might well be spent on our Christians. Had we not better apply ourselves to the educating and uplifting of our native Christians and make them a power in the land? The educationalist answers that our schools do offer every advantage to our Christians; that, so far as results among the higher classes go, they are as many as can be expected, only we must know in what direction to look for results. Certainly the most effective agency for the overthrow of caste now at work in India is education. It is a mistake to suppose that caste has already received its death blow. The last two thousand years show abundantly that while caste may change its forms its spirit remains the same. People of different castes do indeed now travel side by side on the same train and drink water from the same pipes

as they did not, a few years ago. In spite of this, they are as bigoted and unbrotherly, as full of caste as ever. We must attack this system at its fountain head. We must begin by instilling different principles in the minds of the young. The educationist holds the key to the situation. And his opportunities in his work are infinitely heightened by the very fact that these heathen young men are not only willing but even anxious to put themselves under his instruction. Besides this, India is entering on a new stage of intellectual development. If missionaries allow Government to control all the higher education, it, in its policy of religious neutrality, will instill agnosticism and materialism in the minds of the young. Government itself recognizes this and encourages with money, as well as otherwise, our mission colleges to instill morality and reverence in the minds of the young. While in the mission colleges the old faith is undermined, the young are by a daily Bible lesson directed towards a better faith, and always to the perfect pattern of morality which the Hindu mind does not fail to appreciate. And though, through the force of custom and the shackles of caste which bind these young men, few make a public profession of this faith, yet there are among them not a few Nicodemuses who come to Jesus by night. Yes, more, the leaven is working amongst them all. Students in Christian colleges are moving in an intellectual atmosphere which is Christian. All over India, travel where you may, you will meet educated men who point with pride to the fact that they have been educated at mission colleges. And, though a few use the very weapons with which the missionary has furnished them to the injury of his work, the majority will always be friends of his as well as of his work. Besides this, and most important of all, the principles of Christianity are becoming known. Crafty priests would make these people believe all sorts of charges against our faith—charges similar to those which Roman Catholics teach their children regarding Protestants. In our colleges young men learn and know for themselves. To know Christianity is to admire it, if not to accept it. The result is, that there are a great many in India who believe what a highly educated Brahman told some of his own caste recently, that the best thing that could happen

to them would be that they should go to sleep to-night as Hindus and wake up in the morning Christians.

A favorite project of a number, chief among whom is Bishop Thoburn, is that of founding a Christian University in India, something after the pattern of the University of London. In order to apprehend clearly what this would involve, it may be necessary to explain our present educational system. Each important Presidency has its own University. Thus we have the Calcutta University, Bombay University, Madras University, etc. The senates of these universities do nothing but prescribe the curriculum and conduct, through persons appointed, the examinations. Universities are therefore not centres where students gather and attend lectures. On the other hand, students can attend any college in the Presidency, or even study privately, and, on making proper application, appear for the university examinations. The universities only have the power of conferring degrees. This puts all degrees in one Presidency on an equal footing. When we remember what an excellent university system India has, we may excuse the Hindu for priding himself in his degree. Degrees mean something here, and you can generally tell what they mean.

What Bishop Thoburn proposes is a Christian university modeled according to this plan. The curriculum of this university should be Christian. If heathen boys so desired they could study according to it; but there should be no accommodation to heathen prejudices in its prescribed studies.

Against this scheme it was argued that, while a Christian university may be the ideal towards which we are moving, it is as yet an ideal in the far distant. To affiliate our Christian colleges with such a university would, at the present stage of our work, practically empty them of all students. Moreover, it is not wise to separate ourselves so exclusively. We are to be the leaven working in the lump of heathenism, not outside of it, even though it be above it. Again, while the senates of universities are cautious not to offend the prejudices of any Hindus or Mohammedans in the selection of their curriculum, some of our most Christian authors are prescribed as classics. Besides this, among the most influential members in the university senates

are Christian educationalists. Would it be the part of wisdom to sacrifice the influence these have in our Indian universities in order to set up what could for the present hardly be more than a feeble Christian university?

Whatever the differences may be regarding educational methods, all agree that work among these students should not cease on their leaving school; in fact, that missionary societies should appoint special agencies to work among the educated. This is a work which can be carried on only with much faith and strong hope. It will not be done by a visit, like that of Dr. Pentecost's extending over only a few months, but by the patient, plodding toil of a life-time, of many life-times. India is in a transition stage. Many of the educated, with their liberal culture and Western ideas, have discarded their old beliefs. They have nothing to substitute and so, merely for the sake of policy, they bow down to customs with which they are inwardly at variance. Skepticism is common among them. Bradlaugh, Ingersoll, Theodore Parker, and others, are only too well known to them. This skepticism does not alarm the missionaries, for they feel that it is but a step towards the despair which will impel men of a religious nature to seek after God. Having discarded their own religion they are skeptical in regard to all religions and this makes it specially hard to deal with them. But we believe that by the persistent and patient toil of years and of centuries they will yet be led to him who has satisfied the highest aspirations of the greatest intellects the world has ever seen. Here again let me not direct your attention to results. Look at the opportunities. They are immense.

The work of missions in India has, however, reached a stage at which it becomes necessary for us to consider questions concerning the organization and support of the churches. The question of most practical importance here is, of course, the subject of self-support. How slow our churches in India are! After years of labor, how few self-supporting congregations in this land! In spite of large accessions, the contributions are very small. You realize this; yes, but not half as deeply as do your missionaries.

In the first place let me urge patience here. It was well said

at the Conference, before we talk of self-supporting congregations let us see to it that we have congregations. Cheap and inferior workers could be had in India, as well as elsewhere, whom it would not be so great a burden for our small congregations to support. Self-support is desirable; but is it so desirable that we should sacrifice the efficiency of our workers to it? We think not. At the same time self-support is the goal towards which our policy must always be directed.

A policy gathered from various sources has commended itself to the minds of our own missionaries. It involves several points. First, that we ordain none of our young men to the ministry until we have a congregation that calls him and pledges a good proportion—say two-fifths—towards his salary, and further promises to increase this amount by small annual increments until it shall become self-supporting. This is practically the policy of the Church Mission Society of England. They give a congregation forty years time to become self-supporting. Each year that congregation has its allowance from the mission reduced one-fortieth. A rigid adherence to this rule will gradually but surely bring about self-support.

I am aware that a very prevalent idea in our home church is that we ought to ordain more men. Let me give you briefly our reasons for believing that in India it is best to lay hands suddenly on no man.

In the first place, our young men, though superior in intellectual attainments, and equals, perhaps superiors, in piety to those who have hitherto been ordained, do as good work, and perhaps better, as they still have promotions in view, than they would were they ordained, and do it for less pay. In the second place, experience has proved that for our native pastors to undertake the work of a missionary is a failure. This is not saying anything against them. It would indeed be folly to multiply our missionaries from home if others could be found here who could do the work. It is therefore a matter of great difficulty to define the sphere of a native pastor's work. The true sphere will be, I believe, the one indicated above. Be Lutheran, and ordain only when there is a call from the congregation and, with the call, a pledge for support. This will stimulate our congrega-

tions, stimulate our young men and lead the way towards this much desired goal. Only give us time. The Church Mission allows forty years. Be equally generous with us and our poor congregations.

Closely related to the subject of self-support is the training and pay that our mission workers ought to receive. The impression left by the Conference is the one that commends itself to common sense, that we ought never encourage salaries which the congregations in this land, when once matured, can not raise. There was a great deal of feeling displayed on both native and foreign side on the question of pay. Not a missionary but could give you instances of unreasonable demands for higher pay from mission workers. A Brahman convert recently applied for a position in our own college, meekly stating he would be satisfied with a salary two-thirds that of the foreign missionary. In this conference, whenever a speaker would advocate higher pay for our mission workers, he would receive the applause of the native members of the conference. What a welcome sight it was, therefore, to see one of the oldest native Christians present at the conference advise his younger brethren not to bother about their pay. The Lord, he said, will provide. The policy of our mission—and this seems to be the policy of most missions—is to let our workers understand that as soon as they establish congregations they may freely have whatever salaries those congregations are willing to give. But as long as we receive the bulk of the funds from home so long will we decide what each one's salary is to be. This policy must commend itself to all; and, I may add, from what we could ascertain at this conference, our salaries are about at a minimum.

In regard to the organization of the churches in India, there seems to be no definite policy. Each denomination transplants its own church organization with such modifications as may be required by our surroundings. Among the native Christian community there are not wanting, however, a few more ambitious leaders who aim at the establishment of what they call the National Church of India. There is an organization now, called the Christo Somaj, which is organized for this purpose. Unfortunately this Somaj numbers no more than two active work-

ers. The movement is one that, in some of its features, commends itself to all Christians. Our differences are not to be forced on India. Denominationalism is not to be pressed in a land where the first principles of Christianity need yet to be inculcated. Each land gives color to the Christianity of that land, and it is urged that we are to give to the Christianity of India this opportunity for its own free development; that this will give us a church independent of all denominationalism which will be adapted to the peculiar temper of this great people.

The opinion of the Conference was very decidedly that the time for such a movement had not yet come. To form a National Church of India would be only to add another to the divisions of Christianity, and so defeat its own purpose, which is to unify. Moreover, history is not to be set at naught. It would be worse than folly for India to break with the history of the Church, and regardless of its valuable lessons, begin at the very beginning. There remains yet a stronger reason than any of these to make us cautious regarding such a movement. Our people in India do not have the confidence in any of their fellow countrymen that would make it possible for them to unite in any such grand national organization. The conviction forced itself on my mind that, what some of the agitators in this movement want, is not so much the welfare of the Church in India as their own aggrandizement—a national church with themselves as the leaders in it. As the Conference had all these reasons before it, it is not surprising that the movement towards a national church of India should at this stage receive very little if any sympathy.

One of the most interesting subjects discussed was that of mission comity. There is need for more than a discussion of this subject. It is said that in India there has been and is to-day so much friction between different mission societies. The Baptists and we in our own field, the Baptists and Wesleyans at Secunderabad, the Methodists with a number of societies in the North, and the S. P. G's* everywhere, all have caused or else endured troubles which are a reproach to the Church of Christ in India.

*Society for the Propagation of the Gospel representing the High Church Party in the Church of England.

And here it is a noticeable fact that the worst aggressors are always those who claim to be led to do what they are doing, by the clear indications of Providence.

There are two theories of mission comity. One is what is known as the territorial system which advocates that each mission shall work exclusively a distinct and separate division. Really, the only objection that was brought against this system is that some societies claim more territory than they can occupy; also, that this system keeps missions from following up their members. To the first objection it was replied that, if certain societies claim too much territory, this is an abuse of a good system and ought to be so regarded; moreover, that all such claims ought to be judged by an impartial comity committee which ought to be appointed. In reply to the second, that members could always be transferred to the mission occupying the territory to which they move and so would not need to be followed up by their own mission. It was urged in favor of territorial limits that India is not prepared to be confused by our differences; that these differences are forced upon the people when several societies occupy the same field; that this is a bad example to the heathen and a waste of energy among Christians, when there are still so many regions altogether unoccupied. This seems reasonable and is the argument which our mission has always upheld in our troubles arising from Baptist aggressions.

However, the next best thing is to live peaceably side by side. It was said by the advocates of this system that what we want missionaries to be, is Christian gentlemen. What! Can there be any who are not Christian gentlemen? The Conference impressed on me more than ever the human character of missionaries. Even on the train everyone looked after his own comfort to the discomfort of others. At a reception given by Lord and Lady Harris, the Governor of Bombay and his wife, to the members of Conference, it was only by a struggle that any refreshments could be secured. So humanly selfish are these missionaries, around whom our church papers at home throw such a halo of the glory of self-denial and self-sacrifice. They are

no less human in their work. Some receive disciplined members from other missions, some employ suspended workers, some stir up contentions in our congregations. Sad, but true! The complaint comes from the North and the South, from the East and the West. The Conference gave no uncertain sound concerning such practices. At Dr. Uhl's suggestion, the following resolution was unanimously passed: "This Conference recommends the various missionary societies neither to employ agents nor members from other missions without proper reference to those from whom they came, nor to receive members under discipline without similar consultation." We heartily approve the Conference sentiment. The sad thought that comes to us is that while Conference may recommend and Synods protest, individuals may do as they please. Our present relations with the Baptists are most hopeful and we rejoice in them. At the same time, we can not shake off the thought that we never know when a missionary of a different spirit, from those among us now, may again come and trouble our weak members. The Baptists have no mission policy, unless you call that a policy which lets each missionary do what is right in his own eyes.

The personnel of this Conference was most interesting. Between five and six hundred Christian workers were assembled. What an inspiring assembly to the missionary who so often feels himself, like Elijah, the only one that is left! There were present men of forty and even fifty years experience in India. Side by side with them were young men who had just arrived, full of western enthusiasm. Church of England people, Methodists, Presbyterians, Lutherans, Baptists, all here joined hands. America, Ireland, Scotland, England, Sweden, Norway, Germany, Switzerland, Russia, India and Australia had their representatives in this body. They were gathered together from every nation under the sun. This representative body made its appeal to the Christians of America, Europe and Australia. The appeal calls for a general advance all along the line. We want more men for work among the masses, more to work among the educated, more medical missionaries, more zenana workers, more men who shall be set apart for literature, more men to work in the colleges, more men and more means everywhere.

Are we demanding too much? Not when we remember our opportunities. Lift up your eyes, and look on the fields; for they are white already to harvest. The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

ARTICLE VIII.

CONQUERORS THROUGH CHRIST.*

By PROF. M. VALENTINE, D. D., LL. D., Gettysburg, Pa.

"Nay, in all these things we are more than conquerors through him that loved us, Rom. 8 : 37.

This is a note in the strain of grateful exultation with which the believer is enabled to pass through the various fields of the Christian conflict in life. He finds out, in his experience, that the world is full of obstacles to the life he is meant to live, and the destiny he is called to secure. He realizes that while Christ has come to give him "peace," he has put a sword in his hand and set him in the midst of battle—in the midst of a struggle where multiform evils assail and endanger. But to faith and courage is given the blessed privilege of saying, with the tried, afflicted and battle-scarred apostle: "*In all these things we are more than conquerors.*" We want to look at this triumph of the Christian.

There are two points of consideration before us: *first*, the things in which we are victorious; and *secondly*, how we are made conquerors.

I. "In all these things," says the apostle. And the words stand at the close of a summary of the mighty oppositions through which, in greater or less degree, the believer must enter and accomplish the heavenward way. The Christian is placed before our view with feet set "on the narrow way," but called

*Although it is not in the ordinary purview of the QUARTERLY to print sermons, an exception is made in the case of this paper. It was requested for publication by the editor of this magazine on account of its special merit.—ED.

to face all the things that oppose his attainment of the crown of life. We may classify these :

1. The condemning power of the *law* and *sin*. "Who is he that condemneth?" The Christian never loses sight of the fact, that he has been, and still is, a guilty sinner. With St. Paul, he may feel: "I know that in me, that is, in my flesh, dwelleth no good thing." With some of sin's fetters not yet fully struck from his members, or feeling the unhealed sores still left, like the same apostle he may cry out: "Oh, who shall deliver me?" it is still his high privilege to challenge either the law or sin to condemn him. He hears a voice speaking to his heart: "*There is now no condemnation to them who are in Christ Jesus.*" The power of sin to visit judgment through the law is a fearful thing to an unforgiven sinner—bringing in the end ruin and overthrow symbolized by a dashing in pieces as a potter's vessel, a grinding to powder under the millstones of retribution, a burning like the flame sweeping through the stubble or chaff, a never-dying worm, an unquenchable fire, a smoke of torment ascending up forever and ever. But before it all, the believer can stand in serene triumph and feel himself safe. Looking up, around, and beneath, he can see none that can enforce condemnation against him. The thousand sins that he has committed cannot—for their judgment has been exhausted for him in the divine substitute. The law cannot—for its honor and claims have been satisfied in atoning blood. When the law would seize and bind him hand and foot and cast him into outer darkness, a voice is heard: "Let alone; I have found a ransom for him." When God justifies a man in Christ, all the voices that clamor for his condemnation are impotent. When he in whose hands is all judgment says: "Neither do I condemn thee;" the delivered sinner can triumph in very view of the judgment seat. Against this first thing in the way of his salvation and joy, he is, robed in Christ's righteousness, more than conqueror.

2. Further, a whole group of trials is found in the *hindering powers of the world and Satan*. Look at the array of troubles of which the apostle speaks: "*Tribulations, distress, persecution, famine, nakedness, peril, sword, killed all the day long, counted as sheep for the slaughter.*" These were the prominent forms of

hindering conditions and trial of that day—flung by the kingdom of darkness across the believer's way of duty, comfort, and success, dangers to his Christian life and safety. They made life a warfare, whose victory was dependent on watchfulness, steadfastness, and heroic faithfulness. They are examples and types of the obstacles and perils through which the believer must ever press on in his way to full, final entrance into the eternal kingdom of redemption.

In our day, the form and manner of opposition, temptation and danger are somewhat different, but they are just as real and almost as numerous. Till Satan and the world cease to be what they are, our Christian life must lie through temptations, opposing powers, influences that imperil and destroy. Were we to leave out of view, as we dare not, the powers of the world and sin within us, so constant and urgent are the spiritual evils and adversaries without us, about us, threatening our safety and purity, that the words of Jesus should ever quiver on our ears: "Watch and pray, lest ye enter into temptation"—into crucial trial. The forces of sin sometimes charge on men in violent assault—a fierce assailment in an open crisis battle, for supremacy in the soul. We all have our moral Marengos and our Sedans, where we are put to the alternative of winning or losing the crown of Christian character. Such times of mighty peril are more frequent than most persons suspect. For the battles are not always open in their meaning. Men are on trial for life or death, often, when they know it not. It may be said to them as Jesus said to Jerusalem: "Oh, that thou hadst known in this *thy day* the things that belong to thy peace." A man is brought to a decisive test—a crisis point where he must be *for* or *against* Christ—not only when brought into a Nero's judgment hall, or before an Agrippa's tribunal, before a popish inquisition or in sight of Smithfield fires, but in many a quiet hour and transaction of life. It is often a decisive battle between the powers of darkness and light for the soul of the young, when they are to decide their calling in life, between a business safe and pure, and one full of temptation, or of such doubtful integrity that conscience is made to hesitate; or when at a forking of the road in the way they listen to the voice of pleasure, of ambition, of avarice,

instead of the voice of Christ and duty, and they choose the smooth, worldly, instead of the thorny, self-denying Christian path. Such a crisis may come to young Christians in entering marriage relations, in violation of the apostolic rule: "Only in the Lord." Without the rattle and clangor of a furious charge, such a crisis meets the business man, when covetousness asks him to use fraud in seeking gain, and sell his integrity for money. Many a Judas has thus been led to betray his Lord, and gone thence to his own place. Such a crisis is reached when the alternative of conducting life on the low plane of expediency or on the principles of right and righteousness is decided. A *wrong principle* of action has been the cord by which Satan has drawn many down to death. The moment when a man is called to say a vigorous and emphatic no to a suggestion or appeal of evil, and wants courage to say it, becomes in thousands of cases a moral Waterloo. The key of his moral position is taken, and the enemy sweeps the field.

Sometimes the temptation is *insidious* and *gradual* in its approaches and power. Fabius' mode of warfare was that of ever hanging about his enemy and weakening him little by little, inflicting small but continual injuries. This is the commonest way of the warfare of the world and sin on the Christian. A continual pricking of a polished surface with needle-points will ultimately tarnish it. A continual dropping will wear away the solid rock; and the most perilous trials of Christians may be suffered from quiet but continuous touches of evil from the world and sin. It may be a stealthy influence, that simply puts your conscience to sleep, or closes your eyes from Christian vigilance. It may be a little sin, keeping ever at it, wearing away the tenderness of your heart—a sly influence, throwing lines that seem light as gossamer, but which are weaving a fatal net for your feet. It may be but the slow growth of a bad habit, say, of prayerlessness, neglect of the means of grace, indulgence in doubtful pleasures or selfish gratifications. It may be an incipient development of a worldly spirit, filling your heart with the love of money and moving you nearer and nearer to the edge of some moral precipice. It may be the growth of a temper of neglect for known duty, till the spirit of duty is eaten all out of

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your heart, or the plants of grace are all smothered to feebleness or death. Perhaps you have read of the Yaguey plant of Cuba. A curious parasitic growth, its seed is carried by bird and dropped in the upper forks of some tall soft-wood tree. There it sprouts and takes root in the moistened rifts of the bark, throwing out a kind of second top for the tree. It drops down tiny rootlets to the ground. It grows upward, it grows downward, it sends its branches to the right and to the left, forming a net-work round the tree and its limbs. It grows thicker and thicker, the wicker-work closing up all open spaces, and wrapping itself more tightly around, the enclasped tree—hugging its victim more and more closely, closing out the air and arresting its growth. The murderous work of the plant is at last accomplished. The poor tree, after apparently puffing at all the closing interstices, and groaning in dying agony, perishes, and rots away as fast as its room is wanted; and the treacherous Yaguey, which began so lovingly, takes the place of the vanquished tree, towering aloft like a destroying wood-devil of the forest. It is a speaking parable of sin's treachery. The process is repeated, for instance, in the growth of *covetousness* about the Christian life in many a heart, covering that life over and smothering it between its closing enwrapments, till the soft-wooded Christian has been rotted away, and the hateful mammon growth taken its place. It is repeated in the growth of worldly ambitions, self-indulgence, and many vices which at once, like the parasite, absorb the life of those to whom they attach themselves, and close up the possibility of continued Christian life and vigor. Go through any community, and you can see these Yaguey growths, either now murdering by inches Christian souls, or standing as monstrous moral products where Christian character once stood and breathed.

So it is, too, as to *afflictions*, more generally so-called—the things that form distresses to be borne rather than temptations to sin. In the trials of the apostle, there was “a great fight of afflictions.” All his rejoicing had a gloomy back-ground of tribulations. And it is while burdened with trouble and struggling against sorrows that every believer has his victory to reach. When the winds of adversity smite you, as they once smote Job

and left him in poverty and suffering; when trouble of mind comes on you with its restless waters, beneath the pain of which you learn what means the phrase: "The heart knoweth its own bitterness;" when sickness lays its distressing hand on and fills your frame with sufferings that threaten to push you through the dark gate of death; when bereavement throws you under the heavy shadows left by the loss of a father, mother, husband, wife, sister, brother, or angel child, and hardly a ray of sunlight can get into your heart; when your way lies through labors and privations, as well as oppositions and temptations; then, perhaps, you feel, under the aggregate of trials, that it is all too much for mortal strength, and that the alternative of sinking under them rather than rising, has to be faced in very truth. Through such experiences *you have* come; through such you will doubtless yet be called to journey. While temptation shall try you, afflictions will distress. But here again, in view of it all, God throws down on you the light and cheer of this experience of the apostle: "*In all these things we are more than conquerors.*"

II. *How?* This is a point of grand importance to us. As the Israelites, imperiled by Pharaoh's pursuing army and the sea that threatened to engulf them, were concerned to see *how* to go forward in safety, we are concerned to know the way to overcome the oppositions, dangers and trials in our onward Christian way. How conquerors? "*Through him that hath loved us,*" replies the holy apostle.

I. Not, therefore, in and of ourselves. Dependence on self alone is a broken reed that here plunges into defeat and disaster. However much extolled, and really grand a thing self-reliance is, in some relations and degrees, in this spiritual work it is inadequate. The fetters of depravity and condemning sin are too strong for human strength alone to wrest off. Man has no shield of his own to turn off the arrows with which a broken law drives home its penalties. The power of temptation is too mighty to be withstood without aid. There is no human panoply in which men can keep unharmed in the moral infection and pestilence that breathe death through all the air of the world. As Egypt's first-born were doomed before the destroy-

ing angel that flew through night's darkness, so would we all be doomed to fall, if we had no safety but in ourselves.

2. But "*through Christ that loved us,*" we are conquerors. It is surely only by him that we triumph against the threatening curse of sin, in the matter of justification. There is no condemnation to them *in Christ Jesus.*" "By *him* we are justified from all things." Instead of being afraid of what would here forbid our salvation, "we *joy* in God by whom we have now received the atonement." We see the Son of God laying aside his glory and clothing himself in our nature, taking on himself our sins and shame to apparel us in his righteousness, ascending the cross to uplift us to a crown of glory. We know that *in him*, as we are held by his grace through faith, the law cannot visit its penalty on us; and we triumph in the assurance that justified at Calvary we need no longer fear the condemnation of Sinai.

And in the matter of *temptation* and *trials*, our victory is in him. Looking at the dark avenue of buffetings and tribulations through which our way lies, we may well say: "Who is sufficient for these things?" Scanning more closely the slenderness of our strength compared with the strength of the oppositions to our Christian fidelity and safety, we are driven to the conclusion: "*Without Christ we can do nothing.*" But then, as pouring the waters of a strengthening encouragement into our hearts, comes the precious assurance: "*I can do all things through Christ which strengtheneth me.*" "*If God be for us who shall be against us?*" With Christ on our side, 'they are more that are for us than they that are against us.' It is often surprising how Christ and Christ's love give strength to the feeble. It has made Jesus' little ones mighty in the day of trial—heroes of wisdom, strength and endurance. From their divine shield of faith and the word, stronger than warrior's coat of mail, the fiery darts of the wicked one have rattled off in harmlessness. As the sunbeam is kept pure shining through the midst of atmospheric pollution, they have walked unblighted in some of the very worst places in this world of sin. In the gloom of affliction and weakness their hearts, uncrushed by sorrows, have

risen in anthems of strength, like the songs of Paul and Silas from the midnight dungeon. Jesus strengthens them with all needed might by his Spirit in the inner man. His love is shed abroad in their hearts, and becomes the inspiration of steadfastness and fidelity; and the humble believer can shake himself like Samson in his good days in triumph before his foes. It is said of the times before the flood: "There were giants in those days." In a better sense, there are giants in all days—Christians made mightier than all the powers of evil. They have locks of triumphant strength against all the Philistines of temptation, sin, and harrassment that may be upon them. The arms of everlasting love keep them, and they find grace sufficient to their day and trial. They are conquerors *through Christ who loves them.*"

3. But though *through Christ, it is not without our own effort.* Christ keeps us by setting and enabling us to keep ourselves. We are strong, not effortless, but by and *in* effort. We are apt to run into the notion, that because Christ makes us triumphant we are not to be conquerors ourselves. But this is just the object of Christ, not only to conquer in our stead—he did *that* when he rose from the dead—but to make *us* conquerors. "WE are conquerors," says St. Paul, "*through Christ.*" Every iota of the might by which the victory is given us must run along spiritual nerves within us—must come into our hearts, go into the will, and flow out into the hands and feet of personal activity and steadfastness. Divine strength is always ready for the needy Christian, but he must *use* it. The same strength, which enabled Abraham to maintain the heroic obedience at the altar on Mount Moriah, *would* have kept him, had he *used* it, from prevarication before the princes of Egypt. The same supply that strengthened David to vanquish the giant of the Philistines, would have sufficed to save him from his fall into adultery, had he availed himself of it. The grace that made Peter so sublimely true in confessing Jesus as the Son of God, would have, had he relied on it, nerved him to fidelity, when he quailed in denial of his Lord before the maid in the palace. Even Judas who fell might have been quick with the divine strength that proved able to save or keep the rest of the twelve. But if

you wish to be conquerors, you must use the offered conquering grace. It must flow into your own action—into your own resolving, willing, and nobly doing. *You* conqueror by Christ's strength *in* you. God works in you both to will and do, but you *will*, and *do*. How do you overcome the perilous temptation of love of the world? It is by so receiving the grace of Christ as to crucify your affection for its follies and sins. How is a young man conqueror over the allurements and dangers of intemperance? It is through his own adoption, under the grace of Christ, of the rule to put a safe interval between himself and liquor saloons and liquor drinkers. How do Christians in general prove safe against the incessant temptations to evil about them? It is by storing their own minds and hearts with the light, truth, counsel, and quickening force of God's word, and actual *use* of it, like Jesus in the wilderness, saying to every approach of the adversary, "it is written," "it is written." It is always by something that *you* are led to *be* or *do*, under the prompting and enabling of accepted grace, that victory is given you—never, when you will not be or do. All evils will be powerless against you, if, like the tree that grows strong against storms and tempests by *receiving* the strength that comes up from every root, pours through every vein into every branch, and hardens into firmness and might by the air and sunbeams, *you* take up into the fibre and nerve of your own Christian life the quickening and invigorating influence of all God's grace furnished you, and you grow strong and compact as a tree of righteousness, Christ living and acting *in* you. The Yaguey, of which I have spoken, conquers only soft-wood trees. Dr. Bushnell, who described it on the occasion of a visit to Cuba, has given an instance of its fruitless effort to destroy a hard-fibred, clean-bark lofty palm tree, which grows from within. It began its demon-like work on the solid, firm-grained palm. It sent its roots down, its branches up, across and around. It began to cross and close, to tighten and press and clasp and pinch. It strained its pressing and suffocating energies—trying all its tricks and using all its powers of murder. But the noble, hard-grained palm, expanding from its noble life within, was too much for it. It could not be smothered, towering with its green

top, like a kingly crown, above the highest reach of the Yaguey. It could not be crushed, because of the solid strength with which it had grown. So there are Christian lives which Yaguey evils and assailments cannot destroy. By grace they have become too firm in character, too vigorous in inner Christian growth—breathing an air above the reach of their deadly stretch. *Soft wooded* Christians, ready to be choked, *will* be choked by them. But if you are a vigorous palm-Christian, steadily and solidly growing by the power of an inner divine life, you are safe from being thus victimized.

4. But observe—the assurance goes further. With beautiful force it says: “*We are more than conquerors.*” The intended meaning, I suppose, is that our safety is assured by a measure of grace not only barely sufficient, but more than enough. But the words finely express what is elsewhere abundantly taught—that in conquering we always reap more than the conquest—fresh strength for something higher still. Our victories, in which we remain *safe*, are a means of increasing our faith, our love, our power. In these conflicts we grow strong, and become wiser, better, more capable. “Blessed is the man that *endureth* trial,” says St. James. Trials are turned into occasions and means of development and power. The blacksmith gets a sinewy arm by the labor of his hammer. He who climbs the mountains becomes strong in his feet. The cedar is made sturdy that wrestles with the winds of Lebanon. The mind brightens by its use. The heart is enriched by the exercise of its virtues. Idleness and ease enfeeble. There are many Christians who might be stronger if they labored more—were compelled to go through more struggles. The Church is often too indolent and peaceful for its proper development and high glory. If church-members, instead of simply coming to church on Sunday and occupying a seat to hear patiently a sermon, were also active, standing up for truth and doing God’s will all the week, we would not have so much feebleness of piety, so much undeveloped character. They would be strong and comely as if indeed fed with the king’s meat. But because men are too ease-seeking voluntarily to exercise themselves into healthy growth through doing good, God has to strengthen them

by making them wrestle with trials. Oh, he is good, that he will not suffer us to fail, though he has to put us into the furnace. Every battle we win makes us more than a victor. Every affliction we endure adds not only to our weight of glory hereafter, but to the brightness of the character which is passing to that glory. We are never stronger to conquer than when we *have* conquered—never so truly receive more grace as when we have turned given grace into a victory. There is nothing like war to make soldiers—like the actual conflict to make the contestants mighty. Great, strong, manly, useful Christ-like Christians are not those nursed in the lap of ease, with heads on downy pillows and hands on velvet cushions, unsmitten by a rough wind, untouched by a disturbing wave. They are those that have trod pathways of trial, been trained to vigor by their necessities of effort, grown strong and efficient by trampling down and over opposition, have risen from under many blows, and strewn their way with the slain bodies of all the temptations that encountered them—on whose brow the approving smile of God has left its constant flushes of light. Oh, if you want a Christian with some sinew and nerve and energy in him, some strength of virtue, some readiness of spiritual force, you must find him either among those who have gotten exercise by nobly working for God, or who have come off conquerors from many trials through which they have forced their upward way. It is by wrestling with the angels of trial, affliction, and labor, that you become a “prince with God.”

Now, beloved, how blessed is the Christian—the victory given him here, the crown hereafter. It is for us to know whether we *are* conquering, daily—defeating Satan, subduing sin, proving successful in doing good, in the face of everything that opposes. Do the heralds that go up to the Captain of salvation, bear the message that we are standing firmly, faithfully, and pressing on in a good warfare? Were our *own* testimony called for now, could we give it in the words of the apostle: “*I have fought a good fight, have finished my course, have kept the faith.*” Be assured, my friends, that though the earth has been the scene of hard-fought battles and magnificent victories, it

knows no victories more sublime and blessed than those in which a poor, sinful but believing soul triumphs in Christ over sin, temptation, death and hell, and attains the crown of eternal life.

ARTICLE IX.

EDUCATED MINISTRY—A PLEA.

By REV. W. M. B. GLANDING, A. M., Ashland, Pa.

Education! What a word this is to us! We are all very much interested in the subject. We give our time and money to its claims. We legislate for its progress. We yearn to possess its favors. We lead others to its blessings. We believe that it is closely allied to our success and happiness in this life. We have put as high an estimate on its benefits as Solomon did. It is the key which can unlock the casket of truth and reveal the hidden jewels. It is the handmaid of religion. These are strong words of Addison: "I consider a human soul without education like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. * *

I shall make use of the same instance to illustrate the force of education which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred and have brought to light." Education is truly *the act of leading out or bringing forth*.

As this subject pertains to every part of our human nature, and as the volumes written upon it would fill the long shelves of large libraries, it is difficult to know what special phase of it should be treated in the space allotted to us. Since we are ap-

pointed to speak to an ecclesiastical body of both gospel ministers and laymen (East Penn'a Synod), it is natural for us to confine our thoughts to the claims of Christian education. But the latter, also, occupies a vast field. At its very gate-way we find numerous paths any one of which we could choose. We select ministerial education. As this last subject has been discussed before this body annually for more than forty years, it is not probable or scarcely possible for a new argument or a new idea to be expressed. We can do no more than to repeat and emphasize the wise advice of our fathers and brethren.

There is a hopeful sign of the times in the greater attention which the Protestant Church of America is now giving to the mental preparation of the candidate for the pulpit. There is an awakening on this subject. In the former periods a strong desire was expressed by many faithful Christians to curtail the education of the gospel preacher. The country was unsettled. The tide of immigration was high. Pioneer work had to be done. More time and labor were needed to break up the virgin soil. Both the native and adopted inhabitants on our shores required spiritual instruction. The call for pulpit men was frequent and loud. The longer preparation could not be granted. A few years sufficed and the student received the powers of ordination. But at the present time the Church and Christian society are demanding that those who will administer in holy things must be fully equipped by mental and moral training—hands must not be laid on them suddenly. However, there are still some among us who think that the requirement for the ministerial candidate is too great—the collegiate and seminary courses consume too much time and money—seven or eight years of careful study are by far too many. This, then, is the subject in which the Christian Church has a lively interest. We wish to make an earnest appeal for the scholar in the pulpit—a gospel ministry educated in the highest Christian and liberal arts. With no desire whatever to undervalue the rightful preparation of body and heart, we shall refer specially to the grave need of that mental instruction and training under the guidance of our educational institutions. It is the necessities of the man *who has received the divine call to preach the gospel* which we are discuss-

ing. Our modern pulpit needs the cultured man who is mighty in the spirit.

1. *To clearly and correctly expound the word of God.* There must be a high source of interpretation of the Scripture and of that intelligence which pertains to the growth of the spiritual nature. To this the faithful, humble Christian should go in the hour of doubt and confusion. The study of the average layman can not pass beyond a certain limit. Biblical truth has a deeper meaning which others who have been carefully prepared should reveal. The Christian truth has its specialists as well as any other branch of knowledge. When we wish accurate medical intelligence we turn to the physician who has studied the subject. When we desire information on an important legal point we appeal to the worthy counselor-at-law. When we wish to know the ingredients of a compound, we take our substance to the chemist. We follow this course throughout our practical life. We seek the benefits of that careful thought which those have given in their special study. In the realm of Christian knowledge we must have those who can speak with clearness, accuracy and authority. This duty belongs to the gospel preacher and teacher, to the gospel ministry. A scholar who is an authority in one study is not necessarily so in every other. There are teachers who occupy a high position in secular learning but who would be unsafe guides in the pursuit of the wisdom of God. Sir Isaac Newton was a far better instructor of the laws of gravitation than he was expounder of the Psalms. Mr. Tyndall and Mr. Huxley can explain the forces of nature in part, but it would be very unwise to follow them in their teachings of biblical truth. We much prefer to receive our theology from Dr. Brown, or Dr. Stork, or Dr. Sprecher, or Dr. Valentine, or Dr. Ort than from Mr. Darwin or Mr. Spencer. There are obscure gospel preachers who can do our souls more good than some of those who are classed among the great scientists of the age. The educated ministry walks and lives in this elevated region of Christian thought.

The Bible is a book of confusion to many who have not received the proper interpretation. They need some one to explain the several passages. The average Christian is often like

the Ethiopian Eunuch on his way home from Jerusalem. He revels in the prophecy of Isaiah about the mission of the Saviour. It is a mystery to him. But Philip is led by the Spirit to his side, expounds the Scripture and preaches Jesus. Light comes to the Eunuch. He believes and is baptized. The educated ministry furnishes the Philips for those who wish to know the truth. "Understandest thou what thou readest?" "How can I, except some man shall guide me?" Acts 8 : 30, 31.

The later discoveries in the biblical field have brought forth new revelations. We know more about the word than did our ancestors a century ago. The Bible is a more marvelous book to us. It is like a vast mine whose richest treasures of wisdom and knowledge have only partly been unearthed. God has been very kind to place us at the fountain of scriptural truth. This leads us to the declaration that the gospel teacher of to-day should be well conversant with the original languages which were used to convey the thought of God. We have advanced beyond the period when this linguistic knowledge is despised. This is needed in the preparation of sermons. This is needed in our present progressive Sabbath-school work. This is needed in the effort to keep the laity from error. In these days of Higher Criticism and revision of creeds within and agnostic tendencies without the Church, many of our communicants learn just enough of the controversies to unsettle their faith. As a portion of these contests is in the arena of philology, he is poorly equipped for the struggle who is ignorant of the original tongues. Hear this echo from Gettysburg: "The linguistic feature of his ministerial education puts him in right and normal relation to the specialty of his calling."* But who are making these important biblical investigations; who are drawing from this fountain head; who are reading the word in the clearer sense? Not the uneducated members of the gospel ministry. It is the scholars of the divine profession in pulpit and professor's chair. When it was resolved to revise the authorized version of the Bible to make the present English translation of the word of God to reveal more accurately the thought of God, the most

*LUTHERAN QUARTERLY 1891, p. 118.

learned of the Protestant denominations in England and America were chosen. Modern Christianity was by no means ashamed of that Board of Revision. When the Presbyterian Church voted to modify her Westminster Confession, she selected her educated ministers and teachers. Does not our Church adopt the same method? The religious intelligence of the laity depends upon the teachings of the educated ministry. As the pulpit is in closest touch with the people, it is greatly desired that the gospel preacher wherever he is found, in city or in country, among the richest or among the poorest, have the fullest preparation in the religious knowledge of the times. "Like priest, like people."

2. *To preach the word with intelligent and persuasive power for the salvation of men.* We are informed by inspiration that the world is to be saved by the foolishness of preaching. There is a very great demand for preaching, pulpit work, to-day. The church service has been partly overshadowed by side issues. It is rapidly passing out of the shadows. At a recent meeting of the Lebanon Conference of East Penn'a Synod, this subject was discussed at length and a plan formulated by means of which the brethren could be aided through the help of their fellow ministers. It was the bold preaching of the apostles which awakened the world. Peter's Pentecostal sermon was a marvel. He spoke with persuading eloquence. Three thousand could not resist his words. Paul's logical discourses could not be refuted. His elegancy of language and clearness of thought and pointedness of application astonished the rulers. He could face the orator Tertullus. Felix trembled at his arguments. Festus paid him a great compliment with the words: "Paul, thou art beside thyself; much learning doth make thee mad," Acts 27 : 24.

The present church audience requires intelligent, scriptural preaching. It makes a marked distinction between a sermon and an exhortation. It puts the former in the pulpit and the latter in the prayer meeting or evangelistic service. It demands something. It desires to take away from the sanctuary service some biblical truth, some knowledge of the primal doctrines of the Church, some persuasion to Christlike action. It wishes less of the boasted "off-hand" preaching when this shows a

great lack of preparation ; it yearns for more of the “off-head” and “off-heart” sermon. The emotional part of our nature is turning into its proper channels. Our feelings are not allowed to become wild. These are being checked and cultivated. They are appealed to for aid. The undue excitement in religion is being calmed. Our reason, enlightened by the Spirit and the word of God, is enlisted in this great service. “Come now, and let us reason together, saith the Lord.” Men and women are asking seriously, “*What does the Scripture teach?*” They are calmly thinking about sin, conversion, repentance and all those grave topics which treat of redemption and spiritual growth. The Church is praying for that blessed period when there will be a continual awakening for twelve months in the year, when there will be heard the cry for salvation in the hot as well as in the cold seasons, when every church service will close with its audience under the deep conviction of sin, and when the cross will ever be thronged with penitent souls. This condition can come only by the preaching of Christ and him crucified in the apostolic sense. This is the apostolic succession in which the Church has firm belief. This is the chief work of the pulpit. Is it not great? Is it not responsible? Does it not demand most earnest consideration?

From the days of Peter, John and Paul through the age of the early fathers and the period of the schoolmen and the times of the reformers to these latter years, the strong men of the pulpit, with very few exceptions, have been highly educated in the learning of their age. The Church has relied upon the ministrations of these cultured preachers for her progress. When errors were striving hard to drag her away from the proper course, it was they who held her in the stream. When the power of the pulpit waned or was compelled to give uncertain sounds, it was they who restored the authority. When the Bible was chained, it was they who broke the shackles. When the word of God was lost to the people in the dead languages, it was they who opened the Book to be read by all who wish. These were men mighty in the Scriptures. An educated ministry which is in Christian sympathy with the people and is de-

terminated to know nothing save Jesus Christ and him crucified is the hope of the Christian Church to-day.

But, mark you, it is not the Christ who obeys a Romish Mariolatry, not the Christ even of the Plymouth Pulpit which denied that the death of the Galilean was necessary for the redemption of the human race, not the Christ of the so-called New England theology which loses sight of the divine in the exaltation of the human and declares that there is a probation after death; but the Christ who has made propitiation for our sins and is the mediator between God and man, the Christ who was attested by the Father and the Spirit, the Christ of the apostles and the primitive Church, the Christ who taught a heaven and a hell, the Christ who spared no wickedness, but laid the axe unto the root of the tree, the Christ who has supported his true followers in all their conditions and consoled them in their afflictions and strengthened them in their temptations and upheld them in their weaknesses and led them safely through the valley of the shadow of death, the Christ, the Son of the living God.

3. *To resist the earthly tendencies of our present intelligent age.* We are giving more attention to secular education. Our public schools have a higher standard. We have our Chautauqua system and University Extension. There is a revival in learning among the people. As he has always done, Satan is trying to employ this power for his own use. It is an historical fact that irreligion and skepticism have apparently increased with the awakening in secular culture. But this was only the skirmish before the real battle in which the Church has always been victorious. Accordingly, now, the Christian religion finds its foe in action. The enemy is calling its forces to arms. The Bible is being hammered with sledges. Our simple faith is ridiculed by advanced (?) science. Our religion of the Nazarene is burlesqued. But there is not much danger of harm, if the gospel ministry is well equipped. These assaults against the castle of our faith must be met with Christian courage. Scholarship must face scholarship, Learning must be arrayed against learning. Scientist, who worships the God of the universe and the Christ of salvation, must stand up fearlessly before scientist who despises both. If learned men who sneer at the faith oppose the

claims of the Scriptures, learned men under the lead of the Spirit must meet this opposition. Under these conditions the mission of the pulpit is most important. Thoughtful people, both within and without the Church, are influenced by these atheistic and skeptical teachings. The pulpit can reach these persons more easily than the professor's chair. It has greater access to them. Here is where the grave problems should be discussed and the grievous errors should be refuted. Woe be to our religion, if the pulpit is not equal to the emergency. Princeton's President has declared that the whole ground of our faith must be gone over again.

The labor of the Christian advocate in the pulpit extends to every sphere in life. He must explain the truth so that all can understand. He must adapt his teachings to the various conditions of mankind. In the discharge of his duty as the expounder of the word his knowledge should be most extensive. He must take his comparisons and metaphors from science, art, literature, mechanics, amusements, etc. He should be most liberally educated. To meet chiefly the same audience with edification once or twice every Sabbath and several times during the week for years, demands a culture broader, deeper and richer than does any other profession among men. To rightly oversee the spiritual growth of a congregation requires a full knowledge of the book of life. In the light of this truth our schools do not give us too much. Seven years are not too many in preparation for such a great task.

4. *To turn aside the current of error which is now flowing inside of the Christian Church.* There is some impure blood within the body of the Church. The Protestant Church has more to fear from certain forces within than from the opposing elements without the fold. The workings of the former are so subtle that they cannot be always recognized. Certain principles which have sustained our faith are assailed in the house of their friends. The mighty power of education is being used to tear the old ship from her safe moorings. There is religious cholera on board. Should the Church have a quarantine? Teachers who proclaim their loyalty to the Christian truth are *revising* the Gospel of glad tidings. "For false Christs and

false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Mark 13 : 22. We are in the midst of restlessness and dissension which may lead to revolution. One of our principal denominations has been dashed hard against the rock of inerrancy of the Scripture. It has conducted two trials for heresy. The charges in both were about the same. The decisions are different, acquittal in the one and conviction in the other. After a ministry of thirty years in this body a pastor finds himself "outside the clearly marked line of Presbyterian orthodoxy" and feels himself compelled "in Christian honor" to resign from the ministry of this Church. He explains his action in these words: "When I came into the Presbytery, I was assured, by what I thought unquestionable authority, that the interpretations of the standards were not required by its ministers." We behold the strange spectacle of leading ministers of this denomination, which has ever emphasized the pure doctrine of the sovereignty of God, the divine decrees and foreordination, advocating that the Church "should hold its peace" in regard to the teachings of Dr. Smith and Dr. Briggs, and urging Dr. Clark to remain at any rate. We are in the midst of a fierce conflict against "man-made" confessions. One of our own instructors has wisely written in respect to Dr. Clark's withdrawal: "Ostensibly the war is made upon the Church's Confession, but in reality it is against God's word, where the very doctrines taught in the Confession are explicitly proclaimed, and from which fountain the authors of the Confession derived them." This is no time for the pulpit to be unstable. It dare not compromise the truth. This is the time for clear decision. The liberty of independent thought should not have the license to produce anarchy.

Again, we live in an age of mental hero worship. Servants of the Church have erected a throne for the intellectual powers and are trying to force the soul to bow before it. Minds which have been made vigorous by the accident of birth, regardless of their want of religious faith and higher morality, are verily adored. A recent writer has said: "There is a strong feeling abroad that education will save the Republic." The element of Christian culture in this process of salvation of the Republic is not en-

joined. The moral sense of our nature does not receive special mention in this system. This is a reflection of those perilous times when Reason boasted of her sway. The influence of this dangerous teaching has crept subtly into our educational institutions. The President of Harvard, a few years ago, at the Commemoration Day exercises of Johns Hopkins University, said: "Well-conducted superior education, the training in knowledge, in writing and speaking of the natural leaders of the people, is the need of this country. Heretofore this has been imperfectly done; but it is not alone among the ignorant that are found the advocates of the dangerous measures which threaten the welfare of our country. The influence of superior education, subtle but universal, leads to a high sentiment of honor, and no nation can be happy or strong without it. It is a patriotic work that the universities of this country should unite in."* Our own Dr. C. A. Stork quickly detected the poison in this prescription. He gave it the right name—"the higher education without God." This is the advice of the president of one of our oldest universities which was founded by a clergyman with the sentiment as expressed on its seal—*Christo et Ecclesiae*. It is this current of error which has made New England the stronghold of Unitarianism, a religious system which "is like the play of the moonbeam on an ice-berg." It is partly this which has aided the progress of Universalism, whose creed might be expressed in the few words—"Man is too good to be damned and God is too good to damn him." This tendency has spread throughout the Church in this country. It has kept many of our bright young men from the pulpit. It has shipwrecked the faith of thousands whose hearts have been led astray by its false lights. Scores who have not been able to follow it in all its mysterious windings have wandered just far enough from the old course to be in danger of destruction. Herein the Christian pulpit, which has the higher education *with* God, can serve the Church well. It can do as it has done before. It can resist the forces of error and rescue the victims from peril. But without the greater culture under the Christian influences, it is powerless.

*LUTHERAN QUARTERLY, 1878, p. 279.

5. *To aid in the rightful solutions of our social problems.* We live in an industrial age. The masses are greatly concerned about their social conditions. Political thought is treading this path. These were the chief issues of the parties which lately contended for the Presidential prize. We are in the midst of labor difficulties. Strikes may arise at any time. The terrible conflict between capital and labor is raging. The red flag may be raised at a moment's notice. The principles of law and order are defied. The very pillars of our social fabric are being shaken. "The submerged tenth" is crying for help. The bread and butter question is before us. We may be in a social crisis.

A layman in one of the Reviews charges the pulpit with the want of active sympathy. He writes: "It is a sad commentary upon the earnestness of our clergy and the spiritual efficacy of their sermons when one notes on nearly every hand their passive attitude or disapproval of lay movements of reform."* The Grand Master Workman of the Knights of Labor has commented: "You can count on the ends of your fingers all of the clergymen who take any interest in the labor problem * *

We find quite a number of clergymen agitating the closing of the World's Fair on Sunday, and they make bold to become indignant at the mere thought of opening the great exposition on that day, but they lack the moral courage to assail the practice of obliging men to work on Sunday all over this land, in mines, mills, factories and on the railroads."* Can the Protestant pulpit plead "not guilty" to these indictments? Is it right for us to wrap the cloth around us and indignantly reply to the appeal for aid—"This is not in our sphere?" Can we permit the workmen to take all their instruction in social economy and receive all their influence from walking delegates, selfish demagogues and alien agitators? What does the restoration of Dr. McOlynn, the apostle of the single tax theory, to the priestly functions of the Romish Church mean? Will the Papal Chair through its Ablegate Mgr. Satolli try to adjust these difficulties from which our Protestant Church has been fleeing?

If at any time in the history of the American Church and so-

**Homiletic Review*, 1892, p. 268, ff.

ciety we need the educated man in the pulpit, him who can perceive the causes of our trouble and can help to remove them, it is at the present period. In this hour the pulpit must speak in the words and spirit of the Great Reformer of Nazareth. It must be "as wise as serpents and harmless as doves." It spoke before when social relations were strained. It did not hesitate to protest and hurl its words against wrongs.

6. *For the defence and progress of our own branch of the Christian Church.* At the present day we hear very much about denominationalism. The word has been made to stand for Jesuitical bigotry, rash sectarianism and the like. But is it not thus misused? Has it not been employed as a scape-goat for the sins of others? The denominational system is the inheritance of our fathers. It is not a new discovery or invention. The teachings of the several parts of the Christian Church have lately confirmed their belief in it.

"There never was a time in the history of the Christian Church when there was as much insisting on denominational lines as at the present." *No letting down the denominational bars* is the cry. If this be right, then the pulpit must be fully acquainted with the doctrines of the church which it represents. The mission of our General Synod of the Lutheran Church demands for its success a clear knowledge of its history, its polity, its forms of worship and its theological beliefs on the part of all members. That pulpit can not be justly censured which catechizes its children and indoctrinates its laity. There should be no confused reply to the question, "Why am I a Lutheran?"

The *Congregationalist* declares that the reason why so many congregationalists join the P. E. Church is that they are ignorant of the history and principles of the Church they are leaving. The Protestant forces are weakened through disloyalty to the denomination. Positive convictions and decided preferences under the Spirit help the spreading of the Gospel. In the times of internal agitation and controversies it is the educated ministry with its faithful followers which greatly aids in saving the Church from destruction. The refuge in those storms is the calm thought, wise advice and unselfish action of these.

WHAT IS THE CHURCH'S IMPERATIVE DUTY IN RESPECT TO AN
EDUCATED MINISTRY?

1. *Build, endow and support colleges and seminaries.* The opponents of Christian culture have sent up a sneering cry against church schools. The advocates of higher education *without* God are scorning the claims of the Christian faith. It will be a sad day for both the Church and society when the distinctively church schools are abolished. These have kept advanced education in the shadow of the Cross. They have done much to check the progress of secularization. They have given the ministry its men. America would be in a sorrowful condition without these. New England would not wish to surrender her Harvard, her Yale, her Wesleyan. New Jersey rejoices in her Princeton. Pennsylvania is proud of her Lafayette, her Dickinson, her Franklin and Marshall, her Gettysburg. Hear an echo from the banks of the Missouri river. Dr. M. Rhodes at the opening of Midland College said in reference to the Christian element in our education: "This suggests one of the most vital questions now challenging the attention of thoughtful men—the question as to whether education should be purely secular and so, partial and injurious; or whether it shall be moral and religious as well and so, complete and beneficial. Quite more than is realized, I fear, the destiny of the rising generation and of this great country of ours depends upon the right solution of this mighty problem. We want wisdom and knowledge of the highest type, wisdom and knowledge the most varied and helpful in all the pursuits and walks of life, and if we will have that which will serve best and result in the largest return to ourselves and others, there could be no greater mistake than to ignore the Fountain Head." "For Christ and the Church" should be the motto of each institution. But if we are to have church schools the Christian people must build, endow and support them. Our own beloved Zion is awakening unto its duty. Our members are growing more liberal. The founding of Midland, the reduction of the debt of Carthage, the new buildings and professorships of Gettysburg, Wittenberg, Selinsgrove and Hartwick publish the increased interest in Christian education. These in-

stitutions together with the theological seminaries deserve the prayers, sympathy and money of our members.

2. *Reject the idea that our young men do not need this careful preparation for the ministry.* Do not lower the standard. It may be modified but we can not afford to lower it. Those denominations which boasted of their *self-educated* preachers and scarcity of collegiates have taken lesson from their failures in the past. It is these which are now giving special attention to scholarly attainments in the pulpit. The Greek verb and the Hebrew pronoun are not despised. The longer we are in the active work of our profession, the more are we impressed with the great importance of the preparation and the shortness of the time. It will be well for the Church to heed the appeal from the head of one of our theological seminaries: "Whatever exception may be made in order to supply the need of ministers under pressing emergencies, it is to be hoped that our Church will never consent to lower its regular standard of scholarly qualifications for its ministry. It has a high and inspiring record to maintain. As a particular organization, our Lutheran Church was born in a university. It has been preëminently the church of schools and scholars. To be a 'Lutheran pastor' has been a certificate of liberal and confidence-inspiring education. This has enlarged its efficiency and exalted its rank among the Christian forces of the world. It has added to the splendor of its theological and ethical history. For the sake of our place and influence in this country our Church must maintain its true succession, and elevate rather than depress the standard grade of ministerial training."*

3. *Give the gospel ministry its members.* The Church must furnish her own teachers and preachers. She must say to her pious, bright, strong young men, "Go, preach the Gospel." She must remove the worldly impression that the ministry is a mendicant order, a profession whose members live on the charity and benevolent grace of the church associations. We resent such a charge. The ministry of the gospel is no more a begging institution than the legal or medical profession.

*LUTHERAN QUARTERLY, 1891, p. 122.

The Church owes the pulpit the abolition of the belief that any one will do for a preacher. Some members of the Christian fold have a queer idea that if there is a boy in the family who is sickly or not fit for anything else, he will do very well for a clergyman. These would put all the men puny in body and mind in the pulpit. How absurd! Let the congregations give their best and ablest young men for this all-important work. If there is a weakling, be sure to keep him out of the ministry. He has no business there. If any profession among men needs stalwarts, it is truly the ministerial. Then magnify this holy office. Hold it up before our earnest young men as an exalted service. Seek out the most capable. Put the arms of the Church around them and commission them to the work which has ennobled a Paul and a Timothy.

If these are not able to bear the expense of preparation, it is the duty of the Church to aid them. The wisdom of the beneficiary system is confirmed by the good results. It has come to remain with us. It is an axiom, a self-evident truth with us now. He who opposes it is out of touch with the onward progress of the Church. It is an absolute necessity. The harvest is ready and the laborers are few. The cry is just as loud now as it ever was—"More men! More men!" If America is to be saved for Christ and the world is to be evangelized, we need a much larger force of ministers than we have now. Instead of the army enlisting for this grand purpose it is only the corporal's guard. Each year our Church does scarcely more than ordain a number equal to our annual loss by death and disability. There are large congregations which do not average one candidate for the ministry in twenty-five years. According to the last report this synod had 37 students for the ministry out of a membership of 19,000. If the world is to be saved by preaching and other ecclesiastical bodies do not show a better record than ours, it will be many, many generations at this rate before every tongue shall confess Christ. This is the burning question with our Church to-day. Let the pulpit present its claims to the people. Let parents consecrate their best sons to this service. Let our active young men select this calling. Let all give financial help.

Fill up the ranks. Increase the ranks. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed. And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent." Rom. 10 : 13-15. "Go ye into all the world and preach the Gospel to every creature." Mark 16 : 15.

We have stood upon the ragged coast of Maine along the shores of Mt. Desert Island. There is a high promontory which the sailors and fishermen have named Schooner's Head. It is one huge column of rock which begins far beneath the surface of the ocean. For years the restless sea has been dashing against it. Billow has chased billow in the effort to reach its brow or loosen it from its firm holdings. Waves have risen on the crest of the high tide and hurled themselves upon it. Storm has vied with storm in the angry fury to destroy it. At times it has been hidden from sight in this battle with the elements. But through all these trials Schooner's Head has stood secure. The billows and the waves have rolled back into the bosom of the ocean; the tide has ebbed; the storm has exhausted itself; and Schooner's Head is as calm as the surgace of Frenchmen's Bay on a quiet summer's eve. So the Church of Jesus Christ has proudly resisted every effort of opposition. The waves of persecution, the billows of corruption, the high tide of selfishness and the storms of false teachings have for eighteen centuries been assaulting it. Although it has seemed to be concealed from the view of the world for a season when the tempests were the fiercest, yet it was not overpowered, and at the close of every struggle it could look down upon the turbulent forces with the victor's smile. It has ever been the safe fortress for the human soul. From the summit of this Rock of Ages could be heard, if not always seen, the man of God, the minister of Jesus Christ, consecrated in soul and cultured in mind, calling out upon the sea of human life, to the troubled in heart and the wrecked in faith to hasten to our only Refuge and Strength. "Upon this Rock I will build my Church; and the gates of hell shall not prevail against it." Matt. 16 : 18.

ARTICLE X.

THE INTERNATIONAL LESSON SYSTEM.

By REV. MARK S. CRESSMAN, A. M., Lionville, Pa.

The International Sunday-school lesson system has now been in use for a score of years. The plan was inaugurated in the beginning of 1873, upon the recommendation of a national convention of Sunday-school workers for the United States, and was subsequently approved by their co-workers in Canada and England. It was the outgrowth, of what Dr. Trumbull in his Yale Lectures has called, "the modern revival and expansion" of the Sunday-school. Prior to its introduction, there was comparatively little of real Bible-study among the youth of our land. The children of the Church were growing up ignorant of the rich treasures of the Divine word. For a long while it had been felt that the Sunday-school was not accomplishing its great mission. The consciousness of this fact led to an awakening all over the Sunday-school world. It is not too much to say that the modern Sunday-school dates its rise from the introduction of the International Lesson System.

The plan met with much opposition at the beginning. Slowly but surely, in spite of its defects, it has won its way into popular favor. It has been estimated that about eight millions of children are now engaged in the study of the Scriptures in accordance with the International Lesson plan. This commanding position, which has been secured after twenty years of trial, speaks volumes of praise. The system is no longer an experiment. Years ago it passed that stage. Whatever changes it may undergo in the future, its fundamental idea will be kept clearly in view. Our Sunday-schools will never consent to abandon its leading features. Instead of endeavoring to destroy the system, all truly interested in the welfare of the rising generation, will aim at correcting its acknowledged defects, and thereby perfecting the system. After two decades of trial we

should certainly be in a position to discern both the merits and demerits of this modern system of Bible-study.

We approach our subject in no iconoclastic spirit. We cannot be indifferent to the fact, that the present efficiency of the Sunday-school is due, in a large measure, to the International lesson. It is useless to deny, on the other hand, that this system, while it possesses many advantages, is not characterized by serious defects. It should be remarked in this connection, that these defects are not vital to the system itself, and can be removed without destroying it.

The past twenty years have witnessed the most thorough study of the Holy Scriptures since they have been given to man. It is a noteworthy fact, that whilst the most persistent attempts are being made to destroy our faith in the Bible as the word of God, devout Christian scholarship has applied itself with renewed diligence to a study of the sacred oracles. Bible-study has kept fully abreast of the spirit of the age. "And so it has come to pass," says Dr. Trumbull, "that at the very time when the Bible as a single whole is most severely assailed by its opponents from without the Christian fold, and most seriously questioned by its critics from within that fold, a larger number of persons than were ever before engaged in its careful study are becoming intelligently acquainted with its contents as the inspired record of a revelation from God."

It cannot be questioned that the International lesson course has had much to do in creating this revival of devout Bible-study. The fact that millions are engaged in the study of the same passages week by week is an inspiration in itself. In no other way could so much enthusiasm be awakened. Young and old alike respond to the influence of numbers. The Sunday-school now exhibits a life and is doing a work not possible a quarter of a century ago. Had the system of common Bible-study done nothing more, it would merit our esteem. Both scholars and teachers now turn to the Bible with a delight to which in former years they were strangers. Our children, under the influence of the present lesson system, are being made familiar with the Bible as never before. They bring to the study of the sacred page an enthusiasm that would not be possible

apart from common study. Each scholar feels that he is a member of a class that numbers millions and is scattered over the entire globe. There is certainly something inspiring in the thought, that the rising generation each Lord's Day is having its attention directed to the same divine message. Bible-study has derived a charm from this fact it could not otherwise possess.

Much of the benefit that has flowed from the International lesson plan, is largely due to the fact, that it has introduced a systematic study of God's word. The entire Bible is gone over in a continuous course covering seven years. By means of "a series of carefully selected lessons" it is aimed to give a comprehensive view of the teachings of Holy Writ. Since the introduction of this system, the various books of the Bible, in whole or in part, have been gone over three times.

The value of systematic study is recognized by all. In no other way can any subject be mastered. The Bible, though consisting of sixty-six books, written by different authors, and in widely separated countries, and whose composition extends over a period of sixteen hundred years, yet it forms a compact whole. One governing purpose binds its several parts together. It is possible to gain a very clear conception of the Bible as a book. Nothing like this was ever accomplished in the Sunday-school prior to the introduction of the International lesson. Now, a child of ordinary intelligence, who diligently follows the course laid down, in a period of seven years can obtain at least a working knowledge of the Scriptures. Says one of the foremost Sunday-school writers of the day: "Many a young layman, in one of our better conducted American Sunday-schools, trained under the influence of this system of International lesson study, is to-day more familiar with the Bible as the Bible, than the average young minister of a generation or so ago." Never has there been such enthusiastic and intelligent study of the Scriptures on the part of the young as we now behold in the Sunday-schools of our land. The average layman now has such a mastery of the Bible as was not dreamed of a quarter of a century ago by his father.

The time is not very far distant when each teacher selected

such portions of the Bible as struck the individual fancy. Scarcely two classes in the same school studied the same lesson. There was no attempt at preparation on the part of the pupil, and in fact very little on the part of the teacher. Happily all this has changed. A better day has dawned upon the Sunday-school, thanks to the International lesson system.

However much we may differ in our opinions as to the value of the particular plan laid down by the International lesson committee, all recognize its superiority over the slipshod ways of a generation ago. A poor system is better than none. A knowledge that is not systematized is of a very little value. It is like the unsightly piles of brick, and marble, and lumber which blockade the highway, capable of being so arranged as to make a palatial home, but until so arranged are only obstructions. It is possible to have a knowledge of the Bible that is well nigh worthless. The Scriptures to be rightly understood must be grasped in their entirety. We must not only know their separate doctrines, but also the relation of the various parts to each other. The International system has kept this fact in view.

To meet the demands of the International lesson system biblical scholars have been incited to unwonted activity. A literature hitherto unknown has sprung into being at its command. The foremost scholars of the world are to-day leading our children to a correct understanding of the word. Never were there so many and so excellent helps to Bible-study as now may be had for almost a trifle. The whole realm of learning is laid under tribute to the new order of things. We are to-day in possession of "a vast body of biblical literature" which would have had no existence but for the International lesson. No expense nor labor has been spared in the elucidation of the truth. As a result, we are not only coming into possession of the rich treasures of Holy Writ, but are also at the same time making vast strides in purely intellectual culture. Says one: "Important works by European specialists which would not have been thought of for popular demand in America, are now issued on this side of the water in rival editions; and the library of the average country clergyman, or the more intelligent lay teacher,

can now be supplied with volumes which otherwise could have found a place only in the better furnished of our city libraries."

We hear much in these days about Christian Unity. As yet the idea is largely chimerical. The realization of this hope is yet in the far distant future, if it is ever to be experienced this side of heaven. One of the great factors, however, silently working towards this end is the International lesson system. There is nothing that is exerting as great an influence in this direction. A large proportion of the Protestant Sunday-schools of the world, together with mission stations among the heathen, follow the course of instruction laid down in these lessons. Our Sunday-schools meet on the broad platform of common Bible-study. When the Protestant Churches united their Sunday-school work a great stride was taken towards a fuller co-operation against the forces of sin. Says a writer already quoted: "The lines of division between schools of dogmatists, and between denominations of believers, grow dimmer in the brighter glow of the great truths of the Bible which Bible students rejoice in together, as they sit side by side under the teachings of their common Redeemer."

While all this, and more, can truthfully be said concerning the International lesson system, yet we cannot shut our eyes to some of its manifest defects. In fact, it would be strange indeed, if it were perfect in every particular. Perfection is a divine, not a human attribute. There has been no plan of Bible-study yet devised that is not open to some objections. Scholars of equal repute are by no means agreed as to the order in which the various parts of the Bible should be studied. There is room here for considerable difference of opinion. One of the chief difficulties experienced at the inauguration of this system was the method that should be followed. No less than four different plans were suggested, each of which had "earnest and conscientious advocates." The plan, finally determined upon, may be regarded in some sense as a compromise measure. That it is a finality, we are far from believing.

Perhaps the most frequent objection raised against the present system is the fragmentary character of many of the lessons selected. Often we have but a single lesson from a whole book,

and this by no means the most important part. It not infrequently requires all the time assigned to the teaching of the lesson to explain the context so necessary to a correct understanding of the lesson itself. Both teachers and scholars have experienced no little difficulty in this respect. In our judgment, it would be a wise thing not to limit the course to seven years, and thus allow time for a fuller study of the various book of the Bible. I am aware it is said that it is difficult to retain scholars in the Sunday-school for a longer period than seven years. We are, however, rapidly overcoming this difficulty. Bible-study has now an attraction it did not formerly possess. No one can reasonably expect to master the sacred volume in seven years, at the rate of one lesson a week. I trust the time is not far distant when the International committee will, in its wisdom, see its way clear to give us a more extended course. When the times are ripe for such a change, it will doubtless be brought about.

A more serious objection is to be taken to the *method* upon which the selections are made. As is well known, the chronological or historical plan, is the one largely followed. Scholars are by no means agreed as to the precise order of events as recorded in the Bible. The Scriptures are primarily a revelation of Jesus Christ. "To him give all the prophets witness" The purpose of the Bible is to show man his lost and ruined condition, and point out to him the way of life. The sacred volume centers about the person and work of Christ. "The testimony of Jesus is the spirit of prophecy." As in the Roman Empire, from every city, town and hamlet, there was a road leading to Rome, so from every passage of Holy Writ we are led to the source of all life, Jesus Christ. To unfold the need and scheme of human redemption was therefore the controlling motive in the mind of God in giving to us the word. The theology of the future will be Christo-centric. The trend of modern theological thought and study is unmistakably in this direction. If this be true, I submit whether this great fact should not be made the basis of all our Bible-study. All in the Bible that does not have direct reference to Christ is merely incidental. If the International lesson system were so arranged as to recognize and set forth this fundamental purpose of the Holy Bible, the great

hindrance that has kept many from adopting it would be removed. Our present system makes too little of the person and work of Christ. Sufficient prominence is not given to the work of redemption. The central figure of all history is the Son of Mary. This fact is not made to stand forth as clearly as it should. The life and teachings of our Lord Jesus Christ as set forth in the Christian Year furnish us with an ideal system of reverent Bible-Study. Upon this basis, history and prophecy, gospel and epistle, may be made to assume their proper places. A prominent religious journal, in a recent issue, has very aptly said: "Whether the tendency is viewed with satisfaction or alarm, the fact of a general return of religious bodies in England and America to Reformation ideas and usages is no longer denied by intelligent men. The recent manifesto of the Scottish Church Society, which comprises some of the most eminent Presbyterians in the world, offers a powerful example of this trend. Among the principles and aims which this document avows are 'the assertion of the efficacy of the sacraments, the restoration of the Holy Communion to its right place in the worship of the Church, the revival of daily service, the observance of the Christian Year, the reverent care and seemly ordering of churches, &c., &c.' Now that the political and national animosity which led the Scotch and Puritans to make war upon these characteristics of the Church of England are not only past, but even forgotten, these bodies are gathering up again the treasures which political hatred and rancor led them to cast away." Our present method of Bible-study partakes too much of a literary exercise. The Bible, for its correct understanding, demands a study different from that accorded any merely human production. It is not a literary work, but a revelation from God. It is not designed to teach history nor science, but to make known Jesus Christ.

If the study of the New Testament were assigned to the first part of the civil year, instead of to the latter half, as we now have it, the incongruities so frequently and justly criticised, would, to a large extent, be removed. This certainly is a small and reasonable concession to ask of the International committee.

Then, again, it is an open question, if there should not be

provided in our lesson system a course of study for the younger children different from that followed by the older scholars. Christ's command to Peter was not only, "Feed my sheep," but also, "Feed my lambs." The strong man needs meat, but milk is the proper food for infants. God's word contains both. No one will question the fact that many of our lessons are totally unsuited for the primary departments of our schools. There is no good reason for ignoring the fundamental principle of all education in the study of the holy oracles. No educational institution in the world, with the single exception of the Sunday-school, sets before all its students the same tasks. The freshman and the senior are not expected to grapple with the same subjects. No more should the smaller scholars of the Sunday-school be compelled to wrestle with subjects for which they are by nature wholly unfitted to grasp. I have often sincerely pitied our primary teachers in their vain endeavors to explain some of the lessons assigned. It would not be a very difficult task to arrange a simple course of Bible-study suited to those of tender years, that would gradually lead them up to the full study of the word.

My faith in the International system is such as to lead me to believe that in time it will adapt itself to the needs of all in a larger measure than it now does. It is yet in its youth. It has done thus far all that could reasonably have been expected of it. To the Sunday-school it has given new vigor, and has already trained a generation in Bible truth. As Lutherans we cannot afford to cut ourselves off from this system of common study. In time many of those things to which we now raise serious objections will be corrected.

ARTICLE XI.

CRITICAL REVIEW OF CERTAIN PHASES OF MODERN
RELIGIOUS THOUGHT.

A REJOINDER.

By THEO. B. STORK, ESQ., Philadelphia, Pa.

I accept and am glad to acknowledge the kind consideration which my critic of the July QUARTERLY has accorded my little paper with the above title. But I have the mortification of recognizing that, doubtless through my own failure to be more explicit, the real gist and point of the paper have been missed. This is my excuse for further trespassing on the space of the QUARTERLY.

Formulated as briefly and baldly as possible, that point is simply this: Christ's teachings are spiritual, and for that reason are incapable of exact formula or discussion: the Bible itself is spiritual and must be spiritually known. All attempts to discuss or to treat either in any other way must result in failure, must result in the destruction of the true significance of both. What this spiritual significance is, of its depth and nature and reality, it will not be expected that any exact statement can be made. It has just been said, spiritual things are incapable of exact discussion. Perhaps the nearest approach may be made to it by comparing the Bible to some great poem, the Iliad, In Memoriam, or the Psalms themselves. No critic would think of criticising such poems by investigating the truth of their facts. The truth of the poem is a higher truth, a spiritual truth; it is the truth of the feeling expressed, not of the facts; yet to say that this is to make nothing of the facts, that it sweeps them away, is not a correct statement. It gives these facts their true value, only it is a spiritual value, that is, a value not as conveying knowledge, not as appealing to man's understanding, but to his spiritual nature. How this is done and what the process is by which man's spiritual nature is thus reached, is, indeed, a mystery. This is the great mystery of the Bible; this the true

proof of its divine revelation, not that Christ rose from the dead or that he raised Lazarus from his rocky tomb, but that he should raise fallen man from his rock-bound prison of sin to happiness and righteousness. To allow his enemies to shift the ground of discussion from the true mystery, the real miracle of the Bible, man's spiritual redemption, to pedantic erudite investigation of the physical facts, whether Christ at a certain time and place performed such and such a miracle, or whether Moses wrote the Pentateuch, this is indeed to give up all to his enemies. It is to put the Bible to a proof utterly irrelevant and misleading. The Bible is spiritual, to be spiritually discerned, and the proof of its truth must be a spiritual proof. A learned discussion, or an ingenious argument based on an investigation of Christ's miracles, and an attempt to establish the truth or falsity of them, would be entirely beside the mark. The criticism of Strauss and Renan would not and could not touch the one real and vital proof of the Bible and of Christ's divinity, a proof so simple, so obvious yet so conclusive that the wayfaring man, though a fool, could not err therein, aye, could know and recognize it quite as clearly as the most learned critic, indeed more clearly just because he was a wayfarer and incapable of those intellectual subtleties that served to befog and mislead the critic.

If Christ and the Bible were divine, they would so approve themselves by creating a certain spiritual state in that man who truly accepted them, and in the creation of that state would lie proof conclusive and unquestionable, proof not reasoned out by syllogisms and built up on steps of argument, a single flaw in which would invalidate the conclusion, but self-evident, and so clear that the man could as easily doubt his own existence as its truth.

It will be said, however, that this proof appeals only to the individual soul, it is incapable of being expounded to other souls who ask, What is this spiritual state, that we too may know and recognize it? To this it can only be said that such is the nature of spiritual things as distinguished from tangible, material things. They are not capable of other proof. The soul that would know them must experience them, and in this experience lies the proof. "If any man will do his his will," follow the

light as God gives him to see the light, more light will be given him and "he will know of the doctrine."

It would be as reasonable to demand proof, such as is used in other matters, as for a man, after hearing an exquisite air of Mozart or the Walhalla Motive of Wagner, to ask if it was true. What intelligible meaning could such a question have, or what proof could be given? "Prove it," cries the hearer. How can I: what proof does it require, it proves itself; do you enjoy it; does it give you pleasure; does it move you; that is all the proof it is capable of.

Nor is it a correct apprehension of this view of the Bible to hold that it makes nothing of the mysteries and supernatural facts set forth in it, the incarnation, the atonement, the resurrection; on the contrary it gives them their true significance as none other does; it takes them away from the gross material sense in which they have been wont to be regarded, and declares that their real value is spiritual, not physical; that they have a meaning and a reality only for those spiritually enlightened whose eyes are spiritual. To the man of science, the materialist, the skeptic with his scalpel, they are as dead as the living organism becomes under that same scalpel, when it seeks to explore the mysteries of life and vitality in living creatures.

It takes them also away from the theologian who seeks to state them in exact terms, to give them a logical form of which they are incapable. Theology, when it attempts to state the spiritual truths of the Scriptures, the Trinity, the incarnation, the nature and attributes of God, attempts the impossible and falls into a bog of difficulties from which the clearest thinker can find no way of escape.

First and most important of all, it destroys the vitality of spiritual truths by attempting to put them in terms of the understanding. Picture the grossness of thought, the unspiritual mental habit that could give birth to the doctrine of the Immaculate Conception, or to give a less offensive example, the doctrine of Transubstantiation in the sacrament, with the minute regulations and directions in regard to the disposal of the bread and wine logically deduced therefrom; so that, when the sacred elements had been accidentally dropped on the floor, no one

could be allowed to clean the spot but a priest using a special cloth provided for the purpose. Can it be successfully contended for a moment that such dogmas help the spiritual understanding of the Bible? On the contrary, they narrow down its rich spiritual teaching, so that every man is to receive it, not according to his capacity, but according to the dogmas and creeds built up from it by ingenious churchmen whose mental activity, cooped up and restrained by monastery walls from healthy exertion in legitimate directions, fell upon the Scriptures and spent itself in idly speculating upon such questions as whether an angel could stand upon the point of a needle. It was such speculations that threatened to give up all to the enemies of Christ, to dissect and analyze the Bible, examining its every word with minute attention in order to twist or turn it to the account of some favorite dogma. This threatened to transform its spiritual life-giving pages into the dry bones of logical controversies.

Surely it never was intended that every man should draw the same inspiration, the same elevation of spiritual thought, from the sacred pages, only each man according to his capacity, some more, some less—Thomas à Kempis and Ignatius Loyola, the ignorant Feejee Islander scarcely able to count, and Cardinal Newman, Bunyan and St. Francis of Assissi: the Bible was broad and deep enough for all and each, according to his needs.

It is not too much to say of the Bible, what is a commonplace regarding other books, that to each reader it brings a different message, according to that reader's capacity to feel, to imagine, to understand.

That was a noble conception of the old Rosicrucians that they wrote the great secrets of their society, the elixir of life, the secrets of fire and of life, in such a way that to the ordinary uninitiated reader the text seemed like a foolish rigmarole without sense or meaning, but to the initiated, the man who by purity of life and uprightness of purpose had qualified himself to understand, the seemingly meaningless sentences glowed with profound truth. And so, with reverence, be it said of the Bible: to Strauss or Renan, a commonplace statement of material facts,

of miracles, of doctrine, calling for critical examination and, if possible, refutation; but to him who reads it aright, simple or learned, the bread of life, the salvation of the soul for time and eternity. Christ himself says (Mark 4 : 11, 12): "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables; that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."

And yet a man may, without harm, accept all these doctrines, worked out of the sacred text by ingenious thinkers, if he be spiritually minded, if he have that touchstone of truth, the spiritual state that God asks of him, and if these help him to believe, to love God and serve him. Such doctrines are not forbidden, at least it is not for men to forbid them: doubtless, like the images of the saints, to such as they help spiritually they are good, to others void and meaningless. That is to say, they have no meaning except a spiritual one, a meaning for those whom they help spiritually. They can have nothing but a spiritual meaning, and so far as these theological propositions, dogmas, creeds, and doctrines seem to have a logical content, they are deceitful and empty of all meaning.

This is the second objection to theology, that not only does it deprive the Bible of its spiritual life by seeking to draw from it and impose on all men a positive belief in certain material facts, stated with all the subtlety of the metaphysician, but again by putting forth propositions, couched in terms of the understanding, it exposes Christianity to attacks that more correct and accurate thinking would avoid.

If a spiritual belief is all that is asked for these theological propositions, then there is a great impropriety in putting them in terms which appear to demand an intellectual belief, terms which appeal to the understanding. Invited by their terms, the scientist, the metaphysician, the logician comes forward to discuss, to analyze, and draw out to logical conclusion the statements made in them. Then it is found that the propositions defy thought and are impossible of understanding and discredit

is cast not only upon them but upon the Scriptures which are vouched as their authority.

Take, for example, that preëminently scholastic statement regarding Christ which is found in the Nicene Creed, that he is of one substance with the Father, very God of very God, begotten not made. How can any finite mind understand such a statement, yet it apparently has all the precision of terms of a mathematical proposition.

The theologians themselves acknowledge the difficulty. In Schmid's *Doctrinal Theology of the Evangelical Lutheran Church* (edition 1889), page 138, it is said of the doctrine of the Trinity: "Here a proposition is stated which is altogether beyond the grasp of reason, the doctrine it contains belongs therefore to those we designate as mysteries." Why, be it asked with all respect, put a doctrine which is a mystery, that is beyond the understanding, into terms that appeal to the understanding and seem to demand a belief of that sort? And why make that belief in a mystery a test of orthodoxy? If it is a mystery, how can it test another's orthodoxy? Not spiritually, because that is impossible. God alone can judge man spiritually. Not intellectually, for it has just been declared a mystery incapable of intellectual apprehension.

But this is only the beginning of the maze of difficulties in which these formulas and dogmas of theology involve themselves and their makers. In order to establish them, a minute and critical examination is made of the sacred text, the etymology of the words, the various readings are studied, and thus an undue emphasis is laid upon trifling details, the use of one word rather than another, the turn of a phrase, the grammatical construction, to the neglect of the spirit and purpose of the work as a whole. And this in turns leads to very awkward predicaments. For example, theologians formulate the doctrine of the Trinity largely upon a passage in the fifth chapter of St. John's epistles. But within this century a manuscript has been discovered—and it is supposed to be the oldest known—which omits this passage. Thus this logical, materialistic, theological method of treating the Bible, casts doubt upon the sacred volume at every turn of research or discovery, and is in constant peril; while

to the spiritually minded who read the Bible, not in the light of logic or of theological learning, but spiritually, discovery and research have no terrors and can cause no doubts. To them the truth of the Bible hangs upon no thread of doubtful interpretation, upon no Greek verb or Hebrew root. It makes no matter what is the precise meaning of βαπτίζω, or whether many hands may have compiled the books attributed to Moses. They rest on the sure, unshaken, and unshakable position, the assurance of their own souls of the spiritual truth of the Scriptures.

Lifted up into this high atmosphere, they are troubled by no doubts or difficulties; for these spring only from that slough of misapprehension of the material earthly teaching of the sacred text. It is from this rationalistic and strictly logical point of view that all the confusion and doubt have arisen, all the factions and differences between good men. Abandon it and with it like magic disappear these quarrels and difficulties about trifles. One man no longer accuses his fellow because he bows down to the pictures of the saints or asks absolution of a priest: if to such an one it is a help spiritually; if he grows by such means in spiritual strength—and that is for his Master—then it is right for him so to do.

Again, another man believes that the Sabbath must be strictly observed, that that alone is according to God's command; and he goes to the Scriptures for his proof; another, that wine must not be drunk, and he too draws proof from Scripture; another, that God has ordained the salvation of the elect alone, and he endeavors to reconcile man's free will with God's foreordination. Still again, a man believes that God answers prayer in a certain way that will produce actual physical results, will make whole the body, will cause the rain to fall and the sun to shine. And to this last man comes Prof. Tyndall proposing an actual physical test of the power of prayer, just as he would apply a register of foot-pounds to a steam engine. Prof. Tyndall proposed that two wards in a hospital be taken as nearly alike as possible, and that earnest prayer be offered for the patients in the one while for the other no prayer should be made. If the patients in the ward prayed for showed a larger percentage of recoveries

than the other, then the efficacy of prayer would be fully established by actual physical proof.

This is a flagrant illustration of the logical unspiritual reading of the Scriptures, and yet in the light of theology and its logical methods of reasoning out propositions from the text of Scripture, it was strictly accurate and justifiable. There were numerous passages of Scripture which, if read as theology reads the text for its propositions, would bear out this interpretation, that God would answer any request that a good man made with physical material results precisely as he was asked.

The only answer to such an interpretation was that prayer was a spiritual thing removed from the world of material things; that while it might have physical effects just as other spiritual things, yet it was not discussed or treated of in the Scriptures in that view; that it was impossible for any man to understand prayer except spiritually. But such an answer was obviously illogical and incompetent for the theologian who had just been arriving at his own conclusions by the very process of exact reasoning to which he was now called upon to object.

While it is plainly inadmissible, according to the principle laid down in the foregoing, to apply ordinary reasoning to the text of Scriptures in order to establish intellectual propositions, yet, as an argument *ad hominem* only, it may not be improper to cite a few of the many expressions scattered through the Old and New Testament, discountenancing these attempts to formulate categorical statements about God or Christ. Job says: "Canst thou by searching find out God?" and Peter's first creed, as cited by the critic of the July QUARTERLY, is thus commented on by his Master: "Blessed art thou," etc., for flesh and blood hath not revealed it unto thee but my Father."

It is implied, of course, in this spiritual interpretation and reading of the Scriptures that no exact exposition of it is possible, and to this perhaps is due the misapprehension of what was meant in the paper of the April number, so that the spiritual view of the Atonement, the Incarnation, the Ascension was criticised as making them of no importance. Which method of treatment, it may be asked, gives the incarnation of Christ its true value, the dogma of the Immaculate Conception or the

holding that the Incarnation is only to be thought of spiritually, each soul for itself, without any attempt to put it into propositions.

It may be excusable to add here what is more in the nature of personal explanation of what the critic has misapprehended in the paper than of actual exposition. By taking a short extract from a continuous exposition it is easy to give a wrong impression of the whole, and that unintentionally, just as by stating Peter's creed and omitting Christ's comment, the point of the whole passage is missed. In saying that Christianity was intended as a practical guide for conduct, there was no intention of ignoring the mysteries of the Bible; indeed the concluding clause of the sentence that "the motive and impulse to right conduct were furnished at the same time by exhibiting Christ's love to men and affording them through it the power to fulfill his teachings," shows clearly that the mysteries of Christ's birth, death and resurrection, which were the exhibitions of his love to men, were included and not put aside. The point of the discussion was that the teaching of the Bible was not theoretical, not an exposition of intellectual knowledge; but, so far as it taught anything, intensely practical.

So far from stating that the mysteries of the Bible are of no use, because incapable of reduction to logical formulas and of comprehension by the intellect, the paper has especially aimed to protest against such a reduction of these mysteries and to point out the error of attempting to so reduce them. It was especially pointed out that "to deny that Christ's teachings are capable of a reduction to the exactitude of logical * * propositions is to take nothing from their reality."

But this is enough of personal explanation. The one question which the paper sought to ask was left unanswered: why should theology put into terms of knowledge mysteries which the critic himself concedes are incapable of being known? Because they are not unreasonable and therefore not incapable of belief, the critic says, and accuses the writer of confounding knowledge and faith. Is not the confusion of knowledge and faith more properly chargeable upon those who, having enunci-

ated in logical terms doctrines such as that of the Incarnation, the Trinity, then declare that such propositions, apparently couched in the language of perfect knowledge, are only in reality, intended as the subjects of faith: that is, not the subject of knowledge at all? Mysteries they themselves call them, beyond the grasp of reason. And is it not true that the evils, which have been dwelt upon as the consequences of such reduction to logical terms of spiritual things, might in great measure have been avoided, had theology exercised a wise self-restraint.

The unfortunate incident which is now conspicuous to the religious world, the trial of Dr. Briggs for heresy, puts this dilemma of theology in the strongest light, and exhibits the evil of this unspiritual treatment of the Bible as nothing since Luther has. The Presbyterian Church, having asserted as a doctrine that the Bible is in its every word and syllable, every incident and fact related, divine and incapable of error, and, it being made highly probable from internal as well as external evidence that the books of Moses were not written by him, and Dr. Briggs as a teacher acquainted, and by his very profession obliged to be acquainted, with the discoveries and speculations of critics and investigators, having stated this as the conclusion of modern criticism, the Church calls him to account for the statement and threatens him with expulsion. But suppose, as a matter of fact, it is proved beyond all question that Moses did not write the Pentateuch, this is possible; then what becomes of the church's doctrinal position? Would not such proof destroy the divinity and inspiration of the Bible utterly for all who, accepting the Church's narrow view, assert that the Bible is inerrant even in non-essentials?

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

HUNT AND EATON, NEW YORK. CRANSTON AND CURTS, CINCINNATI.

Through Christ to God. A Study in Scientific Theology. By Joseph Agar Beet, D. D. pp. 393.

This work, composed of lectures to students, by Dr. Beet of the Wesleyan Theological College at Richmond, London, is an effort to apply the prevalent historical and scientific methods to the establishment of the leading or essential truths of the Christian religion. Taking the well assured facts of human life and history as phenomena that must be rationally explained, he endeavors to show how they point consistently and necessarily to the justification of the conclusions of Christian theology.

The work is in part a construction of Systematic Theology. The process, however, is conducted largely with an Apologetic aim. The double purpose is a worthy one, and the aggregate view presented is unquestionably assuring to Christian faith.

The examination begins with the facts that are most fundamental in human life—the phenomena of the moral and religious nature of man. From these and the existence and order of the visible world, comes the necessary conviction of the existence and government of a personal God, a government extending into a future life. In this connection the unique pre-eminence of Christian nations in the world, with their sustained progress in marked contrast to the decay of the ancient world, a progress giving not only new and divine excellence of ethical thought and spiritual character, but the highest and richest forms of material good to the peoples that acknowledge his sway, challenges attention and solution. A partial explanation is found in the sublime moral teachings of Christ. But the sense of sin and of moral bondage, deepened rather than met in these teachings, impels attention to the further claim of Christ as revealing a way of divine forgiveness or acceptance of sinners and recovery from the power of sin. Turning to the unquestionable records of Christianity, beginning with the undisputed epistles of St. Paul, the author traces out the chief doctrines taught by the great Teacher whose religious influence is at once thus girdling and saving the world. In this process the attention is directed to the fundamental teachings concerning justification by faith, with inquiry into the nature of faith and its relation to recovery to personal righteousness, concerning redemption and propitiation through the death of Christ, and con-

cerning the true divinity of Christ, and the Trinity of the Godhead. Large use is made of the resurrection of Christ as the supreme demonstration of the truth of the whole gospel and in explanation of its conquering power.

In this method the author makes the process at once constructive of a systematic theology and evidential for the divine authority of Christianity. It deals with the most marked and indubitable facts of life and history, and Christianity is shown to be manifestly a divine supply for the deepest needs of the race, with such beneficent powers as prove it to be, not a mistake or delusion, but a part of the true and necessary order of the world's life, redemption and consummation.

The theological standpoint of the author is distinctly evangelical. In his speculative statement of some of the doctrines, however, he falls sometimes short of standard historical theology. In his view of the Trinity he introduces a very positive doctrine of subordination—not of essence, but of relation—of the Son and the Holy Ghost. The given rationale of the atonement appears to be a combination of the moral influence and governmental theories.

The reader will find the whole work full of fruitful suggestions and helpful to faith.

M. V.

The Deaconess and Her Vocation. By Bishop Thoburn. pp. 127.

This little book contains four addresses whose subjects are virtually the same. This will appear as we name them: "The Deaconess and Her Work," "The Modern Deaconess," "The Deaconess Movement," "The Deaconess and Her Vocation." And yet, similar as these subjects are, and notwithstanding many repetitions, each address has an interest all its own, and will not fail to entertain and profit the reader. The differences in time and place, when and where delivered, relieve the repetitions of any tediousness they might otherwise have.

The first was delivered in Calcutta in 1889; the second, at Chatauqua in 1890; the third, before the Cincinnati Methodist Conference, in Middletown, Ohio, in 1892; and the fourth, in Calvary Methodist Episcopal Church, New York City, in 1892.

The argument in support of the movement is well put, and, no doubt, these addresses did much towards gaining favor for the deaconess work in the Methodist Church in this country. The Methodist Year-Book for 1893 (Columbian edition) states that more than seventy-five women hold licenses as deaconesses and the rest (about 200), classed as deaconess workers, are in various stages of preparation. Already there are more than twenty homes. We wish we could say as much for our Church, and we ought to be able to say so, as this special kind of work started in the Lutheran Church. In the first address Dr. Thoburn gives proper credit to Pastor Fliedner. We recommend this book to

our readers for the stimulus it will give to greater interest in the good cause. For details of the work something better will be found in Rev. A. Cordes' article that appeared in the QUARTERLY last year.

Stories from Indian Wigwams and Northern Camp-fires. By Egerton Ryerson Young. pp. 293. \$1.25.

This is a clever and picturesque description of missionary life in the dreary regions of British America. Many interesting stories of Indian customs are told, the origin of some of them are traced, and interesting information is added concerning Indian history, natural history and missionary methods and successes among the aborigines. The work is profusely illustrated. E. J. W.

Revised Normal Lessons. By Jesse Lyman Hurlbut. pp. 111. Paper, 25 cents; cloth, 40 cents.

An excellent help for the Bible student. It is a revision of the work published in 1885, nearly all of the lessons having been rewritten. The Sunday-school teacher will find it one of the most helpful helps in the market.

The Methodist Year-Book for 1893. pp. 140. Very complete and satisfactory in every way. This is the Columbian edition.

T. AND T. CLARK, EDINBURGH, SCOTLAND.

[Imported by Charles Scribner's Sons, New York.]

The Gospel of a Risen Saviour. By the Rev. R. McCheyne Edgar, A. M., author of "The Philosophy of the Cross," "Does God Answer Prayer?" "Cardinal Newman and His Other Gospel," etc. Price \$3.00.

The meaning of the title of this work is that the miracle of the resurrection of Christ is both the fundamental necessity to, and the triumphant demonstration of the divine truth of Christianity. Upon this miracle the foundations of the New Testament Church were laid, and upon it these foundations have rested through all the Christian centuries. And to it, it is now seen and felt, apologetics must come for defense and victory against the unsettling suggestions of the skeptical criticism of our times. It will be found to be the innermost citadel of the immovable security of the faith.

It is in view of this place of the resurrection of Christ that the able and scholarly Moderator of the General Assembly of the Presbyterian Church of Ireland has written this book. By his wide acquaintance with the subject and its literature, his comprehensive method of treatment, his discriminating seizure of the vital points, his acute dissection of the reasoning of the rationalistic critics, and his clear, strong marshaling of the facts and evidences in the case according to the best sustained conclusions of recent scholarship, he has given the Church a work of high merit and deserving of a wide welcome.

The discussion begins in an introductory notice of the question of the immortality of the soul and the need of confirmatory assurance by supernatural revelation. The resurrection of Christ is presented as the key to the whole Christian position, Christianity being bound up with the person of its Founder, who staked his claims as the Son of God and Saviour of men upon this decisive issue. The Messianic prophecies of the Old Testament are shown to have their true terminus in a Risen Saviour. Five chapters are devoted to an examination of the witnesses to the resurrection and the invincible certainty which their united testimony establishes. This part of the work is done with excellent insight, and in constant view of the suggestions of unbelieving criticism. Good use is made of the significance of the Lord's Day and the Lord's Supper. These chapters are followed by others which expose the emptiness of the objections urged on the ground of the supposed impossibility of miracles, and set forth the demonstration of a living Christ in the establishment of the Church and the victorious power of Christianity in the face of the world's opposition and persecution. An interesting and suggestive portion of the work is formed by the last seven chapters which seek to trace the bearing of the truth of a Risen Saviour on the determination of the chief doctrines of theology.

The author writes from the conservative evangelical standpoint, agreeably to his church position. His independence of thought, however, is all the time apparent. He abates somewhat from the large stress laid on the conception of "merit" by the Anselmic theory of the atonement, in the interest of an *immediate* satisfaction or substituted endurance of the penalty due man's sins, and at the same time places emphasis on the position of the Risen Saviour as the Head of a new humanity which has been reconciled through his death. He maintains Christ's descent into Hades as meaning his appearance and preaching there as a Conqueror. He goes further and suggests it as "likely that he will not allow millions of men who are in darkness about him because of the disgraceful absence of missionary enterprise on the part of his professed people, to confront him as Judge in blank ignorance of his name and work and nature." He declines, however, to assert anything as to the effect of such knowledge upon them.

The style of the author is clear and vigorous. Occasionally it employs colloquialisms which could be spared. But while not endorsing all the views presented or all the statements made in the broad range of topics discussed, we desire to commend the work as an able and quickening discussion of the fundamental doctrine of Jesus' resurrection.

M. V.

Divine Brotherhood. Jubilee Gleamings, 1842-1892. By Newman Hall, LL. B. Lon., D. D. Edin. Price \$2.00.

After fifty years of service in the ministry Dr. Newman Hall gathers together here in one volume a number of small tractates published at

different times and lately mostly out of print. The title, only somewhat loosely fitting some of them, is made to cover them all.

The topics are quite varied, beginning with "Divine Socialism" or "Brotherhood by the Man Christ Jesus," followed by "The Saviour's Bible," "Ye are my Friends," "Priesthood of the Church," "Grace and Glory," "Prayer Reasonable and Efficacious," "Godliness, not Converts, the Cure of Worldliness," "Scriptural Claims of Teetotalism," "Wellington," "Louis Napoleon," "The Dignity of Labor," "Garlands for a Mother's Grave," and closing with "The Coming of the Lord." The discourse which the author delivered in the House of Representatives, Washington, on the occasion of his visit to the United States in 1867, on "Freedom," is also included.

The clear directness and force of Dr. Hall's thought and style are well known. As the author of that precious little tractate, *Come to Jesus*, whose readers have been numbered by the million in Britain and America and among other nationalities into whose tongues it has been translated, he needs no commendation to the Christian public. It is enough to say of these papers that they are fair examples of the author's clear, practical and stimulating way of presenting Christian truth and duty, and that he has done well to publish them again in this form, that their usefulness may be widened and prolonged. M. V.

Beyond the Stars: or Heaven, Its Inhabitants, Occupations, and Life.

By Thomas Hamilton, D. D., LL. D., President of Queen's College, Belfast; author of "Our Rest Day," &c. pp. 270, 12mo. \$1.50. Third edition.

The interest men feel in the unseen world is attested by the successive editions of this little volume which have been called for within a short period. It treats in a popular style and in a sober, reverent manner of God, The Cherubim, The Angels, The Saints, Children in Heaven, The Doctrine of Recognition and The Intermediate State.

On these heavenly themes the author speaks as positively as he is warranted by Scripture, and sometimes he goes beyond that warrant, appropriating scripture proofs which are not justified by scientific exegesis. The doctrine of the immediate vision of God receives, for instance, no confirmation among scholars from Job 19:26, the old rendering of which, it has been generally conceded, is wholly incorrect and misleading; nor from 1 Jno. 3:2, where the phrase "when he shall appear" points undoubtedly to the Son's manifestation in glory.

It is refreshing to find theologians of Dr. Hamilton's school remind their people of "the very high doctrine regarding both sacraments which is taught in the Bible and explained in the Shorter Catechism." "That incomparable little manual teaches that a sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, *sealed and applied* to be-

lievers," and that "the sacraments may become effectual means of salvation." As the italics are the author's, we have one more proof that strangers prize more highly certain precious Lutheran doctrines than some who are the natural heirs of the Lutheran faith.

The author needs the assistance of some of his brethren this side the Atlantic in his efforts to explain away from the Westminster Confession the phrase "elect infants." While we cannot accept all its teachings, the volume is worthy of hearty commendation to the family and the Sunday-school.

E. J. W.

HARPER AND BROTHERS, NEW YORK.

Short History of the Christian Church. By John Fletcher Hurst, D. D., LL. D. With 10 Colored Maps. pp. 672, Crown 8vo. Cloth \$3.00.

It was a noble yet, even for Bishop Hurst, a stupendous undertaking, to sketch in a single volume the history of the Christian Church from its beginning on the Day of Pentecost down to the Reports of the last Census, a sketch so comprehensive as to include not only a survey of the modern Mission Field but also the Salvation Army, The Cultur-Kampf, The Temperance Reform, The Revision of the Bible, The Transcendentalists and The Mormons. But the learned author was equal to the task, and almost every page reveals his special fitness for the preparation of just such a volume. His complete mastery of the subject through every century of the Christian era is astounding. In this mastery is found of course one secret of his marvelous powers of condensation, but he possesses apart from that a remarkably terse and sententious style, which by a few strokes presents such a picture of a great movement or of an eventful period, as gives one a more luminous, a more impressive and a more correct view than many pages of the average writer.

Note his description of Luther in prayer: "The time of prayer was his supreme hour. Every prayer was an importunity. He would not think of silence, much less of refusal. He argued with God, and showed him how unlike himself it would be not to grant his petitions. He caught hold of the very robe of the Master, and would not let it go. Or, rather, he violently grasped the divine arm with both hands, and held it until his prayer was answered."

And the portraiture of the Rationalists: "There was no subject, however sacred, which was not treated by them. The Bible was the centre of attack. The reason was made the umpire in all matters of faith. The very existence of God was subject to its iron method of deciding the truth. Inspiration was reduced to impression. The fall of man, miracle, the person of Christ, and even rewards and punishments came in for the severe decision of human reason. The whole land was covered with the new literature. It became a passion of the times. The universities were arsenals for the warfare on the sacred standards.

* * The mechanic and the ploughman were made familiar with the

sovereignty of reason, and, for the first time since the Reformation began, the Bible was laid aside in palace and in hut."

The sympathetic touch of the author's sweet spirit lends an uncommon charm to many scenes in the church's progress, from which students are wont to be repelled. Instead of dogmatism and denunciation we have everywhere a recognition of truth, goodness and faithfulness, whatever be the circle or organization in which they are found. Pessimism is a matter of the heart. Love detects "the soul of goodness in things evil." To paint anything black is as foreign to Bishop Hurst's nature, as it is for some writers to see anything bright in subjects which engage their attention. His tribute to the preaching of the mediæval monks will shock some minds as a surprising concession to the truth. And so will the following paragraph on the Tractarians who are often spoken of as lifeless formalists: "The Oxford reformers made a deep impression on the English Church. Church life was revived; the services, long neglected, were attended once more; special religious agencies for evangelization were set on foot, and a new infusion of vitality made the Church of England once more a power in the life of the nation. There can be no doubt that the immense growth of the national Church within the last fifty years has been due in large measure to the zeal and energy of the High Church clergy."

From a history so brief in compass doctrinal discussions must of necessity be excluded. The author, besides, is not of those who lay the chief stress on doctrine, which fact of course unfits him for precise discrimination in this sphere. He may not, even when his attention is called to it, see any contradiction in these two sentences: "The Reformers differed fundamentally, as a result of varied spiritual experiences and mental characteristics. But in all essentials the Reformers were a unit." His volume was unfortunately in press before the formal indictment of a Lutheran professor for holding too many doctrines to be fundamental.

His acquaintance with the Lutheran Church of Europe and of this country appears to be as thorough and as sympathetic as his knowledge of general church history. Its controversies in former centuries he pronounces "as numerous as they were trivial," but he does not overlook the streams of spiritual life which have sprung from the Lutheran Church and created blessed fountains in other communions, such as the origin of Bible societies and of modern missions, whilst Wesley's "special measures to organize the converts into societies" are admitted to have followed "precisely the idea of Spener and Zinzendorf—the building up of the spiritual life of the church within itself."

Of the Church in this country he says: "It presents the peculiar spectacle of a church one and undivided, with the same polity and creed, without sect or schism, yet grouped into independent and mutually exclusive bodies, whose only note of difference is the degree of strictness with which they hold to all the Lutheran symbols of the sixteenth cen-

ture." From this it may be inferred that the good Bishop does not read all of our so-called church papers. His loss in this respect is our gain. What he says of Lichtenberger, the French Rationalist, who notwithstanding his rationalism and his national bitterness against the Germans, has been quoted in this country as an authority against German Lutherans, may be repeated here in the way of a caution that seems to be needed: his notable book "can be heartily commended, though its judgments must not be received as infallible." Dr. Hurst must have good grounds for such a stricture, which forms an exception to the kindly estimate which accompanies his reference to authorities.

E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Das Neue Testament unsers Herrn Jesu Christi, verdeutscht durch Dr. Martin Luther, mit dessen Vorreden und Randglassen, sowie mit den Summarien M. Viti Dieterichs, nebst den Vorreden und Schlusgebeten Francisci Vierlings. Quarto. pp. 614.

No one ought to grudge the "Missourians" the credit of being the first among us to raise the cry "Back to Luther." With them this watchword is no meaningless phrase, nor is it adopted merely as a catchword for a party. "Back to Luther," in the vocabulary of these aggressive and rigorous Lutherans, signifies the giving of Luther's teachings to the people so that they may hear the Gospel as from his own lips. They let Luther himself speak, and not self-appointed interpreters of the Reformer. This is unquestionably the better course, for it is with Luther as with every other genius, as with the Lord himself, no one can faithfully interpret him unless he have his spirit, his submission to the truth, his sublime faith.

The large publishing house in St. Louis is kept busy bringing out Luther's works, and it seems as if those presses would never stop until they shall have reprinted every extant utterance of the Reformers. The latest volume sent to this office is a solid and superb quarto of the New Testament with Luther's prefaces and marginal glosses, the matchless summaries of Veit Dieterich, and the prefaces of Vierlings along with his brief and admirable prayers at the close of each section. The large, bright, strong type, clearly distinguishing the expository and devotional additions from the sacred text, make such a page as is especially attractive to defective vision and form a worthy setting of the golden truth they enshrine. That the work may find its way into many thousands of German homes is a consummation devoutly to be wished. E. J. W.

Gesetz und Evangelium. Von Dr. C. F. W. Walther. Aus seinem schriftlichen Nachlass gesammelt. 8vo. pp. 124. 50 cts.

The zeal of this house to republish all of Luther's writings is matched by its determination to put and preserve in print every thing that Dr. Walther ever preached or taught. That indefatigable worker was in

the habit of adding to his regular lectures on theology, a series of evening lectures before the whole body of students on especially important portions of practical or even didactic theology. Parts of these discussions Dr. W. had himself committed to writing, but some of the students happily took full stenographic reports of them, so that they can be entirely reproduced as originally delivered. But for this appreciative service on the part of devoted students, a very great loss would, indeed, have been sustained.

There was one series of twenty-two lectures on Inspiration, another of twenty-two on the Truth of the Christian Religion, one of fourteen on Secret Societies, one of forty-nine on Justification, one of sixty-two on Election and Justification, &c. All of these will, doubtless, as soon as practicable appear in print. It is to be hoped that they will, prodigious as the undertaking seems. On the momentous theme of the present volume, the distinction between the Law and the Gospel, there were two series of Evening Lectures, the first of which, containing ten, are herewith given, the other containing thirty-nine, and delivered as late as 1884 and 1885, is to appear in due time, God willing. E. J. W.

Drittes Lesebuch für Evangelisch-Lutherische Schulen. pp. 253.

To people who ventilate their prejudice against Lutheran parochial schools we would commend the examination of the Readers used in the "Missouri" Schools. They might take offense at the religious earnestness by which they are pervaded, but the numerous lessons on American biography and history would perhaps convince them that the motive for maintaining such schools is not to perpetuate foreign ideas or to retard the Americanization of the children of foreign-born parents. E. J. W.

We are indebted to the same House for a copy of *Hedyphonia*. Eine Sammlung geistlicher und weltlicher Chorgesänge für die gemischten Chöre unserer Gymnasien. Heft I. 30 cts. Also the *Synodal Bericht*, Westlichen Distrikts, A. D. 1892 and Canada Distrikts, A. D. 1892.

Vick's Floral Guide for 1893 is at hand and is brimful of interest to all lovers of choice flowers, fine vegetables and small fruits. There are special attractions in the way of seeds this year, among which are the Brazilian Morning-glory and the Alpine Aster. This number of the Guide is finely illustrated and has gems of poetry scattered through it. A copy can be had by sending ten cents to James Vick's Sons, Rochester, N. Y.

Christian Worship by Drs. Richard and Painter, and several other books are held over till our next issue.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JULY, 1893.

ARTICLE I.

HOLMAN LECTURE ON THE AUGSBURG CONFESSION.

ARTICLE VII.—OF THE CHURCH.

By P. BERGSTRESSER, D. D., Middletown, Md.,

They likewise teach, that there will always be one holy Church. But the Church is the congregation of the saints, in which the Gospel is correctly taught, and the sacraments are properly administered. And for the true unity of the Church, it is sufficient to agree concerning the doctrines of the Gospel, and the administration of the sacraments. Nor is it necessary that the same human traditions, that is, rites and ceremonies instituted by men, should be everywhere observed. As Paul says: "One faith, one baptism, one God and Father of all," etc.

The points contained in this article are: The Perpetuity, the Essential Nature, the True Unity, and the Cultus of the Church. Let us follow the order here given by the fathers.

I. *The Perpetuity of the Church.* Our Lutheran Fathers taught and confessed "that there will always be one holy Church." By this statement they confessed to the Emperor, that, though they had rejected many rites and ceremonies of men, they were still members of the Church of Christ, and justly entitled to the protection of the government. In this they adhered to the

material principle, justification by faith, out of which the Church is born, and developed, and without which it cannot be perpetuated; for every living organism must have a principle of life, from which it must ever spring forth into new vigor and life. This is what we teach and confess as Lutherans with respect to the Church. We are sure that we have the germ of the fulness of the Gospel of Christ. The Lutheran Church originated in the material principle, in the depth of Christian consciousness, in an experience of sin and redemption. Luther says: "These three things, faith, Christ, and imputation, must be joined together. Faith taketh hold of Christ, and hath him present, and holdeth him enclosed, as the ring doth the precious stone. And whoever shall be found having this confidence in Christ apprehended in the heart, him will God count for righteous. And this acceptation, or imputation, is very necessary: first, because we are not yet perfectly righteous, but while we remain in this life, sin dwells still in our flesh; and this remnant of sin God purgeth in us. Moreover, we are sometimes left by the Holy Ghost, and fall into sin, as did Peter and David, and many other holy men. Notwithstanding we have always recourse to this article: 'That our sins are covered; and that God will not lay them to our charge.' Not that sin is not in us (as the Papists have taught, saying, that we must always be working well until we feel that there is no guilt of sin remaining in us); yea, sin is indeed always in us, and the godly do feel it, but it is covered, and not imputed unto us by God, for Christ's sake: whom, because we do apprehend by faith, all our sins are now no sins. But where Christ and faith be not, there is no remission or covering of sins, but mere imputation of sins and condemnation. Thus will God glorify his Son, and will be glorified himself."

It will be perceived, in this quotation, that Luther's view of justification by faith, includes the Christian's consciousness of an indwelling Christ. If "faith taketh hold of Christ, and hath him present, and holdeth him inclosed," then the Christian *has* "the substance of things hoped for, the evidence of things not seen." For if we cannot be happy until we see ourselves perfectly conformed to the Law, we shall never be able to attain to peace of conscience. Justification is therefore that act of God by which

he counts our faith in Christ for righteousness. "Abraham believed God, and it was counted to him for righteousness." Abraham's faith was not righteousness in itself, but it was counted by God for it. Just as currency is not gold, but it is counted or reckoned for gold, because it rests on the credit of the government; so faith is not righteousness, but it is counted or reckoned by God for righteousness, in the matter of justification, because it rests, by the power of the Holy Ghost, on Christ whom it holds inclosed. There is no doubt about this, that the ground of an unseen future is a present Christ dwelling in our hearts by faith. As the drawing of the breath is itself the sure proof of the existence of the life-bringing atmosphere which we breathe, so is also the act of that faith which lays hold of Christ, has him present, holds him inclosed, and draws strength from him, the most satisfactory proof of the fact that our future possessions are more than mere fancies and chimeras. When Abraham's faith was counted unto him for righteousness, he was not at once made righteous in the absolute sense; but he afterwards grew into a personal righteousness, or the new obedience, as fast as was consistent with the Divine discipline in grace. This growth in personal holiness and righteousness is called sanctification.

In this direction lies the differences between the Romish doctrine of justification and that of the Lutheran Church. The Romanists say: "We come to justification on the way of holiness;" the Lutherans say: "We come to holiness on the way of justification by faith." It must be evident to any spiritual mind, that we must first be conscious of the grace of God, before we can render to him the spontaneous love of our hearts; that we must first be reconciled with God, before we can live in fellowship with him; and that every holy, obedient life is only the thankful answer of the gift of Divine grace. We become conscious, however, of this grace of God only through faith in Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." This is appropriated Christianity, implanted in the heart of the individual. This new power, associated and in union with our essential nature, may now work in us what it will,—Christian liberty, the new consciousness, the Divine adoption, indeed, the new man, the new creature. For the eternal atonement or reconciliation reaching down to the deepest foundation of the conscience is now found. "Living in time, the believer now knows himself to be living in the eternal life, knows the heavens open above him, and in the heavens his Father. Out of a doubting and divided being he has now become in his inmost nature one; for he participates in him who is in his person the principle of the union of all oppositions in the universe. He knows himself to be united with the center of all truth in heaven and on earth, and has found the most precious treasure, religious certainty of the Christian salvation, the *fides divina*."

It was with the Latin word *justificatus* that Luther had so much trouble. He gathered his ideas of justification from its derivatives, which in combination literally mean *to be made just* or *righteous*. And the Romish teaching was that the sinner must come to justification by his own righteousness. To make himself just or righteous in the Roman sense, Luther became a monk. To this end he entered the Augustinian Convent at Erfurt, July 17, 1505, where he subjected himself to the severest monastic discipline and humble services of sweeper, porter and beggar. His deep mental conflicts, penances and mortifications of the flesh, seriously undermined his health and brought him to the brink of despair. It was not until Luther looked into his Greek Testament, and found the word *Διαισώω*, that he discovered his error. He found that the Greek word means to acknowledge and declare any one to be that which he ought to be, and to treat him as such. These ascetic exercises, however, led Luther more and more to a knowledge of his own moral helplessness, and to the cross of Christ as the only source of justifi-

cation. "*A man is justified out of grace, through faith,*" said Staupitz, from St. Bernard, to the heart-sick young German monk, without dreaming for a moment, that he was planting the seed of the old Gospel in a soil from which it would grow and be perpetuated to fill all the earth."

We must therefore guard against the misconception of this subject, which makes justification by faith only a doctrinal position. It must here be taken as an expression of Christianity in the inner man, for the principle of regeneration, for the development of the new creature in Christ Jesus, in whom the certainty of the forgiveness of sins, and the adoption into the family of God,—and, accordingly, the certainty of the glorious freedom of the sons of God—is the centre of a new spiritual life. Luther's standpoint was the consciousness of "the freedom of a Christian man," the divinely inspired certainty of union with Christ through faith; the sure confidence that such faith has, not only outside of itself, but in itself, the spirit that leads into all truth.

"Deeply was this doctrine written in Luther's heart. Like a charm it stole upon his agitated and agonized conscience in the cloister at Erfurt. Like a voice from heaven it flashed upon him while attempting, by way of penance, to climb upon his knees up Pilate's staircase at Rome, and filled his soul, as it has the soul of many a sinner, with the glad consciousness of acceptance in Jesus. "I felt myself born again as a new man," says he, "and I entered by an open door into the very Paradise of God. From that hour I saw the Holy Scriptures with other eyes. And the allusion to 'the righteousness of God,' which I before detested, I began from that time to value and love as the sweetest and most consolatory of truths. This text of St. Paul, 'The just shall live by faith,' was to me the very gate of heaven."

"In all his subsequent labors for God and the Church, Luther never ceased to proclaim this doctrine, as the vital essence and sum of the Reformation he preached; yea, as the article by which the Church must stand or fall. "If this single doctrine remains pure," says he, "the whole Church will also remain pure, harmonious, and without factions." Indeed, like Paul, he seemed to know nothing but justification by faith in the Son of God, crucified for sin. It was wrought in him. It permeated

his whole being. It was welded in his spirit. It was the center to which all his thoughts, feelings and hopes gravitated. It was the spring from which all his heroic impulses came. It was the secret of his strength, both before God and man. As soon might immortal mind be annihilated, as this great truth displaced from his immortal soul.”*

This was, also, the position of all the Confessors. They maintained that our Churches are Churches of Christ, founded upon the true apostolic principle, justification by faith, and that their purgation from dead works, rites and ceremonies instituted by men, did not exclude them from the one perpetual holy Church.

II. *The Essential Nature of the Church.*—What, then, is the Church? Our Article defines it thus: “But the Church is the congregation of the saints, in which the Gospel is correctly taught, and the sacraments are properly administered.” “Our adversaries,” says Melancthon in the Apology, “condemn the seventh article of our Confession, in which we say, that the Christian Church is the congregation of saints. They talk at length to show, that the wicked or ungodly ought not to be separated from the Church, because John the Baptist compares the Church to a floor, on which wheat and chaff are heaped together; and because Christ compares it to a net, containing fishes both bad and good.”

The points for discussion, therefore, in this section of our Article, are the essential nature of the Church, the correct preaching of the Gospel, and the proper administration of the sacraments.

It is with the Church *invisible* that we have especially to do in discussing our Article, while the Church *visible* is more prominently set forth in the eighth Article.

In the Creed we say: “I believe in the Holy Ghost, the holy Christian Church, the communion of saints,” etc. Luther places a comma instead of a semicolon between ‘the holy Christian Church, and the communion of saints,’ which makes the latter explanatory of the former. Luther says: “The terms are per-

*Ecclesia Lutherana, p. 62.

fectly equivalent. Formerly the latter clause, *Communione Sanctorum*, was not employed; and it is also unhappily and unintelligibly rendered in German *eine Gemeinschaft der Heiligen*. It should be rendered *eine Christliche Gemeinde*, a Christian community or congregation." He renders the whole therefore thus: "The holy Christian Church, the community of saints." This rendering corresponds with our Article, and means the Church *invisible*, which is the body of Christ, the fulness of him that filleth all in all. "The following," says Luther, "is the true import of the words which were added,—*Communione Sanctorum*: "I believe that there is a holy congregation and community on earth, of pure saints, under one head Christ, called together through the Holy Ghost, in one faith, mind, and understanding, with various gifts—yet concordant in love, free of heresy and dissension. I also believe that I am a part and member of these, a participant and copartner of all the blessings which they have,—brought in and incorporated with them, by the Holy Ghost, through my having heard, and still continue to hear the word of God,—which is the first step towards entering into this community. For before we had come to this, we were entirely the subjects of Satan, as those who knew nothing of God and Christ. Thus until the last day, the Holy Ghost will remain with this holy community or Christian Church, through which he persuades us, and which he uses for the purpose of promulgating and exercising the word; by which he effects sanctification, extending the Church, so that it daily increases, and becomes stronger in faith and the fruits which he produces."

From these remarks and the text of the article under consideration we therefore infer that "the Church is the congregation or community of the saints," the Church *invisible*. This community is distinguished from the world by the law or principle of spiritual life in Christ Jesus, which holds them together in Christian fellowship, and delivers them from the law of sin and death. That which all Christians or saints enjoy and hold in common is the glorified Lord through faith, not only historically in their understandings, but also experimentally in their hearts. As St. Paul writes to the Church of the Ephesians:

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.” To belong to such a community is the best part of life, and has the promise of the life which is to come. What should be dearer to the Christian’s heart than the Church of Christ? It is our spiritual home. It is God’s temple, which must not be defiled. For the guilt of impairing a building is enhanced in proportion to the dignity of the being who inhabits the edifice. In as far, then, as believers constitute the living and holy temple of God, filled with the divine Spirit, any one who disfigures in himself or another any part of this temple, incurs the heaviest guilt. The Church is God’s residence. “I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” The Church is the Golden Candlestick in the Sanctuary, to give light to a benighted world. “The light shineth in darkness.” The children of the kingdom are to illuminate the world. The Church catches and forms the rays of him who is himself the light, and reflects them into the world. The Church is the bearer of the New Covenant. In the New Covenant God does not write his law outwardly, as a cold requirement, on tables of stone, but he writes it on the hearts and in the minds of his people; he therefore first gives to the people and then asks from them; he first gives them justifying grace, a new heart, a regenerate spirit, pleasure, love, and joy in God’s will, and then he requires of them; nor does he require in vain; for he then is truly the people’s God, worshiped and beloved by them, and in consequence of this, the people can then also be truly his people, protected

and blessed by him. In the New Covenant it is shown plainly that the fulfillment of the law is to rest on the inner disposition. Every one here personally, and from his inmost experience, knows and acknowledges the Lord. "In which Church God daily and richly forgives me, and all other believers, all our sins." The difference between the Old and the New Covenant is this. In the old stands the law first, and lays down its requirements, which man cannot fulfill, because he wants the power and the spirit, the power of faith and the spirit of love. In the New it is free grace, the forgiveness of sins, and reconciliation, that stands first, and in the heart whose sins have been forgiven, love springs up, and from love springs the strength and the inclination for holiness, and the personal experience of the knowledge of God. For mere theory does not constitute Christian knowledge. In order to know God, our inner idea of such a being must be verified by experience. For until the heart has found by blessed experience that being whom our reason has inferred from the works of nature to exist, we still are destitute of a true knowledge of God. God is hid from the unrenewed heart. The knowledge of God to such a person is yet only idea or notion. That person is like a child seeking its father through a deep tangled, wild wood, by certain foot-prints, which it takes to be those of its father; but the perception of the foot-prints, however certain the child may be that they are those of its father, is not yet the same as finding the father by actual experience. The sorrow of doubt, and the sadness of being alone, have not yet been banished from the heart by the joyfulness of living fellowship with the father. So it is with a person as long as he has not become a child of God by faith in Christ Jesus; he has ideas or notions of God, but he has not yet found him to the joy and comfort of his heart. Upon his conscience yet hangs the burden of sin. The prodigal has not yet returned home, to the community of saints, where the Heavenly Father dwells.

When Jesus asked his disciples, "But who say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed

it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." It is not *Petros*, but *Petra*—ἐπὶ ταύτῃ τῇ πέτρᾳ, *upon this the rock*. By the rock Chrysostom understands "the faith of Peter's confession." This is also our view, but we would add, that this faith of Peter and his confession, must not be separated from Peter's spiritual apprehension of Christ, who stands here as the first representative and confessor of the regenerating power of the Gospel. According to the Apostle Paul, St. Peter was one of the foundation stones of this holy temple—"Built upon the foundation of the apostles and prophets," etc. It seems best therefore to understand Christ's words to mean: "Thy name declares thee a living stone of the Rock of Ages, and upon that rock I will build my Church; and the gates of hell shall not prevail against it." This corresponds with what St. Peter himself says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This is the rock upon which the Lord's house is standing. Christ builds up his Church by dwelling in his people through faith. The material principle, the law of spiritual life in Christ Jesus, must be held in a living, spiritual organism in order to propagate itself. The Church was first in Christ. He is the nucleus around which the Church is formed. Christ himself is the grain of mustard seed. For the kingdom of heaven, or the Church, was originally inclosed in him, and from him unfolded itself, having as much oneness of life with him as the tree with the seed in which it was originally shut up, and out of which it grew. He is at once the sower, and the seed: for by a free act of his own will, he gave himself to death, whereby he became the author of life unto many; as he himself had said, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." And his field or garden in which he sowed the seed is the world; for the world was made by him, and when he came into it, he came unto his own.

The objection which our adversaries render against our Article in which we hold that the congregation of saints is the Church *invisible*, is refuted by their own illustrations. They say: "That the wicked or ungodly ought not to be separated from the Church, because John the Baptist compares the Church to a floor, on which wheat and chaff are heaped together; and because Christ compares it to a net, containing fishes, both bad and good." Yet when we look over a field of wheat, we see nothing but the blade, the stalk, and the ear, while the wheat is invisible until the harvest has come, and the wheat is thrashed, and the chaff separated from it. In the time of harvest the wheat is gathered into the barn. So also in the parable of the draw-net. When we say that it gathered of every kind, we may understand both bad and good. As the servants who were sent to invite the guests to the marriage supper, "gathered together all," as many as they found, both bad and good; so here the fishers take first, of all kinds within the folds of the net;—men of every diversity of moral character have the Gospel preached to them, and find themselves within the limits of the visible Church. But as all do not use the advantages which the communion of the Church has afforded them, an ultimate separation is necessary; and this is described in the words, "when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." When the number of God's elect is accomplished, then the separation of the precious from the vile shall follow, of the just from the unjust. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." The Fathers of the Confession, therefore, speak of the Church *invisible* and *visible*; of the Church *invisible* in the Seventh Article and of the Church *visible* in the eighth. Not two Churches, the one invisible and the other visible, but two aspects; the Church or community of saints in the field, the world, working for the conversion of sinners, with the bond of union between them, the word and the sacraments, which are used as instruments by the saints for the conversion of the world, whether it be in the visible organization or out of it. The Church is neither alone visible nor, alone invisible; but visible and invisible at the same time; for

her invisible, spiritually-born nature has a present visibility in the word and sacraments: through these the Church is manifested. In the word and sacraments, as means of grace, the spiritual treasures of the Church are deposited; here they are audible, visible, tangible, present.

The Church was born on the day of Pentecost, when the Holy Ghost generated independent faith in the disciples of Christ, who up to that time were still in a state of nonage. They were not prepared to go forth into the world as apostles until they were endowed with power from on high; for the message of the Gospel was to be a testimony or witness to the people, not of one only, but of two. Each apostle was an independent witness and the Holy Ghost was the other. "How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Christ's whole ministry was directed both by his preaching and by his miracles in working or founding faith in independent personalities, who were to be bound together in love, not in founding impersonal institutions or outward rites and ceremonies. The Church was to be a living community of free personalities; not a dead body. How the Lord rejoiced when he saw his ministry bearing fruit in the conversion of his apostles! "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father,—and who the Father is, but the Son, and he to whom the Son will reveal him." This revelation of the Son we have in the faith of Peter's confession, "Thou art the Christ, the Son of the living God;" for Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter and his fellow-disciples through the word and Spirit began to conceive the real character of Jesus of Nazareth; a new life began to be revealed to their inner man. Christ was becoming the centre of their

inner spiritual life, as the entire body of disciples had already become an outer centre of his person, and his design was that the Church should grow out of that body. But such a Church could not exist on earth until Christ was glorified, and the Holy Ghost was given. Of this the disciples had had an intimation in that wonderful cry of Jesus in the temple at the feast of tabernacles: "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Again, "It is expedient for you that I go away: for if I go not away, the Comforter will not come to you; but if I depart, I will send him unto you." Christ accordingly ascended into heaven, sent the promised Spirit, and formed the Church, consisting of living personalities bearing the life of Christ in them. Hence, the Church is also the temple of the Holy Ghost. But the Church's holiness does not inhere in its institutions or in things, but in free personalities. "Be ye holy; for I am holy." But notwithstanding the variety of believing personalities, the Church is one body, the pillar and ground of the truth, a historical, imperishable power, through the word and sacraments, which are not the Church in themselves, but they minister to its formation and preservation. But this one Church, which has existed on earth since the day of Pentecost, is not described in the New Testament, as in perfect harmony with the outer community of the baptized. He that believeth not shall be damned, though he be baptized. Even in the days of the apostles there were many in the visible Church, who did not belong to the true Church. Such were Simon, Ananias and Sapphira, who although baptized and in the outward community, were yet in the gall of bitterness and in the bonds of iniquity. They had not entered into a full realization of the import of their baptism; for if we are born again by baptism and the Holy Ghost, there must be a correlation between the outward act and the inner spiritual baptism. The bond of union, the word and the sacraments, by which they should have be-

come one with the true Church, was broken by their unbelief, and thus rendered inoperative. Christians are rather to be in the world, while not of the world, a light in the darkness, the salt of the earth, the leaven in three measures of meal, hidden but working till the whole mass is leavened. Since, then, the Church is burdened with many who belong outwardly to it, but inwardly to the world, and since it must still hold fellowship with the world, by word and sacraments, because many members are still lacking to the completeness of its body,—since, further, its individual members, although believing, are still sinful, while the Church as a whole exists not in glory, but in weakness, in lowliness that reflects the destiny of Christ, in cross and passion, it is evident that, according to the New Testament, the essential nature and the manifestation, the inner and outer side of the Church, are apparently not yet co-equal. As St. John says: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” The distinction between the Church invisible and visible, therefore, rests on biblical grounds. On earth its form is that of a servant, not triumphant; but this ought not to weaken its zeal in self-purification and growth, but to quicken such zeal because of the yearning hope it has of its certain consummation: “That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

The distinction, however, between the visible and the invisible Church is foreign to the first centuries of Christendom. The reason lay undoubtedly in the fact, that in those ages the Church enjoyed an essential unity and purity, to which not the least contributor was the sifting power of persecution. This exercised a most effective Church discipline. But when, after the fourth century, the heathen masses suddenly streamed into the Church, the contrast between the Church as it should be and as it actually was, began to become strikingly apparent.

But the question assumed a different phase in the age of the Reformation. The evangelical idea of faith and its inwardness contained, instead of mere communion with men and equality

in outward rites and ceremonies, immediate, personal communion with God, participation in justification through the atonement and the Holy Ghost. Herewith was also connected the certainty, that this faith must be the principle and regulator of the community deserving the name of Christian Church. In this way the evangelical teachers came in profound opposition to the Roman Catholic idea of the Church, which found the Church in the unity of cultus and ceremonies, but especially in a legal constitution of Christian confessors on the model of the State, and in the subjection of Christians to the hierarchy, in which obedience is due in God's name. Roman Catholics denied that the evangelicals belonged to the Christian Church, unless they submitted to the hierarchical decrees and the Catholic cultus. But in the material principle the evangelicals found the means both for defending their own standpoint and criticising that of their opponents. And the working out of the apologetic and polemical significance of their positive conception of faith, led to the distinction of the Church as *visible* and *invisible*. They refused to concede that they did not belong to the latter. Thus the expression Church visible and invisible gradually became current among the Reformers. Although Zwingli was the first to use it (1531), it forced itself on Luther as on Calvin and Melancthon, although they did not understand thereby two separate Churches.

Our Article therefore teaches that a person is not a member of the Church in the full sense, who merely stands in the outward communion of church usages and ceremonies, or under the same church government, but only that one who has faith; for the Church is principally a communion of faith, and of the Holy Spirit, the assembly of saints scattered over the whole earth. Since, then faith, like the Holy Spirit, is not perceptible to sense, under this aspect invisibility pertains to the Church. What is said in the fifth article of the Augsburg Confession comes here into consideration. It treats of the connection of word and sacraments on the one hand with faith, on the other with the Holy Spirit. It is accordingly laid down with logical strictness that where faith is, there are also word and sacraments, and believers gathered around the two are therewith gathered around

Christ as their common invisible Head, who is the bond of communion through the Holy Ghost. And since word and sacraments are visible, we go on to say, 'Although as to its essence the Church is not perceptible to the sense (for word and sacraments of themselves are not the Church, and still less is communion of church government the Church, which is first given in faith and the Holy Spirit), still it has outward marks by which its existence is known, not however by sense, but only by faith, as the Apostles' Creed says: "I *believe* in the holy Christian Church," which involves the truth that the Church is not only visible, but, moreover, that she is invisible, otherwise it would have sufficed to say, "I *see* the holy Christian Church."

We come now to speak, in this connection, of the means of grace, word and sacraments, as the connecting link between the Church visible and invisible. The Church invisible becomes visible through the word and sacraments. "The Church is the congregation of the saints, in which the Gospel is correctly taught, and the sacraments are properly administered." According to evangelical teaching, of course, the Church is primarily "the communion of faith and of the Holy Spirit in the heart," as our Confession says. But faith demands outward means, through which it is produced and retained, and the Holy Spirit carries on this work in the souls of men only through such means, which we therefore call means of grace. As all human spiritual intercourse, and all intellectual inter-working of one with another, must be outwardly adjusted, especially through the word, in which the mind acquires its express sensible form, so the efficacy of the Holy Spirit demands also, as long as we are in the flesh, outward sensuous organs and means, through which he draws near to our souls. These efficacious means of the Holy Spirit, are the word and sacraments. Through these means the Holy Spirit conveys into our souls the rich treasures of grace and truth. We with Christ and his Apostles will therefore hold fast to word and sacraments. For the certainty of salvation is a blessed knowledge. "We know and believe the love that God hath to us. God is love. And he that dwelleth in love dwelleth in God, and God in him. And hereby we know that he abideth in us, by the spirit which he hath

given us." God is indeed an 'unapproachable light': no created spirit can of itself, by its own power penetrate or interpret him, or become possessed of his mysteries; every attempt of the kind gives but an apparant knowledge. But God can certainly manifest himself to the soul that longs for true knowledge and wisdom, and in this passive state create a consciousness of his abiding presence. "For in this," says Luther, "we work nothing, we render nothing to God, but we only receive, and suffer another to work in us, that is to say, God."

How, then, does God work this true knowledge of salvation in us? The answer is found in the means of grace, the word and sacraments. The Holy Spirit makes use of outward and sensible means through which he produces and perfects the Divine life in us. "Of his own will begat he us with the word of truth." "And this is the word which by the Gospel is preached unto you." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The saints are all taught of God. Only through the means of grace can we know certainly that our justification, regeneration, and sanctification, are the work of the Holy Ghost; for through these his work is first recognized, and becomes present and tangible.

But with the conception of salvation in the heart, it is with the Christian as it is with Christianity itself. The world could by the power of the Holy Ghost conceive Christianity, but it could not of itself interpret or beget it. Christianity is a new creation of God thrown into history. So is also salvation a new work of God within our spiritual life. For as Christianity has entered as a new creative principle in the world's history, so must there also a new creative spiritual power enter into us, unite itself with us in fellowship, in order to build up our moral nature, if we would be true Christians, members of the holy Christian Church, the community of saints; for grace is not merely a doctrine, a commandment, or an exhortation, not

merely setting up an ideal, and giving us new ideas, but it renews our minds and hearts, it makes spiritual men.

Grace and truth, however, do not carry on their work without our coöperation, or without us, but they work in us to will and to do. Faith is a gift of God, but it comes to us by hearing the word of God. But this faith which is God's gift, becomes my faith by an act of my own will. This is effected as soon as the heart turns to the Lord. The veil of unbelief then drops from the soul, and grace and truth enter.

But from this act of faith, which each one has to accomplish, he cannot be delivered by another, not even by God, but he has to consummate it himself. God cannot believe for us; we must believe for ourselves. But yet all our coöperation with God, rests upon the ground, which the work of God has laid in us by word and sacrament. As salvation was a work of God in Jesus Christ without us, so is it also with the communication or reception of salvation in us. The Spirit of God comes to us, enters us, and works in our spirits by and through the word and sacraments. The word is the revelation of the Spirit of God. He speaks also to us in the rich world of symbols, but his special form in which he addresses us is the word and sacraments.

Jesus Christ is the living word, the absolute revelation of God. In him God has revealed to us his whole heart and mind. The word began to be spoken by the Lord, and all know what an inspiring power his word possesses. The same word has been confirmed to us by those who heard him. He ordained his Apostles, and endowed them with the Holy Ghost to preach the word. Ever since the day of Pentecost, the word of the Lord has sounded throughout the world.

The word is the life and power of the Church. When the German chevaliers offered their swords to Luther, in defence of his cause, the offer was warded off by the declaration, "The word shall do it."

But when is 'the Gospel correctly taught' according to our Article? It is not merely when the preacher turns out beautifully rounded sentences, to exhibit his juridical logic, grammar, rhetoric, science, eloquence, and the fertility of his imagination and the beauties of poesy—not mere *composition*, but *exposition*;

but when his preaching is the answer of the Holy Ghost to an awakened conscience, inquiring after the way of salvation, after holiness and righteousness, after the certainty of salvation through faith in Jesus Christ, which formed the soul of apostolic preaching, as also that of Luther and of his work, the strength of original Protestantism, and yet forms the continual strength of its power. Whoever would have a Christianity or Protestantism, whose root is not found in the evangelical preaching of justification by faith, annihilates the truth, and destroys the future of the Church.

Preaching was the chief work of Jesus Christ. Preaching he appointed as the chief calling of his Apostles. Preaching was the office of the great prophets of the Old Testament. The religion of the Old World and her opposition to Christianity, fell before the power of preaching. It was by preaching that the banner of the cross was unfurled, by the beginning of the fourth century, over the palaces of the Caesars. It was by preaching that Luther aroused the slumbering principalities of Germany, and by preaching he alarmed the whole Catholic world. It is by preaching the pure Gospel of God, justification by faith, that a new order of things has been opened, and which is destined to overcome all opposition, even 'that man of sin' whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

But the word of God encounters us in some other forms than preaching. When the Christian mother teaches her children to pray, when she explains to them the pictures of the Bible, when the Sunday-school teacher instructs his class, when our theological professors unfold before their students the mysteries of Christian doctrines and ethics, when the pastor instructs his catechumens, all this is declaring the word in different forms. But its special form is yet the open proclamation of the Gospel through preaching. In this it concentrates its whole power, and accomplishes its great work.

Our Church therefore considers preaching as the chief thing in the service of God, and desires all who preach to be well qualified in heart and mind. The hearer may be convinced by a single word or through a long process. But in order to this

there is need of the whole word—the Law and the Gospel. Both these must accomplish their work in us, if we are to be brought to a knowledge of salvation and to a sound Christian faith. And to set forth the difference between Law and Gospel, is a fundamental doctrine of our Church. The Law serves the Gospel. The Law is our schoolmaster to bring us to Christ. It is a moral discipline to be passed through to Christian liberty. “For I through the law am dead to the law, that I might live unto God.” When, in obedience to the law, we endeavor to subdue and conquer ourselves, we begin to feel the contradiction of our evil tendency only strengthened. This was the experience of St. Paul in the moral discipline through which he passed in his deliverance from the law through the law. He says: “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.” This is the experience of all who have passed through the moral discipline of the Law. We would, and yet cannot; we would, and yet would not; we strive to be free, and yet do not become so; we ever resolve new resolves, and yet never bring them to a consummation. “O wretched man that I am! who shall deliver me from the body of this death?” exclaims the Apostle Paul in that terrible lamentation in the seventh chapter of Romans, where he treats of this inner schism, and the inability of self-will over against the overwhelming power of our sinful nature. This is the experience which we all have had in this way; we have felt our deep poverty of spirit. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” This is the end of the Law; this is as far as the Law can bring us. Here comes in the Gospel. “When the fulness of time was come,” says St. Paul, “God sent forth his Son.” Israel had, and the Gentile world had its time of the Law. What the Mosaic law was for Israel, the moral ideal of philosophic morality was

for the heathen world. As the time was fulfilled, God sent forth his Son: this is repeated in each individual. When the Law has accomplished its mission in him, then there is room made for the Gospel.

The Gospel, however, is Jesus Christ. He is the import of Christian preaching. But what is it to preach Jesus Christ? It is to preach the Incarnate Word, the Son of God become man, the forgiveness of sins, the comfort of the assurance of salvation. It is a proclamation of absolution to the sinner from guilt, sin, death and the devil, and an offer of eternal life through our Lord Jesus Christ. When an awakened sinner receives and believes this proclamation, God counts his faith for righteousness. When we would reach the kernel of Christ's preaching, we are apt to select such texts as these: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" or, "Son, be of good cheer, thy sins be forgiven thee;" or, "Daughter, thy sins are forgiven." When we inquire into the kernel of apostolic preaching, St. Paul answers, "We preach Christ crucified." The Gospel is therefore a divine proclamation of reconciliation. We are to preach to the people that God is reconciled to them in Christ. Not that he will be, but that he is. God would not have created the world with the possibility of sin, if he had not been reconciled to sinners in Christ before the foundation of the world. So St. Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." The names of the saints are "written in the book of life of the Lamb slain from the foundation of the world." With this thought the Augsburg Confession is in perfect harmony, which we fear is too much overlooked by many preachers, whose offer of salvation to sinners is environed with such hard conditions, that faith cannot be awakened in their hearers. The teaching of the Augsburg Confession on this point is the

pure Gospel of God. It says: "When they believe, that they are received into favor, and that their sins are remitted for the sake of Christ." This is the Gospel of absolution proclaimed to penitent sinners, and all who believe in Christ have what is offered in the Gospel, the divine favor and the remission of sins. Out of this belief springs the new life of faith, and union with God. And when we inquire into the preaching of Luther and the fundamental doctrine of our Church, we shall find a correspondence with the apostle Paul, justification by faith, *i. e.* the experience of the forgiveness of sins and sonship through a faithful reception of the grace of God offered in the Gospel. Then the heart sings:

"Ich habe nun den Grund gefunden
Der meinen Anker ewig hält.
Wo anders als in Jesu Wunden?
Da lag er vor der Zeit der Welt:
Den Grund der unbeweglich steht
Wenn Erd und Himmel untergeht."

But this experience is attained by many Christians through manifold fallings and risings. But the word of the Lord is stronger than our weakness, and along with the word, are the sacraments, which God has ordained to sustain his working in us, and to help our weak faith.

What, then, are the sacraments, and when are they "properly administered?" The sacraments are symbolical acts. The symbol expresses a necessity of our nature. Puritanism, which knows only white walls, misapprehends human nature, and its necessities. The truth would assume a visible representation, and the word would clothe itself in the garb of visible things. Our life is interpenetrated by symbols. Why not also the religious life? The whole cultus is a symbol. When symbols fail religion becomes bald and cold. The sacraments, which are Baptism and the Lord's Supper, are fulfilled symbols. They rest on divine institution and ordination of Christ, for the time during which we are separated from him; and we believe what they symbolize, they also contain and communicate. They are truly means of grace.

Before Jesus departed from his disciples, he instituted Chris-

tian baptism, as the act through which all those, who become willing, should be received into the number of his disciples. Baptism is therefore the sacrament of initiation. By baptism we are to be received into the fellowship of the triune God and his salvation. The central point, however, is the atonement made by Jesus Christ, the forgiveness of sins. Baptism signifies the purification from sin; not merely that we shall purify ourselves, but that God shall purify us. Grace is offered in baptism, and received by faith. The object of baptism is to affiliate us with God, and the bond of union for this is the Holy Ghost. Baptism is therefore the covenant of a good conscience with God (1 Pet. 3 : 21).

Baptism with us Lutherans has mostly become infant baptism. The children that are born in the Church, are her children, and they are received into covenant relation with God through baptism. In the Acts of the Apostles we are informed that St. Paul baptized whole households. Our children, it is true, are not conscious when they are baptized; for their whole spiritual life is yet in an unconscious state out of which it only grows and develops by degrees. But yet it is there, and of such is the kingdom of heaven. Should they not therefore be dedicated to the Saviour? For Jesus said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Why then should we not bring our children to Jesus, and why should we not be assured that he will receive them, and grant them his blessing? Baptism is the expression for this.

If our children even have no knowledge of what takes place in their baptism, does it follow therefore that nothing whatever transpires in them internally? For the beginning of our spiritual life lies far beyond our understanding or comprehension. Be assured that God has his work in the infant as well as in the adult. But this the communion of our baptized children with God is yet to become a matter of personal experience and life. We permit therefore confirmation to follow baptism; not in order to make baptism more complete; not in order to renew it; but that the baptized himself assume that on which he has been baptized, and that he express it with his own mouth; that the

covenant of God in his baptism be also a covenant of his understanding and will ; and that he receive at once the blessing during the years of his moral development and his spiritual experience. With confirmation we combine the beginning of the Lord's Supper, and herewith the entrance into full communion with the Christian Church.

In commemoration of their deliverance from Egyptian bondage, upon the evening of the Passover, the same night in which he was betrayed, when he had given thanks, Jesus took bread and brake it, and said : "Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it in remembrance of me (1 Cor. 11 : 24, 25)." So spake the Lord, and this is what he has bequeathed to his Church. And so has Christendom observed it in all times. During all its history the Church has regarded the Lord's Supper as the highest of all its transactions, as the very mystery of mysteries itself, and has always believed, according to the words of the Master, to have received in this the body and blood of the Lord. Therefore in the form of the celebration in the ancient Church, the minister during the distribution of the elements, said to the communicant : "The body of Christ ;" "the blood of Christ !" and the recipient answered with "Amen !" But it is true, in what sense the sacrament is the body and blood of Christ, there is dispute. The feast of fellowship has become the sign of separation.

The Roman Catholic Church suffers the earthly element to be absorbed in the heavenly ; it is wonderfully transformed through the consecration of an ordained priest. It is no more bread and wine ; it only appears to be bread and wine ; in truth it is only the flesh and blood of Christ. The Reformed Church leaves the earthly elements mere signs and coverings of an inner spiritual fellowship of believers with Christ ; it is only spiritual communion with Christ and the merits of his death. The Evangelical Lutheran Church believes that the words of Christ are to be taken as they read, and as St. Paul understands them, when he says : "The cup of blessing which we bless, is it not

the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" That is to say: "The partaking of bread and wine in the Lord's Supper, is a partaking of the body and blood of Christ."

The Holy Supper is the last legacy of the departed Lord. Whether we fully understand it or not, the chief thing is that we should receive with humble and believing hearts, what is here given unto us, and that the blessings, which are herein extended unto us, should follow. The Lord's Supper is a legacy of love; and the nature of love is to give itself. We must therefore understand the nature of love, the personified love, which is Christ himself, who is truly present and received, if we would fully understand the Lord's Supper.

III. *The True Unity of the Church.*—"And for the true unity of the Church, it is sufficient to agree concerning the doctrines of the Gospel, and the administration of the sacraments." This our Church itself has found somewhat difficult to do, nevertheless it has given us the true principle by which we should be guided to the consummation of this blessed end, viz: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The principle of true unity runs through all these points to guide us in our discussion. Let us follow this principle "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In discussing this point of our Article, we must ascertain the standpoint of the Fathers, which we discover in the Apology,

where Melanchthon says: "Our adversaries also condemn that part of the seventh article, in which we say, that it is sufficient for the unity of the Church, to agree in the Gospel and in the administration of the sacraments, and that human ordinances need not everywhere be uniform. This they grant, so far as to say, that the unity of the Church does not require special traditions concerning rites and ceremonies to be alike; but they maintain, that the true unity of the Church calls for uniformity in general or universal traditions."

"This is a most awkward distinction. We say that those are one church who believe in one Christ, and have one Gospel, one Spirit, one faith, and the same sacraments; we are therefore speaking of *spiritual* unity, without which, faith and a Christian character cannot exist. This unity, then, we say, does not require human ordinances; whether universal or particular, to be everywhere alike. For righteousness before God, which is brought by faith, does not depend on external ceremonies, or human ordinances, and faith is a light in the heart, which renovates and quickens it. To this work, external ordinances and ceremonies, whether universal or particular, contribute little or nothing." Our Fathers here again have the advantage of their adversaries by holding fast to the Apostolic principle, or the law of spiritual life in Christ Jesus, which animates the body of Christ, and holds all the parts in unity. It is *spiritual* unity which our Fathers advocate as 'the true unity of the Church.'

If the true unity of the Church is a *spiritual* unity, it must necessarily be sought in the Church *invisible*; for in the Church *visible* there never can be true or perfect unity in this world. "I believe in the community of saints," a society of Christian people having common ecclesiastical rights, privileges, and interests, and holding the Bible as their only infallible rule of faith and practice, and such confessions of faith as are in harmony with the word and sacraments, but as long as we are the Church militant, we will have our imperfections and different judgments. For they are not barely diversified dogmas in which the churches distinguish themselves from one another; they are totally diversified aspects, which have given them their stamp. As long as this diversification stands, all outward union is vain, and only

an occasion to strife and separation. So great a universal historical matter of fact as the division of the Church, rests not on mere misunderstandings, and is not settled by merely good resolutions. It is, indeed, to us a sorrowful wrong. But this wrong should be endured patiently, and the union for which we hope should be prayed for. For the unity of the Spirit is the bond of peace. And this division of the Church must also serve the divine purpose. For however painful to our souls, that the assembly of Jesus Christ should be torn asunder into diversified churches, yet we do know, that each church has her peculiar gift with which she is to work in building up the Kingdom of God; and each is to serve the other with the gift which she has received. But wherever we find a Christian, there we know that we have laid hold of a child of God, a brother in Christ, an heir of salvation. And we delight ourselves in the unity of spirit and of faith, notwithstanding the diversity, until it shall please the Lord to bring us into full communion of spirit and harmonious thought. But, until then, we will travel the way the Lord has given us, and follow the lamp which lights our path. This lamp on our way is the Holy Scripture."* The final victory of the saints, however, will come, when this corruptible shall have put on incorruption, and when this mortal shall have put on immortality. Yet there is a true spiritual unity in the Church invisible, which admits of cultivation and development. The experience of one Christian is substantially that of another, and the true and hearty prayer of one receives a response or amen in the heart of another. True unity is the ideal which ever seeks to be realized. This ideal may approximate realization through and by means of all that is good in the diversified denominations into which the Christian Church is divided; for Christ has prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Therefore let us be strong in faith, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. And in the Church of the future, it will not be the least part of our joy and blessedness, that our beloved Zion has held fast to

*QUARTERLY REVIEW, Vol. III., page 70

the fundamental principle of word and sacraments ; for in order to the fulfillment of Christ's prayer for unity I do not believe that all must assume the name of Lutheran, or Reformed, or Presbyterian, or Methodist, or Baptist, or any other merely denominational distinction, but that the Church will ultimately find its consummation in, with and by these diversified names, which after all are merely accidental or conventional. Neither do I believe that by endeavoring to build up my own Church I thereby destroy Christian unity, but just the reverse ; for I thereby endeavor, if I am actuated by the right spirit, to convert men, not to a merely accidental name, but to Christ who is the true ideal of all Christian excellence.

When therefore the unity of the Church is spoken of in the New Testament, it is a spiritual or moral unity which is intended. The import of this is, that all who worship God according to doctrine of Jesus Christ, should regard themselves as members of the holy Christian Church, the community of saints, and as such should exercise mutual brotherly love ; that notwithstanding all differences of birth, condition, knowledge, opinions, and forms, they should still constitute one brotherhood, worship one and the same Lord, even Christ, and be partakers in common of the promised Spirit. That there should be such a union among his followers was the last will and testament of Christ. "As I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye love one another." In order to this, it is sufficient to agree concerning the doctrines of the Gospel, and the administration of the sacraments.

But there gradually arose, after the second and third century, an entirely different conception of the unity of the Church. It was placed on an entirely external agreement as to those doctrines and forms which were handed down from the times of the Apostles, through the Churches founded by them, and in the external connection and fellowship of the particular societies founded upon this agreement.

The most ancient passages relating to this subject are found in Irenaeus, Tertullian, and Cyprian. Irenaeus (A. D. 120-202) says : "As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the

whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points of doctrine just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the traditions is one and the same."* Thus Tertullian (A. D. 145–220) also says: "The apostles founded churches in every city, from which all other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the Churches, although they are so many and so great, comprise but one primitive Church, founded by the apostles, from which they all spring. In this they all are primitive, and all are apostolic, whilst they all are proved to be one, in unbroken unity, by their peaceful communion, and title of brotherhood, and bond of hospitality,—privileges which no other rule directs than the one tradition of the self-same mystery."† Again, Cyprian (A. D. 200–258) finds the true unity of the Church in the universal episcopal *cathedra*, like Moses' seat in the Church of the Hebrews. This one chair is called St. Peter's chair. "And this unity," says Cyprian, "we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided."‡

Irenaeus, Tertullian, and Cyprian thus evidently make the true unity of the Church consist in rites and ceremonies, or in universal traditions, and this in the Church visible, and the object contemplated in this external connection of Churches was at first very good; it was designed by this means to set limitations to the ever encroaching corruption of doctrine and life, and to remove false teachers. But when the rulers of Churches

*Ante-Nicene Fathers, Vol. I., p. 331.

†Ante-Nicene Fathers, Vol. III., p. 252.

‡Ante-Nicene Fathers, Vol. V., p. 422.

no longer possessed the spirit of Jesus, then, through these principles and the consequence derived from them, the hierarchy was gradually established; and intolerance and the spirit of persecution and anathematizing became very prevalent. Even the papal hierarchy rests entirely upon these principles, and originated from them. The principal bishops now established a kind of college or secret society; and this unity of the Church was made dependent, first, upon many bishops, then, upon *one visible* head of the Church. And whoever ventured to dissent from the doctrine or the ordinances of the principal bishops, was excluded from Church-fellowship and declared a heretic.

How, then, is true Christian unity promoted? It may be promoted by each Church attending to the work which God has assigned it. Proselytism is destructive of true Christian unity. It is condemned by the Lord Jesus Christ, where he says, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." It is seldom that a person converted from one denomination to another becomes a better man. He may have more zeal for the Church to which he has been proselyted than for the one from which he has been abducted, but his zeal is often without knowledge. He has been converted to a mere accident or mode of operation in Church polity, which may be scripturally and philosophically inferior to the one which he has abandoned. So it is this day with many poor abducted Lutherans. There is such a thing as losing Christ by changing from one denomination to another, not that every denomination of Christians does not in some measure apprehend Christ, but because the heart and mind may be taken up more with merely denominational peculiarities than with Christ the hope of glory. It was thus that the Galatian Christian lost Christ, to whom St. Paul writes thus: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" The great ma-

jority of denominational differences are at any rate merely carnal notions of the true Church, and for this reason they must necessarily fall away in the consummation of true Christian unity. Many of these denominational differences are as detrimental to true faith as were the peculiarities of the Judaizing Christian teachers in Galatia. The Galatians were converted to Christ by the preaching of the Gospel; and the truth which they obeyed was that man is justified by faith alone without the deeds of the law. Thus they had received the promised Spirit through faith. But Judaizing teachers coming among them, taught them that unless they would become circumcised and keep the law of Moses, they could not be saved. And many followed these pernicious teachers, and thus they lost Christ.

Thus it is with many persons who are proselyted from one denomination to another. Losing sight of the pure Gospel, they are persuaded that unless they subject themselves to certain rites and ceremonies instituted by men they cannot be saved; as the mode of baptism once backwards or three times face foremost under water, feet-washing as a sacrament to be practiced in the public assemblies of the Church, the holy kiss of charity, episcopacy with its figment of apostolic succession, a peculiar costume of dress to be distinguished from the world, etc. Many have thus become entangled again with the yoke of bondage, and have turned the Gospel of the grace of God into a most rigorous law, into a system of human commandments, and the loving Saviour, the friend of sinners, into a stern and inflexible judge.

This brings us to notice, in the next place, that pure confession of faith, and diligent use of the means of grace, promote true Christian unity. It is thus that the Church invisible expresses her truth and love visibly. It is thus that she sets her light on a candlestick, that all who enter may see the light. "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad." Although invisible, the Church has no disposition to hide her treasures of knowledge, but ever seeks to make all her mysteries known and come abroad. And this is her mission in the world.

To this end confessions of faith should be clear and true statements of Christian doctrines, convictions and duties, and should be heartily accepted and diligently practiced as such, by those who promulgate them. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Where there is therefore no clear and true statement of Christian doctrine, conviction, and duty, there can be no true Christian life or unity. If the convictions and creeds be wrong, they ought to be corrected by clearer and truer interpretations of the word of God. Consequently it has been said: "We receive and hold, with the Evangelical Lutheran Church of our fathers, the word of God, as contained in the canonical Scriptures of the Old and New Testament, as the only infallible rule of faith and practice, and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church founded upon that word." The only ambiguous word in this statement is the word *fundamental*. Does it mean that some of the statements in the Augsburg Confession, are not fundamental and therefore need not be received, or practiced; or, does it limit the fundamentals in God's word to those only mentioned in the Confession, so many and no more? The ambiguous word might be omitted.

Much has been said and written against creeds, but what is a creed but the summary of the convictions of what is received and believed in the Church to the end of true Christian unity? What is the Augsburg Confession but what is received and believed as the Christian convictions of the Evangelical Lutheran Church? We have not much respect for those persons who are always endeavoring to adjust the Augsburg Confession to their own notions. Of course, there is room for honest differences, if they spring from superior knowledge of the Scriptures. "Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing." The Augsburg Confession is a good light to go by amid the breakers, rocks and quicksands of modern skepticism. Whoever observes this light,

drawn from the source of all light, and keeps it in his heart, as he sails over the sea of life, will most assuredly at length stand on the crystal shore with those who have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, having the harps of God, and singing the Song of Moses, and the Song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

We affirm that we have a correct statement of Christian doctrines, convictions and duties in the Augsburg Confession. For what is the Augsburg Confession but a confession of the truth, and of the convictions of the faith and of the ethics of a truly Christian life? For the Confession was designed to set forth over against Roman traditionalism, the Christian doctrines, convictions and duties, which enter more specifically into the ethics of a truly Christian life. For the Evangelical Lutheran Church is a progression from one degree of faith to another in Scripture doctrine and spiritual life. This is what our Confession advocates. We become lights of the world as the glorious principle of the Reformation and of primitive Christianity manifests itself in our lives.

The Protestants had strong convictions of Christian doctrines and duties, because they discovered clear and strong Scriptural statements of these in the preaching and writings of the Reformers; and thus they united in the Augsburg Confession to combine their work in a true Gospel unity. When the Elector of Saxony was making ready to sign it, Melanchthon interfered, saying, "It is for the theologians and ministers to propose these things, whilst the authority of the mighty ones of the earth is to be reserved for other matters." "God forbid," replied the the Elector, "that you should exclude me. I am resolved to do my duty without being troubled about my crown. I desire to confess the Lord. My electoral hat and my robes are not so precious to me as the cross of Jesus Christ." And so saying, he wrote down his name to the immortal document, JOHN, ELECTOR OF SAXONY. GEORGE, Margrave of Brandenburg; ERNEST, Duke of Luneburg; and PHILIP, Landgrave of Hesse, followed

his example. A fifth took up the pen, saying, "If the honor of our Lord Jesus requires it, I am ready to leave my goods and life behind me ;" and wrote his name WOLFGANG, Prince of Anhalt. "Rather would I renounce my subject and states," said he, "rather would I quit the country of my fathers, staff in hand; rather would I gain my bread by cleaning the shoes of foreigners than to receive any other doctrine than that which is contained in this Confession."* The men of those days were men of faith, conviction and daring. We will therefore hold fast to this Confession of confessions until the Church furnishes us with a better. Our acceptance of it should be hearty, and our practice of it diligent.

The Augsburg Confession, which was adopted in 1530, holds together in true Christian unity, as well as any other confession has ever held the Church visible, no less than fifty millions of professing Christians in different parts of the world. It is also ample enough in its dimensions and strong enough in its basis (for it is founded upon the Rock of Ages), to hold in true unity the whole body of Christ, which is the holy Christian Church.

IV. Our next point is *the Cultus of the Church*.—The Christian Church has been established to introduce the whole human family into the public worship and service of God. "Ye are the light of the world." The purport of divine worship is to render us acceptable to God. To this end the Jews brought thank-offerings and sin-offerings. Nevertheless, the Jewish worship was only a shadow of Christian worship. The Christian Church is rendered worthy through faith in the blood of Jesus. "Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh ; and having a high priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; for he is faithful that promised ; and let us consider one another to provoke unto love and good works : not forsaking the assembling of ourselves together, as the manner of some is ; but exhort-

*Ecclesia Lutherana, p. 51.

ing one another : and so much the more, as ye see the day approaching." "For the Father seeketh such to worship him. God is a spirit : and they that worship him must worship him in spirit and in truth." "O come, let us worship and bow down : let us kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness : fear before him, all the earth." There is no truth standing out more clearly on the consciousness of the assembly of saints than the fact that they cannot render themselves worthy as worshipers in the presence of God by any strength or merit of their own. Therefore they come to worship more for the purpose of receiving the divine blessings and gifts than for the purpose of rendering God service. The first feeling therefore, that arises in the heart of the Christian worshiper is humility on account of personal unworthiness. He takes his shoes from off his feet, and falls down before the Divine Majesty, and cries, *unclean ! UNCLEAN !!* When this is done in spirit and in truth, the Lord comes and lays his right hand upon us, saying, "Fear not ; I am the first and the last : I am he that liveth, and was dead ; and, behold, I am alive forever more, Amen ; and have the keys of hell and of death." Sin renders us unworthy in the divine presence, but faith in Christ renders us as worthy as the angels who never sinned. "For the law was given by Moses, but grace and truth came by Jesus Christ." Therefore it becomes Christian worshipers to be clothed with humility. "For God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : casting all your care upon him ; for he careth for you."

A scripture Cultus should therefore possess these elements :
1. It should contain an acknowledgment of the presence of the Triune God ; 2. A sincere confession of sins ; 3. A hearty expression of faith in the Lord Jesus Christ for divine mercy ; 4. Psalms and hymns and spiritual songs ; 5. Thank-offerings for the support of public worship and for the extension of God's kingdom ; 6. A space for the patient hearing of the word for doctrine, reproof, correction, and instruction in righteousness ; 7. A renewal of our covenant with God in the use of the

sacraments ; 8. Dismissal with the Old or New Testament benediction by the minister.

The Lutheran idea of Christian worship is sacramental ; it is more a receiving from God than a rendering to him. For the Evangelical Lutheran Church is not a mere negation of the errors of Rome ; but she is the repository of grace and truth, which she seeks to express and reflect in her confession and cultus. Should she cease to do this, she would cease to be the Evangelical Lutheran Church. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see the light." "Ye shall be my witnesses"—with this commission, word and sacraments, the Lord has sent the Evangelical Lutheran Church into the world to call the nations to personal salvation, and to gather his congregation of saints. Jesus must be accepted by faith which changes the heart ; for in the question of the certainty of salvation the Lutheran Church has its root. Without this faith there can be no true Christian worship. The word must be preached, experienced, professed, sung, prayed, in its purity, to reach the hearts of sinners, in order to awaken the response of evangelical faith in their souls, into which also Christ may come and abide, and set up his kingdom, a kingdom of truth and love. For this evangelical faith generates a new mind and a new heart, out of which there comes spontaneous Christian worship. For before the sinner embraces the Saviour in the arms of an appropriating faith, there is a controversy between him and his Maker. He is an enemy of God and a child of wrath. All the feelings of his unrenewed nature are arrayed against God, and all the divine perfections are arrayed against him. But when he is united to Christ by faith, there is a change both in his inner and his outer life. The enmity of his heart is slain ; the rebellion of his will is subdued. His peace is made with God ; he is reconciled with his Maker. Everything has now become new, and in accord with God. He loves what God loves ; and he hates what God hates. His views, his feelings, his purposes, his prospects and his character are all changed. He enters into the Church of Christ, into a new community of peace and good-will. Sinai's terms are all

over and gone. The tidings are carried to the world above, and saints and angels rejoice over the repenting and believing sinner. What makes this peace so precious and gracious is the fact that it is settled upon the foundation of which Jesus Christ is the chief corner-stone. It is purchased by Christ's death, inspired and sealed by his Spirit. How the possession of this peace sweetens the bitter cup of life and brightens the darkest valley of death-shades! How it also sweetens the dying hour, and causes the Christian to exult and triumph amid the solemnities of the last closing scene!

Out of such experience flows all true Christian worship with its preaching, its confessions, its hymns, its spiritual songs, its prayers, its alms, its benedictions, and its amens.

The earliest account of Christian worship is given in Acts 2 : 41, 42, where it is said: "Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread and prayers." In this brief statement we find all the elements of Christian worship; the preaching of the word, the administration of the sacraments, the fellowship of believers, prayers, and a holy life.

The importance of the Cultus of the Church cannot be easily overestimated. It is the expression in worship of the Church's faith and life, and bears a confession'al character. It is also an important means of propagating the faith and life of the Church.

The forms and order of public worship are not therefore, in every sense, things indifferent. No one beyond the Romish pale, presumes that they are absolutely necessary to salvation, as they exist at any particular time. Our article guards against this error. According to this the greatest variety might possibly exist in the same Church and with the same faith. Nevertheless the Lutheran Church has not been indifferent as to its forms of worship. Such passages as the following in the old church regulations were never suspected of a departure from the spirit of Lutheranism, viz.: "Although the Christian Church is not built upon the uniform order of ceremonies, but upon the foundation of the apostles and prophets, which is our Saviour

Jesus Christ, and upon his holy divine word, yet, as God is not a God of confusion, but of peace, and desires that all things should be done decently in the congregation and that unity should be sought, there can be no doubt that the adoption and preparation of uniform, spiritual useful ceremonies, so far as possible, is a service highly acceptable to his eternal Divine Majesty, which, apart from the many other purposes of utility which it subserves, tends to preserve the unity in his doctrine and to prevent many offences to the common man, who observes the external ceremonies and judges the doctrines, sacraments, and the whole ministerial office by them. Therefore, the prescribed order in hymns, lessons and ceremonies shall be observed in our churches. And where it has hitherto not been done, the pastors shall be governed by this regulation; they shall not, without weighty reasons, depart from it, but in free Christian charity subject themselves, that strifes and offences among the people may be avoided. No one shall be allowed arbitrarily to oppose this order, or make alterations according to his own pleasure."* Consequently, the form of public worship in the Lutheran Church, is not altogether a matter of indifference. The confession and faith of the Church must manifest itself in some form; for without a Cultus she cannot exist. In form of worship she should stand in an organic relation to herself. If the genius of our Church were not evident in its parts and their arrangement, then it would not be matter of great importance what form were used. But her Cultus is an expression of her principles and faith. She reformed the old Cultus as she did the old doctrines. She proves all things, and holds fast what is good. This conservative, historical principle manifests itself in her order of public worship, or at least should do so. The question is not therefore whether the Evangelical Lutheran Church will have a liturgy; for she has never been without one in all her varied history. If her churches in America have gotten somewhat away from her old landmarks, and the modern tendency is to return to her pure forms, we ought rather to rejoice to see this trend of things. The Common Service is before us, for aught we know to the contrary, the best Lutheran order of service that has so

*EV. REVIEW, Vol. IV. p. 526.

far been offered to our English Lutheran Churches in America. If any thing better can be produced, let it be brought forward and let the whole Church adopt it.

The Common Service is brief, which is a settled characteristic of a Lutheran order of service. It is also Scriptural, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. For he says: "After this manner therefore pray ye, 'Our Father,' " etc. 'Ye' means the Church. It is a formula for public as well as for private worship. It is thus, also, that the Apostolic Church prayed in the language of the second Psalm. "They lifted up their voice to God with one accord, and said, Lord, thou art God, who by the mouth of thy servant David hast said, Why do the heathen rage, and the people imagine vain things," etc. Jesus also prayed in the language of the Psalmist, when he said on the cross, "My God, my God, why hast thou forsaken me?"

Again, the Common Service is Lutheran. When we say that it is Lutheran, we mean to say that it is in harmony, as far as we can judge from the facts presented, with our grand Lutheran doctrines and Cultus. The Lutheran Church has her own peculiar conceptions of justification by faith, baptism, and the Lord's Supper. These doctrines lie in the heart of the Church, and they must find some expression in public worship. They produce a joyful service. The spirit of our doctrines therefore ought to run through all our public worship, for this is the life of the Church. This life is to be perpetuated by public worship. In our transition from German to English, during a period in which Puritanism was dominant in our land, it is remarkable that any of our Lutheran features should at all have remained. If we give up altogether our distinguishing features as a Church in our public worship, we shall soon be without our grand Apostolic Lutheran Church. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee."

Where, also, will you find a greater variety, in any order of service that has ever appeared before the English Lutheran Church in America than what is found in the Common Ser-

vice? There is a different introit and collect for every Sunday in the whole church year. The introits are all pure Scripture, and the collects are based upon the Epistle and Gospel for the day. For what are the Scriptures read in our churches, if not to put us in the right frame of heart and mind for prayerful worship? But what prayers are more appropriate, in general, than those drawn from the lessons for the day? Besides, there are forms of prayer for all occasions, for the secret chamber, for the family altar, and for our public festivals. These prayers are the expression of true worship. If the Spirit be wanting, it must be in the worshiper. These prayers, like the Hebrew, are all consonants, unless the spiritual vowels of prayer are breathed into them by the worshipers. An unbeliever or a formal Christian can never pray nor understand these prayers; for no one can say from his heart that Jesus is the Lord but by the Holy Ghost. If there had not been a holy Christian Church in past generations, we should not be in possession of such rich prayers. The true Christian spirit alone can appreciate and appropriate them.

Moreover, the Common Service is devotional. Any one who will carefully read and study it will be convinced of this fact. But a devotional spirit can be cultivated by using the thoughts, language, and spirit of the Church, all drawn out of God's word, and infused with the spirit of grace. We have in the Common Service in general the forms in which the Church has prayed and worshiped during many generations. Shall we discard the form and spirit of devotion in which the pious have worshiped in past centuries? Do we not still belong to the community of saints? Being compassed about with so great a cloud of witnesses, let us lay aside our slipshod forms, which we have imbibed from other quarters, and let us return with our children into our glorious Lutheran service.

Besides, it is most liberal in its demands. It is willing to stand on its own merits. Neither ministers nor congregations are compelled to use it all or in part, if they find that circumstances are adverse to its introduction. But it is still a satisfaction for us to know that we have a pure form of Lutheran worship, even if we do not elect to use it. It is not to be presumed

that the Lutheran Church in this country, after she has wandered about in the Puritan desert for so many years, should at once find her way back into her own beautiful fields of rich pasture. But she is moving towards home, having at length become conscious of herself.

Further, the language and thoughts of the Common Service are beautiful and perspicuous. There is no ambiguous word in the whole work, except that a few obsolete words, which are still found in the Authorized Version, are retained. But even these have an ancient flavor about them which is truly refreshing. We seem by these to be in communion with the ancients, and to be worshiping with them. The prayer for those who are in bonds has been misunderstood by some, but on a little reflection it must be seen to be a most excellent prayer; for there are many Christians in bonds throughout the whole world, and the Gospel of Christ is most assuredly also to enter our prisons and dungeons, and to bring light and comfort to suffering humanity. But incorrigible criminals, for the sake of law and order, must be punished. For this we must also pray, as is proved by the Psalms in many places.

The service is, also, educational. We must all endeavor to work up to a higher standard. If our people in this generation cannot all reach this higher standard, we must not think that future generations will be unable to attain to this excellency; for the future congregations of the Lord will be much more intelligent than the present. What with our numerous colleges, our excellent theological seminaries, our advancing Sunday-schools, our Christian Endeavor movements, our parochial schools, and our glorious common schools, with our universities and university extension, the coming generations of the holy Christian Church shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. The church of the future will be moderately liturgical—the Evangelical Lutheran Church in her best state. This is most certainly true.

The great objection made against the Common Service is that its introduction into our churches would lead to formality in

worship. The same objection could be raised against any form, and without some form we could not conduct public worship. The form of worship, which God ordained in the ancient Church, was glorious, and at length the Jewish worship fell into formality, but this was not caused by God's prescribed form, but by wicked hearts through which all things sacred are perverted. The Jews had a form of knowledge and of the truth in the law, but why did they not find the truth? The answer is at hand, because they sought it not by faith, but by works. But the holy Christian Church has not only a form of grace and truth in the word and sacraments, but she has already experienced grace and truth through our Lord Jesus Christ, whom she meets every time she comes to worship, and who is the content of her faith. Shall also all other denominations have their peculiar forms of worship by which they are distinguished, and shall we as Lutherans be asked to give up or abandon our most beautiful service? Let us hold fast our own inheritance, and let not another take our crown of Glory, which many are coveting. Facts show that where our churches have been most faithful to our confession and cultus, there we find the greatest church activity.

Others suppose that the Common Service would not be in harmony with the spirit of revivals and modern progress. In reply we would say, were not Luther, Arndt, Spener, Francke, and Muhlenberg, in true harmony with the spirit of the Gospel or revivals? But they were also firm adherents to our Lutheran confession and cultus.

We have now discussed the Perpetuity, the Essential Nature, the True Unity, and the Cultus of the Church. We still have need of further study in "the infallible rule of faith and practice," for clearer apprehensions of grace and truth, in order that we may be in deeper living fellowship with our Lord Jesus Christ, without whose personal presence with us and in us, all our confessions and cultus become as 'sounding brass, or a tinkling cymbal.'

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

ARTICLE II.

THE CHURCH.

By REV. JNO. BRUBAKER, A. M., Wrightsville, Pa.

The Church is a most important fact in the world, and occupies a prominent place in Christian doctrine. There are many passages of Scripture that indicate its nature and design. In the Apostles' Creed we say that we believe in "the holy Christian Church." The doctrine concerning the Church is part of our Christian faith, and should receive its proper share of attention.

We cannot think of Christianity apart from the Church. The two are inseparably associated. Sometimes we meet with persons who pretend to be friendly to Christianity, but not to the Church. They profess to believe that the Church is not necessary to religion; but, as Dr. Luthardt says, "This is a delusion, if not hypocrisy; for the Church is the body of Christianity, and Christianity is her soul. We cannot be in favor of Christianity, if we be not in favor of the Church."

The Church is a divine institution. It is "the Church of the living God." It is not a mere human society, but a divine creation, a work of the Holy Spirit. The Christian Church had its origin on the day of Pentecost, when the Holy Spirit, sent by the Son from the Father, rested upon each of the disciples, and united them by a new inner spiritual bond. Christ had previously declared that he would build his Church upon the rock of his divinity, and his apostles, in their writings, speak of the Church as his Church and his body, of which he is the head. According to his promise it would ever have his presence and protection. He appointed for it a ministry and instituted the holy sacraments to be observed in it, and furnished his Gospel to be taught and preached by it.

The Church is therefore a divine creation. It was established by the power and authority of Christ as the instrumentality for conveying the blessings of his grace to men. It was purchased

by his blood. He is its foundation stone and its head. It must not be lightly regarded, but should be held in the high honor to which its divine origin and character entitle it. To oppose the Church is to oppose Christ and Christianity. It is to go contrary to God's command. The Church bears the seal of the divine image and superscription. It is holy. It has come from the living God. It belongs to him. It partakes of his nature. It works out his righteous and gracious purposes. It is entirely distinct and different from all human societies and organizations; for it is of God's founding, and he is intimately identified with it, and watches over and preserves it.

In the language of our Confession, "the Church is the congregation of the saints (or believers), in which the Gospel is correctly taught and the sacraments are properly administered."

It consists of an inner spiritual element, and of an external visible organization; and hence we are accustomed to speak of the visible and invisible Church, by which we refer, not to two distinct churches, but to the one Church of Christ. At the same time there are persons, who, according to Christ's own teaching and that of his apostles, are externally connected with the Church, but do not partake of its inner spiritual nature. All who profess faith in Christ and receive the sacraments are members of the visible Church; but not all such are united to Christ by a true and saving faith, and have been renewed and sanctified by the Holy Spirit.

While recognizing the high and superior importance of the spiritual and invisible element in the Church, we also see the necessity of an outward visible organization. It is only thus that the Church can accomplish its mission in the world. The successful teaching and preaching of the word, the administration of the sacraments, the conduct of public worship and the appointment of church officers require that Christ's followers shall be associated in an organized capacity. To think that such outward organization is not necessary to the existence of the Church, or that we can be members of the invisible Church apart from such external relation with Christ and his people, is not in keeping with the clear facts of scriptural teaching.

We notice, also, that the Church, in all its communions and

branches, is one. It is marked by an essential unity of spirit and of faith. The true followers of Christ are one spiritual body of which he is the Head. This body is constituted of all regenerated souls of all denominations. There is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all." The true unity of the Church does not require entire agreement of opinion on all questions of scriptural doctrine, or the same ecclesiastical usage. It does not require uniformity in the mode of worship, or church government, or in the observance of any human rites and ceremonies. In matters of worship and government the New Testament furnishes us general principles for our guidance without defining any minute system for our use, thus allowing considerable liberty of choice.

Under existing circumstances it is natural that there should be differences of view in regard to scriptural teaching on some points, and such differences of opinion have given rise to various particular branches of the Church; but this condition of affairs, within certain limits, is not inconsistent with the proper unity of the Church. In fact this diversity is the basis of unity, just as in music the best and most harmonious effect is produced, not by sameness of sound, but by variety and difference of sound. There are many illustrations of the principle of unity in diversity. It is eminently characteristic of the world of nature in which we have a great variety and complexity of parts, and yet a profound and beautiful unity. And so, too, we recognize the unity, the oneness of the human family, although it exists under much diversity of condition. We find different races, different languages, different customs, different development, and yet there is a common bond of unity. The various denominations of the Church may differ in a number of respects, but each one may nevertheless be a branch of the true vine, and draw its real essential life from Christ. While men are permitted to think for themselves, we cannot expect to see a sameness of opinion and practice in matters of religion any more than in other things, and it is better that it should not be so; for such uniformity, which does not constitute true unity, would interfere with the efficiency and usefulness of the Church. But this truth must also be recognized in this connection, that there is such a

thing as unnecessary multiplication of denominational organizations, such a thing as schismatic division, which is sinful and harmful and unjustifiable.

The Church is the appointed guardian and dispenser of the means of grace. It is not infallible. It is liable to err; is not free from evil; is capable of a higher and better development and life; and is destined to attain to a more perfect character. But it is alone through its instrumentality that man can be saved. To it are entrusted heavenly treasures. It has received the divine commission to proclaim the gospel and administer the sacraments. The Holy Spirit has been given to the Church, and his work of regeneration and sanctification is wrought in the Church and through it by the means of grace which it dispenses. "Out of the Christian Church, where the gospel does not exert its influence, there is no forgiveness of sin, and consequently there can be no holiness."

From this we see the necessity and importance of church membership. Since it is alone through the instrumentality of the Church that the means of grace are rendered efficacious, we must seek salvation in the Church in both her visible and invisible capacity; not that the Church saves us, but because she is the divinely chosen and appointed instrumentality in the matter. The nature of the case demands that where there is true heart and life union with Christ by faith, there must also be "actual formal connection with the organized congregation of believers;" for, as has been truly said, "Whoever of his own choice, refuses to unite with the Church in her visible organization, cannot belong to her invisible and essential communion." Such a refusal involves a disregard of the command of Christ, and indicates a lack of saving faith.

In several respects the Church is "the pillar and ground of the truth." It is a living witness to Christ and his revelation. Its origin and continued existence bear testimony to the truth of the New Testament Scriptures. How could we account for the Church, if the events narrated in the gospels, which gave rise to the Church, did not occur? How would the observance of Washington's birthday have been introduced and established, if he had never lived and accomplished the work he did? The

fact that such observance now exists, and that we can trace it back to the time when there were those still to be found who had personal acquaintance with him, and were eye-witnesses of scenes in which he had a part, is proof of the authenticity of the accounts that have reached us concerning him. If he had not lived and exhibited the character that history attributes to him, his birthday would not be celebrated as it is. So, too, we have before us the fact of the Christian Church which is widely established in the world. We can trace its history back almost nineteen centuries. Before that date it is known that it did not exist. From that time to the present the Christian world has celebrated the birth and death of its founder, and therefore we say that the origin and continued existence of the Church witness to Christ and the revelation which he made; for had he not come and taught as the New Testament asserts he did, we should not have the Church that bears his name. It is not rational to suppose that such an institution rests on a myth or a delusion.

The relation of the Church to the truth is further seen in the power for good which she has had in the world. "Take out all the elements which Christ and his followers have contributed to the story of nineteen centuries, and you will blot out at least two-thirds of that story." Compare the condition of the world when Christ made his appearance with what it is to-day, and you will see what a wonderful change has been wrought through the transforming power of his Gospel as proclaimed by the Church. To blot out the history of Christianity and the Church, while it would remove the abuses and corruptions and evil influences which sprung from a perversion of Christian truth, would also destroy all that is noblest and best in the past and present, and that has done most for human progress and welfare. The Gospel of Christ, which the Church bears to the world, has been the chief and controlling factor in promoting the spiritual, moral, social, and material good of man. It delivers from vicious and degrading influences and practices. It nourishes all virtues and graces. It leads the way in all that makes for the progress and elevation of the individual and society. It gives hope and inspiration for this life and for that which is to come.

The Church is also "the pillar and ground of the truth" in the sense that she must earnestly and faithfully declare and maintain and illustrate the truth of Christ, and endeavor to have it prevail in the highest degree, and to the widest extent. All her members have an obligation and responsibility laid upon them in this matter. They are to be examples of the truth which they profess. They are to interpret and reflect its power and beauty in their daily lives. They are to let their light shine that others may be won to Christ. They are to aid by the consecration of their talents and the diligent use of their opportunities in Christian service, in spreading a knowledge of the gospel in the world. The Church has received the heavenly treasure of God's word to employ it for the promotion of human good and the divine glory, and she is true to her character and mission in proportion as she devotes her powers and energies to these high and noble ends.

As "the Church of the living God," she is destined to abide forever. Her security and perpetuity are assured. The gates of hell shall not prevail against her. She has met with much opposition, but she has endured and prospered; and from what she has accomplished and withstood, we may infer her future triumph. Her remarkable career partakes of the character of the miraculous, and is a pledge of the continued fulfillment of Christ's prophecy in regard to her security and permanent duration. "At times," says Dr. Luthardt, "it has seemed as if the evil deeds of her children must destroy her, but she has been more powerful than the sins and crimes of her unworthy representatives. The spirit of negativism has opposed her and appeared victorious, but she has repulsed the attacks of unbelief. She has oftentimes been pronounced dead, yet still she lives. So long as fourteen hundred years ago, in the time of Augustine, it was said that she was expiring; but to-day finds her yet alive. In the age of Voltaire and Frederick II. her decease was expected; but when the name of Voltaire is forgotten, she will yet exist. At first she was reproached for her youth, now for her age, but she possesses an eternal youth. She seems to have been thrust aside by the intellectual progress going on in the world; but when the wonderful progress of our age shall have made the

whole earth one great city of the human race, it will be seen that men have only been preparing a place for the Church. 'Wondrous, unparalleled, nay divine is it,' exclaims Pascal, 'that this Church, which is ever being attacked, has ever endured.' " She will abide forever, and it is a great and blessed thing to have part and lot in "the Church of the living God."

ARTICLE III.

THE HIGHER CRITICISM.

By PROF. S. F. BRECKENRIDGE, D. D., Springfield, Ohio.

Criticism of the sacred Scriptures is of two distinct kinds. They differ in matter, method and purpose. They are called by different names,—textual criticism and historical criticism.

The ideal object of textual criticism, is by a comparison of extant manuscripts of the New Testament, to restore its text to the very form of words which dropped from the pen of its authors. It may be said to have begun with the publication in 1516 of the first edition of the New Testament edited by Erasmus. Since that time very valuable manuscripts have been discovered, the necessary critical apparatus has been enormously enlarged, and the method of criticism has been conducted with such scientific rigor, that one is justified in saying, that with an inconsiderable number of exceptions, and for all practical purposes, the ideal object of textual criticism, namely a pure text, has been achieved. Compared with what has already been done, very little remains for textual criticism to do, so far as the New Testament is concerned.

The purpose of historical criticism is very different. It aims by means of internal and external evidence to answer, as far as possible with each of the books contained in the Bible, such questions as these: Who wrote the book? Are its contents history, or poetry, or prophecy, or some combination of history, poetry, and prophecy? When was it written? Where was it written? For what purpose was it written? What, if any,

were the author's sources, and did he have any supernatural aid in composing it,—in other words, was he inspired? This list, though not exhaustive, is, I think, a fairly good summary of the problems which historical criticism attempts to solve. A discussion of these questions and the conclusions reached is usually termed Introduction to the Bible.

Within a few years a new phrase has come into use, and has very largely supplanted the old and familiar name, historical criticism, namely, the higher criticism. At first the titles historical criticism and the higher criticism were nearly, if not altogether, synonymous. Probably the student regards them as still being practically synonymous. As *he* looks at the matter, historical criticism and the higher criticism have precisely the same problems to solve and precisely the same means of reaching a solution. But however that may be, in the popular mind, the term higher criticism has come to be associated with an assault upon the Old Testament Scriptures which have overthrown or are believed by some to have overthrown the traditional view of the origin and the inerrancy of the Bible. And it is upon this phase of the higher criticism I have been requested to read an essay on this occasion. But I will confine myself to such an examination as I can make in the time allotted to me, of the results of the higher criticism so far as they affect the Pentateuch in general, and then more particularly to the book of Genesis.

The theory of the higher critics had its origin in Germany. So far as I am acquainted with the facts, I should say no American scholars have done much noteworthy original work in this field of investigation. What literature we have on the subject has been for the most part imported from Germany.

The traditional view of the origin of the Pentateuch is, that Moses an inspired prophet of God composed each of its five books, with the exception probably of a few interpolations, and the last chapter of Deuteronomy, which records his death and burial. It is agreed by all parties that this traditional view is not less than about twenty-two centuries old. According to the critics, the traditional view cannot be much older than this, since, as they affirm, the Pentateuch, as we now have it, was not in existence until sometime between 444 and 280 years before Christ.

Prior to that time, what we now call the Pentateuch circulated in three, and for a part of the time in four, separate, distinct, and independent documents. These documents have been woven together into a narrative, forming the Pentateuch. As a consequence these separate documents have received the convenient name of strands.

The first of these strands came into existence 800 years before Christ,—that is 651 years after the death of Moses. This strand of the Pentateuch is called the narrative of the Jehovist,—so called on account of the writer's preference to Yahweh as the name of God. For the sake of brevity it is symbolized by the letter J.

The second strand made its appearance fifty years later. It is called the narrative of the Elohist, from the writers supposed predilection for Elohim as the name of God. It is symbolized by the letter E. These two strands after circulating for a time independently, and after having been subjected to various modifications, were twisted together into a single narrative by an editor, or to use the term ordinarily employed, by a redactor, who is as completely unknown as the Jehovist or the Elohist.

About 621 years before Christ, and during the reign of Josiah, there appeared the third element which enters into the composition of the Pentateuch. It is a part of what we now call the book of Deuteronomy. It is the book of the Law of God, found by Hilkiah the high priest in the temple, of which an account is given in the twenty-second chapter of Second Kings. This third contribution to the Pentateuch should not be likened to a strand. It would be better to liken it to a pebble in a piece of conglomerate. Like the second chapter of Macaulay's history of England, dealing with the social and moral condition of the people at the time his history begins, it may be lifted out of the Pentateuch without marring its continuity. But there now appears a second editor or redactor who, after writing an appendix and introduction to the book of the law of God found by the high priest, incorporated it with the Jehovistic and Elohist narratives in such way that the additions of the editors and the three component parts seem to constitute a single narrative.

Finally, during the Babylonish captivity, Ezekiel inaugurated the new system of a written law. This was enlarged upon by we know not whom, probably by Ezra the scribe. At all events Ezra "introduced it as the constitution of the post-exilic hierarchical state."* This document called the Priests' Code, was published by Ezra about 444 years before Christ. Sometime between this date and the appearance of the Septuagint version (about 280 B. C.), a "final redactor," united the Priests' Code with the previous compilation, making the Pentateuch a cord of four strands. The Jehovistic and Elohist narratives and the Priests' Code are closely welded together all through the Pentateuch and onward through the book of Joshua, with the exception that no part of the Priests' Code appears in Deuteronomy. That is made up of the two narratives, J and E, and the book of the law of God found by Hilkiah during Josiah's reign, together with the introduction, appendix and other additions of the redactor. Thus the Pentateuch is a compilation of four separate and distinct documents, and has existed as we now have it twenty-two or twenty-three hundred years. Of course the traditional view of the Mosaic authorship sprang into existence with the conclusion of the final redactor's work. It is generally admitted, however, that as each of the four contributors to the Pentateuch had his sources, it is possible that a small, a very small, part of it may have come from the hand of Moses.

Such then in brief is the theory of the higher critics concerning the origin of the Pentateuch. The theory, one may be sure, is supported by pertinent facts and cogent reasoning. The critics cannot be answered with a sneer. They are fine scholars and dialecticians, and nothing but a scholarship and a logic equal to theirs can cope with them.

Into their facts and reasoning I shall not enter. Time forbids, even were I an expert, which I do not profess to be. But any one may weigh a certain argument which the critics present with much confidence, because they regard it as having great weight, and yet one which a layman may apprehend and upon which he is invited to pass judgment. Into this I venture to enter.

*Bacon's *Genesis of Genesis*. p. 66.

The theory of the composition of the Pentateuch which I have set forth, having been propounded, the next obvious step would be to extricate, if possible, the several strands and set them distinctly apart, each by itself. The attempt to effect such an analysis has been made. Though the critics, who may be divided into two or three schools, do not agree precisely in their analysis, they do so very nearly. Their results have been published, and are now, in their turn, open to criticism. In this country a book entitled the *Genesis of Genesis*, by Leonard Wisner Bacon, has been brought out by the Student Publishing Company of Hartford, Connecticut. The first part is introductory. The second part is the book of Genesis, in which the contributions of the Jehovistic and Elohist narratives, of the Priests' Code, and the additions of the several redactors are distinguished by impressions made by different fonts of type. The third part is made up of the separate and original narratives which the compiler used. From these all the interpolations of the redactors have been excluded.

I think it must be conceded that each of these extricated narratives, although contradicting each other at many points, forms a continuous self-consistent whole. And yet one qualification should accompany this concession. It is this: there are here and there in all the extricated narratives lacunae, quite considerable in number in the aggregate, which the critics indicate by a parenthesis enclosing either a dotted line or a conjectural reading. At these points the continuity is broken. The critics explain these lapses by the theory that the redactors when weaving the three strands into one found it necessary to omit a portion of each.

The book to which I have referred,—the *Genesis of Genesis*,—does not enter into the minutiae of the higher criticism. It is intended for popular circulation. The reader is challenged to decide for himself, by means of the results of the criticism, whether the theory of composite origin of the book of Genesis be true. The author quite evidently thinks the reader who goes through his book, and perceives the undeniable, self-evident fact that Genesis has been divided into three separate, distinct, self-consistent narratives, will be forced to conclude that Genesis is

a compilation of those narratives. The argument of the book when compressed into a syllogism, appears to me to be as follows:

Major premise: Any writing which can be decomposed into two or more continuous and self-consistent narratives, is a compilation of those narratives.

Minor premise: The book of Genesis can be decomposed into three such narratives.

Conclusion: Therefore: the book of Genesis is a compilation of the narratives into which it has been separated.

This reasoning, as it seems to me, so far as its form is concerned, is altogether sound. That is, the premises being granted, the conclusion inevitably follows. Let us therefore examine the premises. As to the minor, that the book of Genesis can be divided into three separate, self-consistent narratives, I think it must be conceded. Almost the whole of Mr. Bacon's book is devoted to the establishment of this minor premise, and, I am ready to say, for my part, and with the qualification already mentioned concerning certain lacunae, he has been entirely successful.

Let us examine the major premise, namely, Any writing which can be decomposed into two or more continuous and self-consistent narratives, is a compilation of those narratives.

I am not prepared to concede the truth of this proposition, for the reason that, as I affirm, there are many writings which no one deems a compilation which can be decomposed into several continuous and self-consistent narratives. For example: I have lately been re-reading Knight's popular History of England. For my part, I am quite certain that a strand could be extricated from that history which, taken by itself, might quite well be named A History of English Literature. Another might be separated and quite appropriately denominated A History of the Christian Church in England. Another could be disentangled which would recount the history of the English colonies. Another, of her civil and foreign wars. Another, of the progress of the English people in the fine and useful arts, and the effects thereby produced on their social condition.

In like manner, Cæsar's Commentaries on the Gallic War might be made to yield a strand exhibiting the manners and

customs of the Gauls, another those of the Germans, and another still of the Britons. A fourth strand might be extricated which would set forth Cæsar's military operations in Gaul, Germany and Britain. Again, if the last chapter of St. Paul's Epistle to the Romans be omitted, I believe that no one has charged a composite origin against that document. And yet I have read somewhere that a certain Mr. McRealsham has done with that great piece of literature precisely what the higher critics have done with Genesis. In an attempt at analysis of this sort, say of Cæsar's Commentaries, the portions which would refuse to come into any one of the several strands might be relegated to the redactor, as the device by which he welded the several narratives into one. And if the connection of the paragraphs of the several extricated strands appear somewhat abrupt, the hiatus might be filled with brackets inclosing a dotted line to indicate a probable omission by the redactor, and occasionally one might even venture a conjectural reading.

Cæsar was a scholar, a politician, a keen observer, a soldier and a historian. That he should write such a book as his Commentaries is entirely consistent with these various offices; and that is true though it may be divided into several continuous and self-consistent narratives.

If Moses was acquainted with all the learning of the Egyptians, if he was the liberator of an enslaved people, if he was a legislator, the founder of religious institutions, a soldier, a historian and a prophet of God as the writings attributed to him by the traditional view, either assert or imply, the Pentateuch is, as it seems to me, altogether the sort of book Moses would of necessity write. And this is quite true though, like Cæsar's commentaries, it may be analyzed into several continuous and self-consistent narratives. The argument of Mr. Bacon's book is therefore futile. The major premise proves too much. It is not true. When the reader lays down Mr. Bacon's book, he is, so far as this argument avails anything, precisely where he was when he took it up. The minor premise of the book is probably true. Its major premise, if I have apprehended it correctly, is not true.

But now suppose that the conclusion, namely, that the book

of Genesis is a compilation of the narratives into which it has been decomposed, may be proved from other additional considerations. What then shall we say of its Mosaic authorship? It seems to me that the traditional view remains intact. We shall merely say, Moses had his sources which he employed under the guidance of the Holy Spirit. As bearing upon this, I may here repeat that the separate narratives are at many points contradictory, each of the other. But, as woven together, the contradictory features disappear, and can only be made to appear contradictory by severe straining. Of course, the supposition that Moses compiled the Pentateuch at least in part and under the guidance of the Holy Spirit, assumes that the documents employed were extant in his time. This the higher critics will not concede. According to them the oldest of these documents did not appear until 650 years after the death of Moses, the next older fifty years afterward,—the next 830 years after and the Priests' Code not until more than 1000 years after the death of Moses. Let us concede these dates for the moment and trace the consequences. The question at once arises, How did it happen that the Pentateuch was attributed to Moses? That it was attributed to him is a fact,—and a fact which presses for explanation quite as much as any other fact connected with the criticism. The traditional theory is here, and it has been with us for twenty-two centuries. How did it originate? I cannot go into details. If time allowed me I think I could show that in the last analysis there remains but one answer. It is this: for more than two thousand years the Jewish and Christian world have been the victims of a shameful fraud in which Ezra and Nehemiah took a conscious part.

Several other questions press for an answer.

1. What has become of the original documents which the redactors welded into one, and which have now been restored by the art of the critics? The answer is, they are lost.

2. Then a second question arises: Why is it that in all the field of ancient literature no allusion is found concerning them? This is not likely if they once existed as independent documents. There was recovered a few years ago a lost document,—I refer to the teaching of the twelve Apostles. Within a very short

time the Gospel of Peter has been recovered. But scholars knew that at one time they existed. And so there are, I may say, hundreds of lost writings mentioned or alluded to in writings which have come down to us. But here are four documents which have played a larger part in moulding the destinies of the civilized world than any other four documents which can be mentioned save the four Gospels, which as units are irrecoverably lost, and not once alluded to in ancient literature.

I call attention in the next place to the redactors.

1. Sometimes the redactor appears quite stupid. For example: Both the Priests' Code and the Jehovist narrative contain an account of creation. These, regarded as separate and independent records, are contradictory. No art of exegesis can harmonize them, yet the redactor has placed these two accounts in juxtaposition.* He could scarcely have known that his readers would have regarded the second account as an amplification and filling up of details in the second account. As a matter of fact they have generally done so, but he could not have known that.

2. In the next place I notice that the redactor was an immoral man. He changed the documents from which he was making a compilation in matters vital to the truth. We are familiar with the story of Abraham's servant traveling to Padan Aram to procure a wife among his own kindred for his son Isaac. The servant brought back the willing Rebecca, and according to the narrative as we have it in the compilation Isaac took Rebecca for his wife and "was comforted after his *mother's* death." Now according to the critics the document originally read, Isaac was comforted after his *father's* death. But the redactor deliberately, with a conscious knowledge of what he was doing, and for a purpose changed father to mother. He had two reasons for doing this. He had taken out of its proper place Abraham's marriage to his second wife Ketura and had placed it immediately after the account of Isaac's marriage to Rebecca. As this would have married Abraham after his death, the redactor for harmonistic purposes, changed father to mother. A second reason was that he wished to incorporate in his compilation the ac-

*Genesis in colors, by Prof. Edw. Cone Bissell.

count of Abraham's death given in the Priests' Code. But as he also wished to include the Jehovahists' account of Isaac's marriage which casually mentioned his father's death, as a consequence he was forced to prevaricate, and so at this point, like a writer of fiction, he killed the character most convenient for his literary purpose. The only possible excuse for the redactor is that he knew that he was dealing with the myths, legends and folk-lore of a barbarous people, and it was not of the least consequence whether the wolf suckled Romulus, or Romulus suckled the wolf. It was not so anyhow.

I will cite one other case in which the redactor, to use our strong Saxon word, lied. You know the story of Abraham's sojourn in Egypt. He had been driven there in consequence of a famine. And there he had introduced his wife as his sister. Equally familiar is the story of Isaac's sojourn in Philistia, being driven there also by a famine. There he, like his father in Egypt, passed off his wife as his sister. Now according to the higher critics these two stories are a twofold account of the same legend. And doubtless that is true if we accept their theory of compilation. The redactor must have known this, in fact the critics say he did. And yet he inserts a clause which clearly makes two separate and distinct events out of one. He introduces the story of Isaac and Abimelech, King of Gerar, with these words, "And there was a famine in the land." This is taken from the Jehovahistic narrative, but the redactor immediately adds on his own responsibility, "Besides the first famine which was in the days of Abraham." This was added for harmonistic purposes, but it was untrue. There are other more flagrant cases than these two. Certainly, taking the analysis as submitted, it is impossible to place any confidence in the moral fibre of the redactor. Indeed, the critics themselves speak disparagingly of him. But this is not more than he deserves in view of the shameful deceit he has practiced on all the Jews and us Gentiles.

When I began my ministry I was somewhat sensitive. If I observed a would-be auditor sleeping in his pew I was considerably unnerved. I was wont, however, to console myself with the reflection that a young man in ancient Troas went to sleep

and fell out of a window while the great Apostle to the Gentiles was proclaiming the Gospel. I find a somewhat similar satisfaction in reflecting that although this redactor has deceived me all my life, and all my ancestors as well, for I know not how far back, he also deceived St. Paul in a very important matter.

One of the greatest writings of the apostle is his letter to the Galatian churches. It was the main scriptural weapon of Luther in his terrific grapple with Rome. Of it he said, it is my Epistle, to it I am married. Its main doctrinal theme is justification by faith alone, apart from the deeds of the law. This doctrine the apostle supports with much vehemence of language, cogent reasoning and great wealth of illustration taken for the most part from the Old Testament Scriptures. In the 3rd chapter and eighth verse the apostle says, "And the Scriptures foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, in thee shall all the nations of the earth be blessed." And in the 16th verse he continues, "Now to Abraham were the promises spoken and to his seed, he saith not to seeds as of many; but as of one, and to thy seed," and then the apostle makes a very weighty announcement, saying, "which seed is Christ." A comparison of the Hebrew, the Septuagint version and the original of the epistle makes it apparent that St. Paul had in view the following passages: Genesis 18:18 and 22:18. The first of these with context reads as follows: "And Yahweh said shall I hide from Abraham that which I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh to do justice and judgment; to the end that Yahweh may bring upon Abraham that which he hath spoken of him."

The second passage with context reads as follows: "And the angel of Yahweh called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Yahweh, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as

the sand which is upon the sea shore ; and thy seed shall possess the gates of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice."

Now neither of these passages which I have read forms a part of any one of the three narratives from which Genesis was compiled. They are rejected by the critics as the unauthorized additions of the redactor. They have become merely the worthless solder by which he welded the narratives into one whole. Notice also his audacity. He introduces his own matter, what is purely his own invention, with the words, "And Yahweh said," "And the angel of Yahweh called unto Abraham a second time out of heaven and said," and he does not hesitate to make a promise in God's name which the apostle interprets of Christ. And so St. Paul, thinking as a matter of course that he was quoting from the sacred writings of Moses to fortify the great doctrine of justification by faith,—a doctrine which has twice turned the world upside down—was really quoting from the invention of an unknown, stupid, immoral, and audacious forger of the name of God ! Yes, the redactor has deceived you and me, but he deceived an apostle ! who declares that he received the Gospel, not from men as the source, or through man as the channel of communication, but by direct revelation of Jesus Christ.

Not only St. Paul believed the Pentateuch to have been composed by Moses writing under divine inspiration, but all the apostles as well as all the Jewish rabbis of their time believed it. Moses was a personage so great in the eyes of the Jews, that the writer of Hebrews, in order to exalt the person of Christ, shows that our Lord, the mediator of the new, was greater than Moses the mediator of the old covenant. But under the handling of the critics Moses becomes a myth.

Moreover, our Lord was mistaken. Time does not permit me to particularize. I will only say that any one reading the four gospels with a view of detecting his mistakes, will find scores upon scores of instances, mounting up into the hundreds, in which it is immediately or indirectly implied that he accepted the traditional view of the Mosaic origin of the Pentateuch.

When the criticism of the higher critics is in turn subjected to criticism, they *all* maintain their irenic spirit up to this point.

But here, so far as I have observed, signs of irritation on the part of some are noticeable. But the greater number continue to be amiable. They are independent spirits, able, too, by a logical process, to push their theories to remote consequences. These blandly reply: "Oh, yes, that follows of course. Our Lord, like all his contemporaries, was deceived, just as until lately all the Jewish and Christian world were deceived for twenty-two centuries." I admire their candor, their courage and their logical prowess. They go promptly and willingly where their theories inexorably drive them. But there is another though smaller class that become restive at this point. They employ such terms as "narrow," "bigoted," "stupid," and "ignorant," when the critics of their criticism show or attempt to show that their theories involve a denial of the Christian view of the person of Christ. They are such as are still clinging to the verges of orthodoxy, but with a grip so nerveless that every moment seems to threaten them with precipitation into the abyss of unbelief. Possibly the reason of their irritation may be found in the fact,—at least I may say I think it to be the fact,—that all the considerations by which they seek to avoid the conclusion pressed upon them and which their bolder, less orthodox and more advanced brethren blandly and cheerfully admit, imply the very thing charged and which they wish to escape, namely, sinking the person and work of Christ to the level of a merely human teacher. From this as yet they shrink. The forces of their early education are still being asserted. To this, however, their bolder associates in this work have already come, and to this conclusion the pupils of these halting teachers will inevitably go. Jesus is not the eternal Son of God who became flesh, by whom, through whom and for whom all things were made and without whom was not made anything that was made. That is all a mistake. He is a man and nothing more. He must take his place, doubtless the first place among such teachers as Plato, Confucius, Zoroaster, Mahomet and other great teachers of morals. The ideas of atonement for sin, justification by faith, resurrection of Christ and intercession at the right hand of God, must be given up. Indeed, the whole fabric of Christian theology built up during nineteen centuries disap-

pears like the exhalation of a night before the morning sun. The Christian religion, thought to be unique in that it is a revealed religion, revealed from heaven to man through the goodness of God by inspired prophets and apostles, is, like all other religions, of human origin and carries with it only the sanctions with which what is called the religious consciousness may endow it. Under this criticism the Bible disappears as a revelation of God. The only revelation he has made of himself is such as we may doubtfully gather from human history. The Old Testament is the record of Israel's apprehension of God's character and of his disposition towards men so far as they could apprehend him from the course of history. In other words it is a photograph of the religious consciousness of Israel, just as the Koran exhibits the religious consciousness of Islam, or the Rig-vedas the religious consciousness of the Hindoos. In like manner the New Testament is the record of a similar apprehension of the Christian consciousness. But as to either Testament being an authority, that must be tested by each man for himself. He must determine that by his own individual religious consciousness. It is not a "Thus saith the Lord," but what saith the religious consciousness. But it is a superstition to suppose they have any binding authority as a direct revelation of God. They have no such authority. Thirty centuries ago have no right to bind twenty centuries ago, and twenty centuries ago have no right to bind the century in which we live. As the centuries long since past made their own Bible, so we will make ours. We refuse to be in bondage to an effete past. Such then is the final logical outcome of the higher criticism, based on the assumption that the several narratives which have been compounded into one called the Pentateuch and book of Joshua, came into existence at the periods assigned to them by this criticism.

A word or two concerning the future and I have done.

For the present the higher critics have the floor. Their work is thoroughly destructive of all that the Christian world has held precious for nineteen centuries. Whilst not faltering in their conviction of the truths of revelation, and that the Bible comes from God, multitudes of Christian people, of the laity, of the pulpit and of the theological chair, seem stricken with dismay.

I venture a prediction based on two bits of history, which I will briefly, very briefly, recite.

When Lessing published the Wolfenbüttel Fragments, between 1774 and 1778, he produced an intense commotion.

The theory of one of these fragments is that the object of Jesus was "to reform Judaism, and in defiance of Roman power to establish an earthly Messiahship. Only when this plan had failed, when the designer of it had perished on the cross, did the disciples give" his life and death "a spiritual signification," and then they invented the story of the resurrection. They were engaged in "a secret plot" to impose an untruthful story upon the world. First amazement, then consternation, and finally panic, was the result produced by the publication of these fragments; but long before the century closed the theory was abandoned in every quarter.

The other bit of history to which I ask your attention, belongs to our own century. I refer to the Tübingen school and its theory of the origin of the books of the New Testament. It is that only the two Epistles to the Corinthians and the Epistles to the Galatians and Romans are genuine. Most of the remaining books came into existence late in the second century and constituted a theology mediating between two violent and bitterly hostile parties in the Christian Church denominated respectively Pauline and Petrine parties. Frederick Christian Baur invented this theory and supported it with an industry rarely paralleled, and by a learning never surpassed. Again alarm, dismay and panic followed each other. But there also followed a period of research into the history of the primitive Church which resulted in placing weapons in the hands of the orthodox so formidable that the theory of the Tübingen school, as is everywhere, has been decisively and unambiguously repulsed all along the line. On the other hand, the last word of historical criticism of the New Testament, as announced by Bernhard Weiss of the University of Berlin, a scholar quite as independent as Baur, substantially restores the traditional view of the genuineness and authenticity of the books of the New Testament, and of the dates at which they respectively appeared.

The critics, as I have already remarked have the floor. The

last word has not yet been said. Viewing the past, then, may I not predict, without assuming the air of a prophet, that at least the young men here of this audience will live to see the day when the traditional theory of the Mosaic authorship of the Pentateuch will be re-established, all the more firmly because of the rude shaking to which it has been subjected. I feel that such will be the case and that the Bible of our fathers and our Bible will be the Bible of our children and of our children's children. So may it be, for it is only "with the conviction that the writers of the Scriptures throughout were inspired men, and spake as they were moved by the Holy Spirit, we have a power demanded alike by the cravings of the soul, and the aspirations of the intellect."* Only under such conviction is it that when there come before us the awful questionings of the heart, questionings prompted by the longing for immortality, questionings concerning the all-embracing future, we can find strong consolation in the hope set before us, which hope we have as an anchor of the soul and that entereth into that within the veil.

ARTICLE IV.

THE POWER OF THE KEYS.

By G. U. WENNER, D. D., New York, N. Y.

The term "Power of the Keys" is taken from Matthew 16 : 19, where Christ says to Peter, "I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven." Gerlach suggests that the figure is that of unlocking a fetter or chain. Just as fetters bind the body, so sin and guilt bind the soul. But the generally accepted explanation is that it is the figure of a householder or steward. Thus in Isaiah 22 : 22, it is said of Eliakim, "The key of the house of David will I lay upon his shoulder ; so he shall

*Bishop J. F. Hurst.

open, and none shall shut; and he shall shut and none shall open."

To the steward belongs the power of binding and loosing, that is of shutting and opening. As the representative of his Master, whatever he does is valid. Steitz, in Herzog, points out the antithesis between the words "bind" and "loose," and claims that it is upon this antithesis that the emphasis must be placed, and not on the acts themselves. Whatever he does as his Master's agent holds good, even though his acts are as far removed from any opposed to each other as opening and shutting. The question therefore as to the precise meaning of "binding" and "loosing" is one of minor importance. "Forbid" and "allow" are suggested by Lightfoot and Steitz, from rabbinical usage, and these terms very properly describe the duties of a steward. The general conclusion is that it is not simply a two-fold, but a comprehensive power. Says Bengel: (Gnomon, Mt. 16 : 19) "By the expressions, therefore, of binding and loosing are comprehended all those things which Peter performed in virtue of the name of Jesus Christ, and through faith in that name, by his apostolic authority, by teaching, convincing, exhorting, forbidding, permitting, consoling, remitting; by healing, by raising from the dead, by punishing. In Acts 15 : 8, Peter himself records an instance of a matter performed on earth and sanctioned in heaven.

That which is stated enigmatically in Mt. 16, the disciples not yet being able to understand its mystery, is afterwards thus expressed: (John 20 : 22 ff.) "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

From this passage, and also from Mt. 18 : 18, it is clear that this power was not conferred upon Peter personally, but only as the senior and representative of the apostles, who with the prophets constitute the foundation of which Jesus Christ is the chief corner-stone, (Eph. 2 : 20) So far as it related to him alone, it was manifested in the results of his pentecostal sermon. And it was Peter who was sent to Cornelius, and who thus first opened the door to the Gentile converts.

But in Mt. 18 : 18, where this power is specifically conferred upon the whole body of the apostles, the context shows that it belongs to the congregation of believers, *i. e.*, the Church. Just as in the Old Testament the Levitical priesthood rested upon the basis of the universal priesthood : "Ye shall be unto me a kingdom of priests and an holy nation," (Ex. 19 : 6,) so in the New Testament is it true that all Christians are invested with priestly attributes. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," (1 Peter 2 : 9.)

In this Power of the Keys is indicated the means by which the forgiveness of sins is effectually applied to the individual soul. Of what value were all the gifts of salvation, if the sin-burdened conscience could not be assured of its own personal interest in that salvation? The feast may indeed be prepared, but if we have to look at it from the outside and through grated windows, it cannot feed us. Hence Christ, who took away the sins of the world, when he was upon earth repeatedly pronounced an absolution or remission of sins upon certain individuals. And this he did not in his divine capacity, but as the Son of man, who had power on earth to forgive sins, and in refutation of his enemies who claimed that none but God could forgive sins. This power was afterward delegated to the apostles and through them, as we have seen, to the whole Church.

✱ In a wider sense preaching, that is the public declaration of the Law and the Gospel, is an exercise of this power. And in the nature of the case the admission to or exclusion from membership in the Church belongs to it. These have been universally recognized, and to many minds at the present time they are the only ways in which this power can legitimately be exercised. In contending against certain errors and abuses which early associated themselves with the doctrine, and which in later times assumed proportions so destructive to spirituality and the truly Christian life, a large part of the Church has gone to an opposite extreme, and by ignoring one of its most precious privileges has finally lost an important function of the Christian ministry. I refer to that distinctive power of the keys known as absolution.

It is hard to understand why a doctrine with such a clear

scriptural basis, and in such complete harmony with the redemptive mission of Christianity should not have had a normal development in the history of the Church. One of the earliest tendencies in the wrong direction, partly as an offset to the Montanistic heresy, was the confining of the power to the episcopal office. In Cyprian's time the Church was only the physician whose duty it was to prescribe the medicine for the sin-sick soul, although he also maintains that outside of the Church there can be no salvation. But with Leo the Great the idea begins to prevail that without the intercession of the priest there can be no salvation. This view was also held by Thomas Aquinas in the 13th century and was adopted by the Council of Trent in 1551. The theory that without confession there can be no forgiveness, paved the way for the torture of the confessional, that probing for all possible or impossible sins which must be confessed before a valid and perfect absolution can be obtained. The extension of the power to temporal matters thus making it an instrument of oppression instead of a means of grace, further characterizes its use in the Roman Church.

It was left to the great revival of apostolical Christianity in the 16th century to clear away the rubbish that had accumulated around this institution. Zwingli utterly repudiated the traditional interpretation of the power of the keys and confined it to the social sphere of the Church, the power of admitting and excluding members. Calvin held the same view except that he also included preaching.

The Lutheran theologians, on the other hand, while retaining the old forms, gave to them as it were a regeneration. To them absolution was nothing less than the word of God which must be believed as truly as if it were a voice from heaven. Ordinarily it was pronounced by the minister, not as a priestly mediator, but as a minister of the Church deriving his authority from Christ, indirectly through the Church. But it might and should also on occasion be pronounced by any Christian brother.

It differed from preaching in that it was a direct application to the individual soul of the promises of the Gospel. It was not made conditional upon repentance, but was absolute and unconditional. Repentance was a condition only in so far that there

could be no faith without repentance. But neither is faith the condition on the ground of which absolution is conferred. It was only the hand that received the gift. And the weakest faith received it just as truly as the strongest faith. The minister was only called upon to decide whether the applicant for absolution was sincerely seeking his soul's salvation. If he was a hypocrite, the absolution was ineffectual but not invalid. There happened as Christ said, "If the house be worthy, let your peace come upon it; but if it be not worthy let your peace return unto you." The case is illustrated by the figure of the sun that melts the wax but hardens the clay. Where excommunication was declared, the object was not destruction but rather the salvation of the individual, according to 1 Cor. 5 : 5, "that the spirit may be saved."

As an institution it was conceded to be of human origin. That is, the form which it had assumed was not prescribed by the word of God.

Nevertheless in Melanchthon's *Apologia* it is classed among the sacraments.

Its object was to bring consolation to anxious consciences, and for this reason its use was highly commended. The practice of confessing before partaking of the Lord's Supper was retained. Nevertheless it was not made obligatory upon all. Luther said that he would not insist on it in the case of Master Philip and other ripe Christians. He says of himself that he went to the Lord's Table on several occasions without having confessed, although such was not his usual custom. He did it, he said, to spite the devil, and also because he was not at the time conscious of having committed any gross sin. Nor was it necessary to enumerate particular sins. It was enough to confess sin in general, and if the penitent chose to do so, to enumerate one or two instances. For the plain people, and for the young, a simple form of confession was suggested. The decline of the institution in the Lutheran Church may be ascribed to that general decline of religion which took place after the Thirty Years' War. It was handled in a perfunctory and unspiritual way. The connection of the Church with the State placed the work of church discipline in the hands of the latter, so that it assumed

the form rather of a police regulation. Pietism attacked the confessional vigorously. Pastor Schade in Berlin led the attack with the watchwords *Beichstuhl—Hoellenpfuhl*, which may be freely translated Stool of Contrition—Pool of Perdition. Spener retained its distinctive character by requiring communicants to come to a personal interview with him before communion. During the eighteenth century the confessional was still retained to a large extent, but under the influence of rationalism and the declining feeling of guilt and the need of forgiveness, it eventually ceased to be a general institution of the Church.

The practice now is to hold a preparatory service, at which a general confession is used and the communicants are called upon as a congregation to answer certain questions, whereupon a general absolution is pronounced. Communicants are however urged to make known their special spiritual difficulties to their pastors, and, when it is desired, absolution is pronounced.

The Anglican Church evidently recognizes the importance of the institution. In the exhortation giving notice of the celebration of the communion, the minister invites those who may be specially burdened in their conscience, to come to him in order that they may receive the benefit of absolution. In the canons and homilies provision is also made for confession and absolution. The Prayer Book, however, provides for it only in the case of the visitation of the sick, excluding the statement of Edward the Sixth's book that the same form is to be used in all private confessions, and adding parenthetically since 1661 that it is to be used provided the sick person humbly and heartily desires it. There are two other places where the term absolution is used in connection with certain forms, after the confession used at morning and evening prayers, and at the communion. But a close examination of the language shows that it is a misnomer, or at least is not used in any historical and accepted sense. In the former case the minister correctly states the scriptural authority, and just when the people are ready to hear him exercise that authority, and are anticipating an authoritative statement, he disappoints them by making a simple doctrinal statement which no one can deny, viz., that God absolves those that truly repent, and concludes by inviting the congrega-

tion to unite with him in a prayer that God may grant unto them true repentance. It is evident here that the minister has awakened expectations which he shrinks from fulfilling. In the communion, also, the term absolution is used, but still less has it here any connection with the words that follow. For these words, after stating that God has promised forgiveness under certain conditions simply contain a wish or prayer that God might have mercy upon them and pardon and deliver them. It is clear, therefore, that the Church of England, with its magnificent heritage of antiquity, was unable to withstand that radical spirit of the Reformation which preferred to put away everything that reminded of Rome, rather than to prove all things and hold fast that which is good.

It seems therefore that while an important part of Protestantism has rejected the doctrine of absolution altogether, others, which have retained the theory, have been unable to make much practical use of it. Nevertheless there are reasons why we should not lose sight of it. Some of the greatest minds along the whole line of Christian history have used it and approved of it. If it is indeed one of the gifts which Christ has given unto men, and the exegetical grounds for this are strong, we may be sure that its use will not perish.

But there are also psychological and moral reasons which commend it to us. It answers a need of the human soul. Pascal says: "Men often come to a true knowledge of their sin and are able to make a right resolution to reform only after they have confessed their faults not only to God but also to men."

"The most appropriate means of self-abasement," says Rothe, "is a confidential exposure of one's sins to others. Such confessions are decisive victories over our self-love and the false shame connected therewith. In many cases they are the indispensable condition of moral healing." "How many sins there are," says Harless, "which it is absolutely necessary for men to confess before they can be freed from them. As long as we conceal them they are as it were bound up with our very selves and control us."

And Luther: "Not for the treasures of the whole world would I give up the privilege of private confession, for I know what

strength and comfort I have derived from it. Nobody knows what it can do until he has fought and contended with the devil : I would long since have been overcome and destroyed, if this confession had not sustained me."

In our age such expressions seem to be exaggerated and uncalled for. But no one can doubt the masculine and truly spiritual character of Luther's experience.

Perhaps a picture from home-life will help us to understand it. If your child has offended against you during the day, you would not like to have him to go to sleep before he had confessed and obtained your forgiveness. It would be dangerous to his soul to do so. It was after David had confessed his sin to Nathan and had received absolution, "The Lord also hath put away thy sin," that he was able to write the 51st Psalm.

We must not overlook the practical consideration of this subject. Can there be any effective cure of souls, if we habitually and persistently fail to make a diagnosis? It is true that the Word of God, sown broadcast over all in preaching, will "conquer sinners, comfort saints." But besides this general proclamation of the Gospel, cases constantly occur where a particular and individual application is needed.

For his own sake as well as for his people's sake the minister needs something more than the standpoint of the pulpit. For his own sake, for when he has learned to know the particular burdens that oppress his brother, his preaching will have a new unction and power. And for the people's sake. Many a man is going about with the burden of unforgiven sin who is entitled to the liberty of the Gospel, and he has a right to look to his pastor for something more than a general proclamation of forgiveness.

The loss of this important function of the ministry has not taken place without an effort to provide substitutes. At the so-called mourner's bench of the revival meeting there is only a modern way of pronouncing the evangelical absolution. And the inquiry room of the evangelistic service is another means of securing the same end, namely the personal application of Christ's redemption to the human soul. Necessarily such work is often left in the hands of unskilled people.

We plead for such a view of the Christian ministry that the way may always be open for burdened souls to come to their pastors and receive not simply instruction, but that positive declaration which the word of God authorizes them to make.

ARTICLE V.

FAITH AND REGENERATION.

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I. FAITH IN GOD, AND FAITH IN CHRIST.

In discussing the doctrine of regeneration, it will be important, first of all, to fix in the mind a clear idea of the difference between faith in God and faith in Christ, as also, of their relation to each other, and of their natural place in religious doctrine and experience. We refer not to a bare historical, but to a living faith.

We will most readily apprehend what a living faith in God is, by calling to mind the manner in which it is awakened and nourished into vigorous activity.

Such a faith can be awakened only through illumination on the character, the will, and the purposes of God: "How shall they believe in Him of whom they have not heard?" "So then faith cometh by hearing, and hearing by the word of God," Rom. 20 : 11-17.

We take for granted, as a starting point, belief in the existence of God, and that the Bible is the word of God and our rule of faith and duty ; for until these doctrines are firmly believed, the Bible could not come to us with divine authority to bind the conscience and enforce obedience. But, these doctrines firmly believed, we have the starting point from which, and the elements out of which, to develop a living faith in God.

When now, one who thus believes becomes enlightened to understand and dread the displeasure of God against sin, and to realize and lament his own condemnation, then his faith in God and his word is no longer dead and unfruitful, for it already in-

dicates the possession of the primal element of a vitalizing energy, namely, a willingness to be influenced by the teachings and authority of the word of God. When one is led farther to see that the law is holy, and just, and good, and that God designs, through it, to promote his own highest welfare; when he sees, moreover, that his sins have been committed against a most loving and merciful Father in heaven; and sees, also, their ruinous consequences to himself and others, then a living faith shows itself, in sorrow for sin, hatred of it, and turning from it. When, once more, he hears God's call and promises to the repentant and thirsty soul: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money," etc., and firmly believes them as addressed to himself, then he rests in confiding, joyous trust in "the Father of mercies and God of all comfort;" and he is now ever ready to inquire: "Lord, what wilt thou have me to do?"

When the Holy Spirit has begotten this faith in the soul—a faith that brings forth a dread of God's displeasure against sin, conviction of sin, sorrow on account of it, hatred of it, and a turning from it; also, a turning to God, a confiding joyous trust in him and in his pardoning mercy and grace, and a hearty consecration to his service—surely, a faith that produces such fruits is not dead, but living, in the true scripture sense, (James 2 : 14–26) although it may be only an Old Testament faith which has not yet knowingly and specifically accepted Christ.

We may now sum up the elements of a living faith in God, as follows: It is a faith that trusts implicitly in God, especially in his goodness, faithfulness, omnipotence, and promises of pardoning mercy; that accepts his word as authoritative and binding on us as our infallible rule of faith and duty; and that yields absolute and unquestioning submission and obedience to his will as thus revealed to us, including the observance of all his ordinances of saving grace.

Such was the faith of the long catalogue of believers recorded in the eleventh chapter of Hebrews. Of Abraham it is said: "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, *obeyed*;

and he went out, *not knowing whither he went.*" Then, of Abraham and the other believers mentioned in connection with him, it is said: "These all died in faith, not having received the promises, but *having seen them afar off, and were persuaded of them, and embraced them*, and confessed that they were strangers and pilgrims on the earth," Heb. 11 : 8, 13. Again, it is said of Abraham's faith in the promise of God: "So shall thy seed be." That "he was not weak in faith, not considering his own body now dead, being about an hundred years old, neither yet the deadness of Sarah's womb;" and that he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised, he was able also to perform," Rom. 4 : 18-21.

Of Moses it is written, that, by faith, he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and that he "esteemed the reproach of Christ greater riches than the treasures in Egypt, because he had respect unto the recompense of the reward;" also, that "through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them," etc., Heb. 11 : 24-29.

Besides, these Old Testament believers also observed, faithfully, all God's ordinances of covenant mercy and pardoning grace especially circumcision, the passover, and the sacrifices of consecration and atonement.

The faith of the Old Testament believers did, then, embrace the four elements of a living faith in God, as I have already defined it: namely, Trust in God; Acceptance of the will of God as far as it has already been revealed, and also, as to what might in future be revealed, as authoritative and binding as a rule of faith and duty; Absolute and unquestioning obedience to God; and Observance of all the divinely instituted ordinances of covenanting and saving grace.

It will be shown below, that this faith also virtually embraced Christ.

By a living faith in Christ, we mean a specific faith in him, that accepts and appropriates him as my personal Saviour, as he is revealed to us in the word of God, not on the ground of

any merit in myself, but as the free gift of God, and solely on God's authority. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will let him take the water of life freely." "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Rev. 22 : 17 ; Acts 10 : 43.

Faith in God as above defined, is *fundamental* and *radical* in religion. It is so, *first*, because of its essential elements as already stated, namely, trust in God ; acceptance of his revealed will as authoritative and binding ; absolute and unquestioning submission and obedience to him ; and the observance of all the divinely instituted ordinances of covenant mercy and saving grace. It is fundamental and radical, in the *second* place, because it is the only true ground and source out of which the Holy Spirit works in us a living, abiding, and comforting personal faith in Christ. Faith in Christ can have validity and saving efficacy only as it rests on the authority of God—only as it rests, primarily, on faith in God, on his will, his purposes, his promises. I must know, first and always, in order to have an abiding and comforting faith in Christ for salvation, that my faith rests ultimately and solely on God's authority and promises. I cannot believe in Christ as the world's Prophet and Redeemer unless I first believe in God and his declaration : "This is my beloved Son, in whom I am well pleased ; hear ye him"—unless I first believe that "God so loved the world that he gave his only begotten Son," etc. This is evidently what Christ meant when he said to his apostles : "Ye believe in God, believe also in me," John 14 : 1. *First*, faith in God ; *then*, and *therefore*, faith in Christ.

This view, (that we are led to a saving faith in Christ, through a living faith in God) may seem to conflict with what Christ says, John 14 : 6, and Matt. 11 : 27 : "No man cometh unto the Father but by me"—"No man knoweth the Son but the Father ; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

But this coming to the Father only through the Son, and this knowing the Father only as the Son reveals him, can not mean

that we must first have a personal knowledge of Christ, and a personal faith in him, before we can know God, and come to him by a living faith. Its evident meaning is: That we can know the *true ground* on which we can come to God as our reconciled Father, only as we understand and accept the atoning and mediatorial work of Christ.

The true order of knowing God and Jesus Christ, is given by Christ himself, John 17 : 3 : "And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom Thou hast sent." This is the order I have been presenting.

We go one step farther. The person who has this living faith in God, and to whom Christ and his salvation have not yet been made known—such a person, we hold, would accept Christ as soon as he would be made known to him as the divinely promised Christ, the Son of God, and the Saviour of mankind. This is verified in the case of Cornelius. After Peter had been made acquainted with the religious character of Cornelius, and also divinely instructed in regard to his duty in his case, he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10 : 34, 35. Again, Cornelius said to Peter: "Now, therefore, are we all here present before God, *to hear all things that are commanded thee of God.*" To fear God and work righteousness, and being ready to hear whatever God would command him, shows that Cornelius had a living faith in God that led him to accept and submit to the will of God, as soon as, and as far as, it would be made known to him. Consequently, as soon as Peter made known to him God's way of salvation through Christ, he believed on him and accepted him. Acts 10 : 36-48. It would, doubtless, be so in all similar cases.

Faith in God is fundamental and radical, *thirdly*, because it is itself the work of the Holy Spirit; and because, through it, the Holy Spirit continues to carry on his work of saving grace in the soul. This he did under the old dispensation, where Christ and his atonement were not yet specifically known, but were only adumbrated in types and prophecies; and this he also now does under the Gospel, through the same faith in God, in

connection with a specific and personal faith in Christ, as founded in, and growing out of, this living faith in God. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." "Purifying their hearts by faith." Eph. 2 : 8 ; Acts 15 : 9.

From Heb. 11 : 26, it might be objected to part of the above statement, namely, that Christ *was not known* to believers under the old dispensation: "Esteeming the reproach of Christ greater riches than the treasures in Egypt." But a definite knowledge of Christ, as making the only true and valid atonement for sin by the sacrifice of himself, and as being thus the only true ground of acceptance with God—this knowledge of Christ and his work, they did not have. At best, they knew Christ only as their promised deliverer or redeemer, under the designations: The seed of the woman that was to bruise the serpent's head; the seed of Abraham in whom all the nations of the earth were to be blessed; the Shiloh to whom there was to be the gathering of the nations; the great prophet like unto Moses, to whom they were to hearken in all things; the anointed one of God; the one who should bear the government on his shoulders, and who was to be called, Wonderful, Counsellor, the mighty God, etc.; the one by whose stripes we are healed, etc.

Under these designations and titles, their faith in God and in his promises virtually embraced Christ, because the promises which they believed included Christ. So, too, their acceptance of the forgiveness of their sins as promised when their sacrificial atonements were made, (Lev. chapters 4, 5, 6, and 16) was a virtual acceptance of forgiveness through Christ, because they (their atonements) were types of Christ and his atoning work.

On this ground alone could the Old Testament believers be justified before God: "for it is not possible that the blood of bulls and of goat should take away sins."

Faith in God is fundamental and radical, in the *fourth place*, because God imputed this faith to the believer for righteousness, under the old dispensation; and thus actually imputed to him, also, the benefits of the atonement of Christ, as the true ground of his justification and acceptance before him, although he had, as yet, no specific knowledge of, nor faith in, Christ.

Abraham's faith was imputed to him for righteousness, not in itself considered, but because of what he believed. His faith was imputed to him in the same way as faith is now imputed to believers in Christ. "Now it was not written for his sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, and was raised again for our justification," Rom. 4 23-25. But this text shows, also, that it is not faith itself that is imputed to us for righteousness or justification, but what we believe, namely, that God raised up Jesus our Lord from the dead ; and that he was delivered for our offences, and was raised again for our justification.

Abraham's faith, and the faith of other believers under the old covenant, was, therefore, imputed to them for righteousness, because it virtually embraced Christ, as we have already shown.

We may add, however, that the specific promise which Abraham believed, when his faith was counted to him for righteousness : "So shall thy seed be," included Christ : "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29.

The faith of those Old Testament believers in God did, therefore, virtually embrace Christ, although they had no clear conception of how their promised Redeemer was to accomplish their redemption—God graciously counted their faith to them for righteousness, because they trusted in him and his promises, and embraced and looked for their promised Redeemer, to the extent to which they understood the promises concerning him. See Luke 1 : 67-79, 2 : 25-33 ; 1 Pet. 1 : 10-12.

II. REGENERATION.

We will now inquire, *What is the scripture signification of regeneration ?*

In the first epistle of St. John, we find the following three statements : "If ye know that he is righteousness, ye know that every one that doeth righteousness *is born of him* : " "Beloved, let us love one another, for love is of God ; and every one that loveth *is born of God*, and knoweth God : " "Whosoever be-

lieth that Jesus is the Christ *is born of God*; and every one that loveth him that begat loveth him also that is begotten of him." Chapters 2 : 29 ; 4 : 7 ; 5 : 1.

In referring to these three declarations of St. John, we will, for the present, designate them merely as *marks* of the new birth.

We will carefully examine these marks.

The first mark is *Doing Righteousness*. St. John give us the following four acts, as evidently equivalent to doing righteousness, and explanatory of it: "Keeping his commandments, or his word;" "Walking even as he walked;" "Doing the will of God;" "Doing the things that are pleasing in his sight." Chapters 1 : 7 ; 2 : 3-6 ; 2 : 17 ; and 3 : 22.

Doing righteousness is, therefore, pleasing God by keeping his commandments, or doing his will as he has revealed it to us; and especially, as Christ has fully made it known by his doing and teaching.

The second mark is, *Loving the Brethren*. This is not a love that consists in mental emotions, neither in mere profession, but in a Godlike loving consecration that lays one's self on the altar of God, saying, "Here am I:" use me—myself and all I have and am, even to life itself, if need be—to promote the well-being and salvation of man. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3 : 16-18.

These marks—doing righteousness and loving the brethren—consisting as they do, in external voluntary acts of our own, can not themselves be the new birth, neither can they produce it, for it is the work of the Holy Spirit—it is the new spiritual soul-life begotten in us by the Holy Spirit, and which makes all our right-doing possible, and from which alone it can proceed.

We conclude, therefore, that St. John presents these marks as evidences of the new birth, or, as divine assurances to us, that where they exist, there the new birth also exists. They are

such evidences and assurance, because they both point, ultimately, to the same new spiritual soul-life, as their source and cause.

What, then, is the new birth of which these marks are the evidences? It is their underlying new spiritual soul-life, (or principles) which alone makes them—(our doing righteousness and loving the brethren)—possible.

The underlying principles of doing righteousness are: *first*, submission to the will of God as our absolute rule of duty—it is the Christ-spirit: “Not as I will, but as thou wilt;” *second*, implicit faith and trust in God and his word, for without this, the first could not exist; and then, *third*, as partly accompanying, and partly underlying and productive of both these, an enlightened understanding that has a spiritual knowledge of God and his will; changed inclinations and affections turned from wrong to right, from evil to good, and from the world and Satan to God; and a renewed will that is endowed with the willingness and the ability to yield God a cheerful obedience.

Loving the brethren, has, as its first and direct underlying principle, the Christ-spirit of self-consecration to the salvation of man. It is the soul in the attitude of willingness and longing desire to give one’s self for the promotion of the well-being of others. But this, again, implies faith and trust not only in God, but also in Christ, and again, an enlightened understanding, changed inclinations and affections, and a renewed will.

St. John’s third mark of the new birth, is—*Believing that Jesus is the Christ*. This implies the following facts and experiences: *first*, that I believe in the Christ of the Old Testament, promised as the world’s Redeemer from sin and the devil; *second*, that I realize that I need this Christ; *third*, that I am fully persuaded that Jesus the son of the virgin Mary, is this Christ; *fourth*, that I accept this Christ as my personal and only Saviour, with the assurance that, in him, I have the forgiveness of my sins, am accepted before God, and am made a child of God by adoption, and an heir to everlasting life; and, *fifth*, that I submit myself absolutely to be governed by his will.

St. John says of this mark, that whoever possesses it, *is* born of God. He does not say, he *shall be*, but he *is*, born of God.

He thus represents the new birth as completed when one believes that Jesus is the Christ.

The same is taught in Gal. 3 : 26, "For ye *are* all the children of God by faith in Christ Jesus." True, there is one text that apparently contradicts this : "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," etc., John 1 : 12, 13. But this is capable of a rendering that is in perfect harmony with the foregoing exposition. It may be rendered : But as many as received him, on them conferred he the *right* or *prerogative* of *being* the sons of God, even on them that believe on his name. This rendering is, indeed, required to put it in harmony with the analogy of faith on this doctrine.

What, then, we inquire, is the underlying principle of faith in Christ, which may be considered as the new birth ? and which is completed when we believe in Christ ?

The Holy Spirit, through the gospel call, and the gospel promises, brings us the divine authority to believe savingly in Christ; and with this authority he also endows us with the ability so to believe. But this ability or power to believe, consists in the same enlightened understanding, the same changed affections and inclinations, and the same renewed will, as explained under the first and second marks. "I believe that I can not by my own reason and strength believe in Jesus Christ my Lord, or come to him ; but the Holy Spirit has *called* me through the Gospel, *enlightened me by his gifts*, and sanctified and preserved me *in the true faith*." See also, "The Larger Catechism," (Presb. Ch.) 2, 67.

This enlightened understanding, these changed affections and inclinations, and this renewed will, is the new birth, as indicated by the three marks of St. John.

In Phil. 2 : 12, 13, St. Paul exhorts us to "work out our own salvation," on the ground that "God works in us both to will and to do." God's working in us, therefore, gives us the power or ability to work out our own salvation : God's work in us, is, therefore, our new birth, for it is our new birth, alone, that endows us with the ability to work out our salvation. What, then, does God work in us ? It is, "*To will, and to do.*"

To work in us, *to will*, includes an enlightened understanding to know the will of God; inclinations and affections turned from evil to good, and from wrong to right; and a will renewed from opposition and rebellion against God, to submission and obedience to him: and to work in us, *to do*, includes in it, the endowment of all the powers of the soul with the ability to act in harmony with this enlightened understanding, with these changed inclinations and affections, and with this renewed will. This is the true and essential new birth, as we have heretofore ascertained it. It is an enlightened understanding, changed inclinations and affections, and a renewed will.

In Col 3 : 10, and Eph. 4 : 24, we have the same view of the new nature inculcated. According to the first passage, the new man is renewed *in knowledge* after the image of him that created him. This is a renewal of divine illumination. According to the second text, the new man is, after God, created *in righteousness and true holiness*. And what is this but righteous affections and inclinations, and a will sanctified or consecrated to God.

But it may also be held, that faith in Christ is the organ through which the Holy Spirit completes the new birth.

St. Paul says, Gal. 4 : 4-6: that God sent forth his Son, "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, *God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.*" That is, God makes use of our faith in Christ, when it appropriates the forgiveness of sins, and the adoption of sons, to produce in our hearts the spirit of his Son, whereby we cry, Abba, Father. In Romans 8, Paul says, "Ye have received the spirit of adoption, whereby we cry, Abba, Father." The spirit of adoption which we receive, and the spirit of God's Son which he sends into the hearts of his children, are one and the same thing.

This may properly be called the new birth, or *a* new birth, because it is the Christ-spirit of filial trust in God, and also because it necessarily includes filial affection towards God, and filial submission to God. It is all included in Christ's words: "Abba, Father, all things are possible unto thee; take this cup

from me: nevertheless not what I will, but what thou wilt," Mark 14: 36. Whoever has this spirit of Christ—this filial spirit of sonship, is indeed, born of God.

Our recognized Lutheran theologians and dogmaticians speak of regeneration in this two-fold sense—they designate the one, regeneration in its narrower or stricter sense; and the other, regeneration in its wider sense.

In the stricter sense, regeneration is concerned in the production or gift of faith in man, or, in creating in him the power of exercising faith, or, of endowing him with spiritual powers to believe in Christ, that he may thus commence a spiritual life; and it is completed in the gift of faith, or, when faith exists; and its effect is confidence resting on the merit of Christ; and all this is produced in man in order that he may attain justification, renovation, and eternal life. It includes an enlightened understanding, changed inclinations and affections, and a renewed will.

Schmid says: "There takes place, therefore, in the regeneration of man, a change which consists in this, that instead of the former blindness in spiritual things there is spiritual knowledge, in place of unbelief there is faith, so that this entirely altered condition of man is represented figuratively by the term, a *new birth*, and the regenerated man as a *new creature*." (Doctrinal Theol., Eng. ed., p. 475).

Form of Concord: "The Lord God draws the person whom he converts, and so draws him, that out of a darkened understanding, is created an enlightened understanding, and out of a rebellious will, an obedient will. And this the Scripture calls creating a new heart." (Müller's Symbolische Bücher, Stuttgart, 1848, vol. II., p. 603, R. 673).

Hollaz says: "Regeneration has respect to the will, and consists formally in the gift of faith, and its effect is confidence resting on the merit of Christ." Also, "Regeneration is the act of grace by which the Holy Spirit endows the sinner with saving faith." (Schmid's Dogmatic, Eng. ed., Phila., 1876, p. 496).

Schmid says: It is "that work of God by which he overcomes the spiritual blindness of the natural man, and his spiritual ina-

bility to believe in the gracious plan of salvation, and creates in man the power of exercising faith." (Ib., pp. 474, 475).

Chemnitz: "Regeneration consists in the gift of spiritual life; that is, in the bestowment of the power of believing, and of saving faith; or, in the illumination of our mind, and the production of confidence in the heart; or, as it is otherwise expressed, in the gift itself of faith." (Ib., p. 479.)

Quenstedt: "Regeneration so precedes that faith may be attained; justification follows, which is of faith." (Ib., p. 497.)

Baier: "Regeneration is an action of God, by which he endows man * * with spiritual powers to believe in Christ, and thus to commence a spiritual life; or, he produces them"—the spiritual powers—"in him in order that he may attain justification, renovation, and eternal salvation." (Ib., 477.)

Baier calls the above, regeneration in the stricter sense, as it is set forth in John 1 : 13, and 1 John 5 : 1. (Ib., 477.)

From regeneration in the above stricter sense, Baier says, "regeneration in the more comprehensive sense is distinguished." (Ib., 477.)

In this wider sense, Quenstedt says, "It is taken for the restitution of the spiritual life *in general*; and in this way regeneration comprehends under it, also, justification and the renovation which follows it." (Ib., p. 477.)

The Form of Concord uses it in the same sense.

The Apology uses it: sometimes in the sense of justification and adoption as the sons of God; and, again, it includes in it the strong consolation which faith brings to the terrified conscience; the new light and life which it produces in the heart; and generally, our renewal into the divine image.

We will give a few quotations: "The sinner's justification means, that he is changed into a pious being, and born anew of the Holy Spirit." "Through faith alone we obtain the remission of sin for Christ's sake and are justified: that is, the unrighteous are sanctified and regenerated." "From this it is sufficiently evident, that faith alone justifies us before God; that is, obtains grace and the remission of sins for the sake of Christ, and leads us to *a new birth*." "The faith, which, in such fear and terror, cheers the heart and consoles it, receives and experiences the

remission of sin, justifies us and brings life ; for this strong consolation is *a* new birth, and *a* new life." "Now since faith is accompanied by the Holy Spirit, and produces in the heart a new light and life, it is true, and necessarily follows, that faith renews and changes the heart. What kind of *a renovation* of heart this is, we learn from the prophet, who says : 'I will put my law in their inward parts.' " "Since faith raises up our hearts, when sunk in the terrors of sin and death, we are regenerated by it, and through it we receive the Holy Ghost, who *renews* them, and thus enables us to keep the law of God, to fear and love him truly, and firmly to trust that Christ was given for us," etc. This faith that thus "renews the heart and disposition, transforms man into a new creature." (Müller's Symb. Books, Stuttgart, vol. I., pp. 95-119).

The question now arises : Does the Apology mean to teach, that justification and adoption as the sons of God, and our renewal in general, all of which follow, and grow out of, faith in Christ—does the Apology mean to teach, that these results of faith constitute, primarily and alone, the new birth, to the exclusion and denial of regeneration in its stricter sense ?

The Apology does not say, that justification, and the renewal which follows faith in Christ, is *the* new birth ; but that faith leads to *a* new birth ; and that the strong consolation which faith brings to the terrified conscience, is *a* new birth, and *a* new life. This evidently implies, that there exists something else which is strictly *the* new birth. What can this be, other than regeneration in its stricter sense ? It is the regeneration taught by St. John. Baier says, that regeneration in the stricter sense is taught in John 1 : 13, and 1 John 5 : 1.

It is, also, the regeneration that is taught by Christ, John, chap. 3. After saying to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," etc., he then declares to him, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It follows, therefore, that, if he who believes in Christ shall not perish, but have everlasting life, such a believer is born again, for he could not even see the kingdom of God without experiencing the new birth. He who believes

in Christ is, therefore born again, according to the teaching of Christ.

The regeneration taught by St. John, and by Christ, is, therefore, regeneration in its stricter sense, and it is completed when faith in Christ exists; the regeneration taught in the Apology, is, on the contrary, regeneration in its broader sense. It follows faith in Christ. It is only *a* new birth, and *a* new life. It is what our theologians sometimes call *a renewal*, or *renovation*; and it is a change in the already regenerated and converted man.

Baier says: "Renovation, strictly speaking, signifies a real and intrinsic change in the regenerated and converted man." "Ezek. 36 : 26, and Ps. 51 : 10." (Schmid, p. 503.)

Schmid: Renovation is a change wrought in man, "in consequence of which he may be called *a* new man." (p 502.)

St. Paul says, Rom. 12, "And be not conformed to this world, but be ye transformed by *the renewing* of your mind," etc.; and in Eph. 4 : 22-24, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and *be renewed* in the spirit of your mind; and that ye *put on the new man*, which after God is created in righteousness and true holiness." But this renewing of the mind, and this putting off the old man, and putting on the new man, which after God is created in righteousness and true holiness—all this is not the new birth as taught by Christ and St. John. It is the renewal that takes place in the already regenerated man; and it may, therefore, be called the new man, and *a* new birth.

It is, therefore, neither un-scriptural nor un-Lutheran, to speak of regeneration in this twofold sense. The two senses do not contradict, but imply each other.

Should, therefore, anyone maintain, that faith in Christ and justification, with the peace of conscience and the new life growing out of them, are *a* new birth, or, are included in *the* new birth, there could be no valid objection to such a view, provided it is admitted, that an enlightened understanding, changed inclinations and affections, and a renewed will, are primarily and fundamentally *the new birth*; and, besides, that such an enlightened understanding, such changed inclinations and affec-

tions, and such a renewed will, even when they refer only to God, and do not yet embrace Christ because he has not yet been made known, are, nevertheless, also essentially and fundamentally *the new birth*.

We add two quotations from Starke's Commentary, on 1 John 2 : 29, and 3 : 9.

"By the new birth we are to understand nothing other than the great change in all the powers of the human soul, according to which man becomes an entirely different being from what he is by nature, in heart, mind, disposition, and all his powers. It includes, nevertheless, adoption and all other gifts of grace."

Again he says of the new birth : "Neither are we to understand, that justification is its principal element, which, in other respects, is included in the new birth, and is here presupposed ; but we are to understand by it that element in the new birth by which one is changed into a different person, and becomes a new creature."

III. CAN ONE WHO HAS A KNOWLEDGE OF THE TRUE GOD, BUT WHO DOES NOT ENJOY THE OPPORTUNITY OF KNOWING CHRIST, AND OF BELIEVING IN HIM, BE REGENERATED AND SAVED ?

Before disposing of this question, it will be proper to observe, that whilst St. John's three marks are all New Testament evidences of the new birth, the first mark—(doing righteousness)—is alone its Old Testament evidence. In 1 John 2 : 3–7, the writer tells us, that keeping the commandments, or doing righteousness, is the old commandment which was from the beginning ; and he says of it : "Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." This is a universal truth that applies to all—Gentile, Jew, or Christian.

That Abraham was a friend of God, and that he was justified and saved, will not be disputed. But he could not be justified and saved without being regenerated : "Except a man" (any one) "be born again," etc. Whilst, however, Abraham had not a specific knowledge of Christ, and could not, therefore, have a specific faith in him, he had, nevertheless, a living faith in God, as has been hereinbefore shown, and as will still more fully ap-

pear from the following facts: His faith was counted to him for righteousness; he received circumcision as a seal of the righteousness of his faith; and he is held up before us as the father of all them that believe under the new dispensation as well as under the old. But this living faith in God, and which was imputed to Abraham for righteousness, had specific reference to his believing God's promise: "*So shall thy seed be.*" (See Gen. 15 : 1-5, and Rom. chap. 4.) Abraham's faith which was counted to him for righteousness, did not, therefore, knowingly embrace Christ; but it did so, *virtually*, as heretofore indicated, because his faith accepted the whole will of God, not only as far as it was already revealed to him, but, also, as to what might be revealed to him in the future. For Abraham, who had no definite knowledge of Christ, such a faith was valid and saving; but for us, who have God's revelation concerning Christ, our faith, in order to be valid and saving, must embrace Christ. Rom. 4 : 21 : 25.

As has already been shown at the beginning of this article, Cornelius had a living faith in God, that accepted the will of God, not only as far as it had already been made known to him, but that would accept it, also, in whatever Peter would reveal it to him.

In view of this living faith in God, and the righteous life growing out of it, Peter declares: "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, *is* accepted with him," Acts 10 : 33, 34. It is not, *shall be* accepted, but *is* accepted with him. Peter here assures us, that men are accepted of God *on the condition* of their fearing him, and working righteousness; and farther, that Cornelius was accepted on the same condition, although he did not yet understand the true ground of the forgiveness of sin and acceptance with God, through Jesus Christ. But to be thus accepted with God, Cornelius must have been regenerated. He was regenerated, for he possessed St. John's first mark, that is, the Old Testament evidence of the new birth, namely, *working, or doing righteousness*; and, besides, he had its underlying principle of fearing God, that is, faith in God and submission to his will. Cornelius was, therefore, regenerated and accepted

with God, before he had a definite knowledge of Christ and a personal, specific faith in him. In short, Cornelius was accepted with God, not because he was already a Christian believer, nor yet because he was governed by the gospel motive—"the love of Christ constraineth us"—for he possessed neither of these; but he was accepted because he was a believer in the Old Testament or Abrahamic sense.

It follows, then, that both Abraham and Cornelius were accepted with God, and were regenerated, although as far as directly recorded, they had only St. John's first mark or evidence of the new birth.

It may, however, be held that they had, *essentially*, also the second mark—love to the brethren. Abraham was intensely concerned for the welfare of his fellowmen, and he was willing to surrender his own rights in order to live in peace with his inferiors, Gen. chaps. 13 and 18. Cornelius was as deeply concerned for the salvation of his kinsmen and near friends, as for his own; and, beside, he was liberal towards the Jewish nation, Acts 10 : 2, 22, 24–33.

God does, then, impute the merit of Christ to such as have this living faith in him (in God) although they do not yet believe in Christ, because he has not yet been made known to them.

And, now, the broader and more general query :

IV. CAN A PIOUS HEATHEN WHO DOES NOT ENJOY A DIRECT DIVINE REVELATION, BE REGENERATED AND SAVED ?

The case of Cornelius would seem to settle this inquiry in favor of the affirmative. To this may be opposed the language of the angel to Cornelius, as the latter related it to Peter, Acts 11 : 14, namely : "Who shall tell thee words, whereby thou and all thy house shalt be saved." But if the foregoing exposition of this subject be accepted as correct, then these words must be interpreted in harmony with our exposition; and this certainly is possible without doing violence to their true intent and meaning, namely, that Peter would make known to Cornelius *the only true and meritorious ground* on which man could be accepted

with God, and *eternally* saved; and, therefore, the only true and meritorious ground on which, also, Cornelius and his whole house must *finally* and *solely* rest for the same acceptance and eternal salvation. Still, it may be held, that Cornelius enjoyed, to some extent, the revelations of the Old Testament; and that his case is therefore irrelevant on the point before us. We turn, then, to St. Paul. He settles our inquiry in the affirmative. In Rom. 2 : 6-11, he says: that "God will render to every man according to his deeds: to them who by patient continuance *in well-doing* seek for glory and honor and immortality, *eternal life*; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish*, upon every soul that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, *to every man that worketh good*, to the Jew first, and also to the Gentile: for there is no respect of persons with God."

The condition here laid down, of bestowing eternal life, glory, honor, and peace, is *well-doing*, or, *working good*. It is St. John's first mark of the new birth—its Old Testament evidence.

On this subject we will yet give several brief extracts from "MacKnight on the Epistles."

He represents St. Paul as teaching: "That in judging men God will not proceed according to the tenor, either of the law of nature or of the law of Moses, by inquiring after an obedience absolutely perfect; because, according to that method of judgment, no one could be acquitted. But he will judge their 'hidden things,' their inward frame of mind, 'according to the Gospel': that is, he will examine, whether in the present life men have been guided by a sincere desire to know and do his will, in whatever manner it was manifested to them. And in whomsoever such a faith is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian."

Again, "Faith does not consist in the belief of particular doctrines, far less in the belief of doctrines which men never had the opportunity of knowing; but in such an earnest desire to know and do the will of God, as leads them conscientiously to

use such means as they have, for gaining the knowledge of his will, and for doing it when found."

And, once more : "For his" (St. Paul's) "whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew anything of him or of his disobedience ; it must be equally consonant to justice, that the merits of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing anything of that meritorious obedience."

MacKnight then gives his opinion, that Christ and the plan of redemption through him will be made known to the pious heathen after they have been admitted into heaven ; and that this knowledge will then operate as fully to promote the glory of God, the honor of Christ, and their own eternal felicity, as if it had been communicated to them in this life. (See his *View and Illustration on Romans*, chaps. 2 and 5, new ed., Philadelphia, 1835, pp. 62, 63, and 80).

We add Starke's opinion on this subject, as given in his commentary on 1 John 5 : 2. "How necessary it is to believe this article," namely, that Jesus is the Christ, "that one can not be saved in any other way, has already been shown, chap. 4 : 2 ; and, consequently, in the case of a Jew, Turk, or heathen, who neither knows nor believes this doctrine, a new birth can not take place, neither can such an one be saved."

We add, also, from "The Larger Catechism" of the Presbyterian Church, 2, 60. "Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?" *Ans.* "They who having never heard the Gospel, know not Jesus Christ, and believe not in him, can not be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess ; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church."

It remains for the reader to form his own judgment on this subject, in view of all the facts presented. It reduces itself to

this : Can a pious heathen, who has not the knowledge of Christ, be regenerated and saved ? or, will all who are destitute of this knowledge, be doomed to eternal perdition ?

In conclusion :

V. WHAT IS THE RELATION TO EACH OTHER, OF FAITH IN GOD, FAITH IN CHRIST, AND REGENERATION, AS ASCERTAINED IN THIS DISCUSSION ?

Under the Old Testament, we have—

1. Faith in God, and in his plan of salvation, produced through God's revelation of himself and his will, to man.

2. A spirit submissive to the will of God, or a soul-choice of the will of God, as the governing purpose of one's life. "But as for me and my house, we will serve the Lord." Josh. 24 : 14-24.

This submission to the will of God, or, this soul-choice, in connection with the faith in God and his plan of salvation, is regeneration under the Old Testament—and it includes divine illumination, changed inclinations and affections, and a renewed will.

3. Doing righteousness, or actual obedience to God. This grew out of the first and second—out of faith in God and a soul-choice of God's will as a governing purpose. It is the Old Testament evidence of the new birth.

Though the Old Testament saints had not received the fulfillment of the promises, yet because they were persuaded of their truthfulness, and embraced them by assuredly expecting their accomplishment, they yielded to God a sincere obedience. And of Abraham, particularly, it is said : "*By faith Abraham * * obeyed.*" Heb. 11 : 8, 13.

Under the Gospel, as under the Old Testament, there must be,

1. Faith in God and his plan of salvation, and a soul-choice of his will as one's governing purpose.

2. Faith in Christ, as developed out of faith in God and his plan of salvation. (See Heb. 6 : 9-20). "Ye believe in God, believe also in me."

3. Regeneration in its stricter sense, completed when Christ

is received by faith; and in its wider sense, completed through faith in Christ.

4. A Christ-like consecration of one's self to the well-being of man, or love to the brethren. "The love of Christ constraineth us." * * "If God so loved us, we ought also to love one another."

ARTICLE VI.

THE PRE-EXISTENCE OF THE SOUL.

By REV. C. L. BARRINGER, Valatie, N. Y.

We need not turn to speculation or philosophy to assure ourselves of the double composition of our nature. Our consciousness and experience declare it. The one principle is the spiritual—the soul; the other is the physical—the body. But the peculiar relations, the connecting link between these two, has given rise to many theories and much speculation. To many this may seem to be of but little importance; but its relations to the origin of the human soul, and to our personal immortality, invests it with an importance not readily comprehended. The ancient doctrine of the pre-existence of the soul, was revived by Rev. E. Beecher, D. D., in his "Conflict of Ages," in which he strives to harmonize the divine government with man's instinctive ideas of "right and honor." In the early ages of philosophy and speculative theology, there existed a wide diversity of opinion as to the origin of the soul. Some thought that the soul was of the substance of God, and was not only eternal, but holy in its origin. Thus taught the Stoics and Manicheans.

Others taught that all souls were created at once and confined in some place by their Creator, and one at a time was released only when some human body was created for it. Others taught that souls were created only as human bodies were formed for them, and no faster. Others said and held, that as the body was derived from the body, so the soul was derived from the soul; thus taught Tertullian, Apollinarius, and other wes-

tern philosophers. Origen, who did much toward corrupting the early faith, held to the theory and teaching of Pythagoras. He said, that the expression, "There was a man sent from God," as applied to John, Baptist, could be explained only on the theory that his soul existed before his body, and was sent from a former existence to inhabit the body, and so bear witness to or of the truth.

The idea that prevailed among the old philosophers seems to have been that the souls which inhabit human bodies, had their existence first in heaven; and for sins committed there, were sent down to earth, so that now we are atoning for the sins of a former life. But St. Jerome assailed this doctrine with all his powers; he stigmatized it as "impious" and "wicked," and further says, "It now prevails in secret, as in vipers' nests; and as by a hereditary disease, glides in the few to pervade the many." But this doctrine was not confined alone to the wild vagaries of heathen philosophers and speculators. It tintured the faith of many of the "Christian Fathers."

Closely allied to pre-existence, is transmigration; this latter implies the former. Justin Martyr was not entirely free from this idea; for he speaks of the soul inhabiting a body the second time, but adds, that in such a case it has no remembrance of God. Nearly the same, if not the same doctrine was taught by Clemens Alexandrinus; for he speaks of the soul as being sent down from heaven by God. His language is: "The soul is not, therefore, sent down from heaven for the worse. For God works all things towards that which is better; and the soul that leads the best life for God and righteousness, exchanges earth for heaven. By this, he seems to look upon this life as a state of discipline, into which the soul came from another and prior life. In speaking of the body, he says: "It is a form thrown about us externally, the garb of our entrance into the world, that we may be able to enter into this common school-room." Arnobius, also, seems inclined toward the doctrine of the pre-existence of the soul, though he has some doubts as to the condition of the soul while in that state. It is true that he once said: "Do we not all owe to God, that, sent by him, or fallen by our own blindness, we are held in these corporeal bodies?"

Afterwards doubt seems to have come into his mind, as to whether souls were created and sent into this world by God, for his language is: "Far from us be the wildness of this wicked opinion, that God, omnipotent, maker, founder, and procreator of great and invisible realms, has produced such mobile souls, destitute of gravity and weight, and constancy; liable to vice, prone to every species of sin, and knowing them to be such, has commanded them to enter bodies, imprisoned in which they should live under the storms and tempests of daily life, and do and suffer things base and obscene." In this he does not question the prior existence of the soul, but the origin of the soul in that existence. He also affirms that men are nothing but souls confined in bodies.

The Platonists taught that the soul formed the medium between the purely spiritual and the purely animal in man; between the higher and ideal principle of reason, and the grosser and sensual principle of his carnal nature. Origen held that God gave souls bodies and then sent them into this world to atone for offences previously committed. He accounts for the different conditions in which men are born, and the different capacities with which they are endowed by God, on the supposition that in the pre-existent state they had cultivated different tastes and dispositions, and to those the body and the temporal conditions were adapted. This theory is well adapted in solving the cause of the diversities among angels and men, and it also accounts for the monstrosities to be found in the human family. For they say: "If from unknown reasons the soul be not exactly worthy of being born in an irrational body, nor yet exactly in one purely rational, it is furnished with a monstrous body, so that reason cannot be fully developed by one thus born, having a head disproportioned to the rest of the body, and much smaller." The object of embodying lapsed souls, was their restoration to their original state, or to one still more exalted. This question according to Origen comprises the entire philosophy of our being. The whole theory may be summed up thus: Life is penal, a sort of purgatory, with two ways by which the soul may escape, viz., one, upward to higher grades in the scale of spiritual existence, the other downward toward

the irrational state of being. In short, it is nothing more than the old doctrine of Pythagoras; the transmigration of the soul brought into the Christian Church. This theory of Origen made considerable progress in the early Church, and some of the "Fathers" were tainted with it.

Jerome and Augustine, while denying the penal part of Origen's theory, were in doubt as to the origin of the soul, and conceded that the soul might have existed in some previous state or form. One of these forms as taught by Hilarius, was that when God created man, the soul was first formed and afterward sent by divine power into the body formed out of the dust.

After Hilarius' time the doctrine of the pre-existence of the soul found fewer advocates. It may have been closed by an ecclesiastical decision. In fact, we have reason to believe that this was the case, for toward the close of the fifth century, Leo the Great says, "The Catholic faith constantly and truthfully affirms that human souls did not exist before they were breathed into their bodies." Later on, Justinian speaking on the same subject says, "The Church teaches that the soul is created with the body." So, then, the question of the pre-existence of soul must have been decided during the fifth or sixth century.

But, whence is the origin of this doctrine? How did it find its way into the early Church? Is it or is it not sanctioned by the teachings of Scripture?

As has been stated, this doctrine is to be found in the teachings of the old philosophers. Plato develops it to a greater extent than any of the others.

Many of the fathers, after the apostolic age, became tainted with the speculative philosophy of the schools. Cassian and Origen in teaching the pre-existence of the soul, only presented that which Plato had taught. Origen, in his reply to Celsus, when advocating the consistency of the doctrine that each soul sent into the body, must necessarily be sent "according to merit and former behavior;" and in this he admits that he is following the teachings of philosophy instead of the teachings of Scripture, of Plato rather than Jesus Christ, for his language is, "I speak these things now after Pythagoras, and Plato, and Empedocles."

The doctrine of the pre-existence of the soul prevailed among the Jews even during the apostolic age. From the Jewish it glided into the Christian theology. It is worthy of note that in all the earlier sacred writings of the Jews no trace of it is to be found.

The theology of the Jews of Palestine became corrupted by that of Alexandria. In the first book of Maccabees mention is made of a sect called Essenes, so this sect existed about two centuries before Christ. Pliny holds that they are even older than that. Be that as it may, they taught that the soul pre-existed and that it was immortal. At first, they taught, that the origin of the soul was through some natural attraction, that it was drawn down from the highest air, and imprisoned in the human body, and when released, winged its way back to the place whence it came. In the course of time many of the Essenes embraced Christianity, and in so doing brought with them many of their notions and practices, and these tended to corrupt the Christian religion.

So, then, the doctrine of the pre-existence of the soul flowed through Essenism as well as through Platonism into the early Church. The same doctrine, though in a form more nearly allied to the doctrine of the transmigration of souls, was held by the Pharisees. At one time they asked Jesus, "Who did sin, this man or his parents, that this man was born blind?" In this it is evident that they assumed a pre-existent state; or, how else could the man have sinned before he was born? It is also evident that this notion existed in the minds of the disciples, and was corrected by the reply which Jesus made, or by his subsequent teachings; for in all their after teachings of doctrines and morals, nothing of it can be found.

Thus far, I have noticed the teachings of the ancient philosophers as to the pre-existence of the soul. What is the teaching of Inspiration?

Dr. Beecher, in his "Conflict of Ages," assumes it as a mode of adjusting the elements of the divine government in consistency with the principles of "honor and right," and thus endeavors to remove the conflict of the ages. He says that, "the

principles of honor and right demand that God shall give to all new-created beings original constitutions, healthy and well balanced, and tending decidedly and effectually toward good. To make them either neutral or with constitutions tending to sin, would be utterly inconsistent with the honor and justice of God, and would involve him in the guilt and dishonor of sin. Moreover, God is bound to place new-created beings in such circumstances that there shall be an over-balance of influences and tendencies on the side of holiness and not of sin." Again, he uses this language: "Those thorough views of innate human depravity, and subjection to the powers of evil, which are recognized as true and scriptural by men of profound Christian experience, and the highest principles of honor and right, which a well-tutored mind intuitively perceives to be true and obligatory upon God as well as man." Having developed these principles of "honor and right," and having assumed that man is a "new-created being," and also the "doctrine of human depravity;" he boastingly inquires, if this is not true, "What becomes of the honor and justice of God?" It seems, then, that the solution of the difficulty, and the removal of the conflict, is to be found in Beecher's theory, that, in the pre-existing state, the soul had been created with such a constitution and placed under such circumstances as the law of right and honor demanded, that it had rebelled and corrupted itself, and, as a punishment, it was sent into this world of sin and misery.

Thus the entire argument as contained in the "Conflict of Ages" may be summed up: In a museum in the City of Albany, N. Y., is the skeleton of a huge mastodon, found in the vicinity of Cohoes. Many of the original bones were never found. How then was the frame erected in its present form? The naturalist supplied the missing ones. His knowledge of the animal structure enabled him to do this. If he was ignorant of animal anatomy he would certainly make a blunder in his attempt to re-arrange the bones. He might imagine some of the bones to be lost, when they were not; and in his effort to supply any real or imagined deficiency, he would be more likely to deform the skeleton than to imitate the work of nature. On the same principle many philosophers undertake to fill up what

they imagine to be lacking in the perfect outline of the divine government.

The logic used by all such reasoners, when put into form, is something about as follows: the supposition of the pre-existence of the soul will remove a difficulty which appears impossible to be removed by any other means; consequently it must be true.

To show the absurdity of such reasoning, we will use an illustration suggested by Dr. Beecher himself. In the early ages it was taught and believed, that our planet was fixed, immovable in the centre of the solar system, and that all the heavenly bodies revolved daily around it. This theory accounted apparently for the motion of the heavenly bodies. But later investigations proved the hypothesis to be false. So, then, a hypothesis may appear to solve a difficulty, or harmonize a presumed contradiction; but after all have no basis in fact. But this supposition of a pre-existing state not only fails for want of direct evidence, but it is inadequate even if it could be established to settle the conflict of the ages. If the soul had a pre-existent state, it now has no remembrance, no knowledge of its acts right or wrong. How, then, can this life be a punishment for it, when it is declared that memory shall constitute a prominent part in the punishment of the soul in the future existence? "Son remember!" is the language of Scripture. Again, the author of "God Revealed in Creation and in Christ," has shown the absurdity of this position with a logic that is conclusive and convincing. As an argument, he assumes a fact taught in the Scriptures, and verified in thousands of cases, viz., "Children do suffer for the sins of their parents." How can this fact be reconciled with the theory of "honor and right?" How does it settle the "Conflict?"

The theorist is willing to admit that the pre-existence of the soul is not taught in the Scriptures. And, yet, according to the position assumed by these teachers, how can the Divine government be vindicated on the principles of "honor and right" without the aid of this hypothesis? Can God be indifferent to the vindication of his government before his intelligent creation? By no means. What, then, is the thing here set forth as a fact

too obvious to require the elucidation and authority of revelation? None would be so bold as to assert this. Nothing is left us then, but to believe that these pseudo-philosophers, who were so zealous to vindicate the divine government, have failed to comprehend the principles and designs of that government in its length and breadth; and that there are other methods of vindication which they have failed to discover. If there was a necessity for the doctrine, there was a necessity for a revelation concerning it. Another objection to this theory, is, that it is inconsistent with some of the well-established facts of philosophy. Personality implies self-consciousness. Continued personality implies continued self-consciousness. If not so, then personal identity is lost. Looking forward into the great future, we recognize the fact that our personal identity will be preserved, and that our self-consciousness will accompany us. On this fact rests whatever we may expect or hope by the way of reward or punishment in that future existence. It will be this continued identity which will form the connecting link between this present life and the life that is to come. If memory and self-consciousness utterly perish at death, then, in that future state, we will be different creatures from what we now are.

So of the supposed pre-existent state. We have no recollection of it: no self-consciousness reaching back and connecting us with that state. If we existed then and there we do not know it; if in that state we committed sin we are now unconscious of it. All we can say, then, is, that "if some being, called by my name, preceded me in another state of being, he failed to bring with him in the transition that introduced him into this world as me, that self-consciousness so essential in order to connect me with himself; and, therefore, he is to me as though he had never been. I cannot own myself to be a continuation of him, nor responsible for any acts he may have committed while in that state."

The Scripture nowhere gives any confirmation, nor lends any countenance to the doctrine of the pre-existence of the soul. Whenever it has been attempted to prove the doctrine from or by the Scripture, it has been by the most far-fetched and inconsistent constructions put upon isolated passages. And yet the

Bible does teach us something concerning the soul, when it says, "God created man in his own image." What is created here? Certainly not the body; for it declares, in the image of God, and "God is spirit." It must then be the soul, the spiritual part of man. Paul speaks of Adam as the first man, and refers to the process of being, as well as to the relation of Adam to Christ, for he adds: "That was not *first* which is spiritual, but that which is natural; and *afterward* that which is spiritual. So far, then, as the Scripture speaks on the subject, it is in direct opposition to the doctrine of a pre-existent state. The assumption that we are placed here to atone for sins committed in a previous state, is glaringly at variance with the moral and governmental teachings of the word of God. The whole remedial dispensation is based upon the fact that we have sinned in *this life*, and it has reference to the sins of this life, and not to the sins of a former. If there was a former life in which we sinned, where is the atonement for those sins? If there was a previous state in which the soul sinned, then Christ did not comprehend the design of his own mission; for he rebuked men for actual sins, sins of this life. He came to this world to deliver from such sins, and not from the sins of a former existence.

Grant to the advocates of a pre-existent state of the soul all they claim, what advance have they made in the vindication of the divine government? They have only succeeded in changing the point in the controversy by removing it backward to a previous state, and have not taken a single step in advance toward the settlement of the question concerning the divine government. If it is difficult to reconcile the fact of the fall of man, and of human depravity with the principles of right and honor in the divine government, it is far more difficult to account for such a fall in a pre-existent state.

By changing the position we make the question more difficult of solution. For, then, we have not only the fall to reconcile with the principle of right and honor in the divine government, but also the assumed fact, that we are here punished for the sins of which we have no knowledge, and committed in a state of being of which we are entirely ignorant.

ARTICLE VII.

THE DEVIL, THE PRINCE OF THIS WORLD.

A BIBLE STUDY.

By REV. J. T. GLADHILL, A. M., Jersey Shore, Pa.

All our knowledge of the devil must be derived from the Bible. The Bible is the history of God's manifestations to men. One of the necessities of such divine manifestation is, that there is a moral power in this world directly antagonistic to the divine mind. Therefore any history of God's relations to this world, will necessarily contain reliable data concerning the devil.

A study of the Bible to find the facts concerning the devil, may regard the history of specific doctrines as valuable or worthless. It will be valuable as far as doctrines are founded upon the divine word; or worthless in using mythology as an interpreter of divine truth.

We shall treat the devil's history under three periods: Pre-Adamite, historical, and his last conflict and defeat.

I. His Pre-Adamite history. That he is a fallen angel from heaven would be very hard to prove. The Scriptures give no warrant, or even a clue, to such a supposition. Milton's poetic license cannot be accepted for Scripture interpretation. Mythology will never rise to the assurance of God's word. The proof-texts used to substantiate the fact that he is a fallen angel are the following: Isa. 14 : 12-15, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt myself above the stars of God * * yet thou shalt be brought down to hell, to the sides of the pit." The prophet speaks of Babylon in this chapter, and no interpreter of Scripture will pretend that there is even a remote reference to the devil. Another Scripture, and that quoted with confidence in Schaff's Herzog, is Luke 10 : 18: "He said unto them, I beheld Satan as lightning

fall from heaven." Jesus used these words when the seventy disciples returned saying, "Lord, even the devils are subject unto us through thy word." It is presumed that as a fallen angel he would have been cast out of heaven before the preaching of the disciples going "before Jesus' face into every city and place whither he himself would come." And, further, we know that his satanic deeds were done on earth for four thousand years. Jesus tells the disciples that Satan's power has been broken, and he is being subdued and conquered by men. Another reference is to 2 Peter 2 : 4, and Jude 6 ; both verses containing the same idea, but explaining each other. "God spared not angels when they sinned, but cast them down to hell (*τάρταρος*), and committed them to pits of darkness, to be reserved unto judgment." "And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." It is not asserted, yet may be inferred, that these angels were cast out of heaven. The devil is never called angel, but is separated from them, as "the devil and his angels." Therefore we have no legitimate right to class him as one of the angels spoken of by the apostles. Further, the statement that they are kept in bonds unto the Judgment-day, will preclude the devil from their number, as he is "the prince of this world" and not yet in bonds. The fourth reference is Rev. 12 : 7, 8, 9 : "And there was war in heaven ; Michael and his angels going forth to war with the dragon ; and the dragon warred and his angels ; and they prevailed not, neither was their place found any more in heaven," * * and the devil was cast down to the earth, and his angels were cast down with him." St. John, on the isle of Patmos, heard one talking which said, "Come up hither, and I will show thee things which must be hereafter." The war in heaven is designated as among the things which must be hereafter ; and is related in the midst of the wonderful panorama of the future. The devil cast out of heaven is one of the things that "shall be hereafter." We therefore assert with confidence, that the devil never was in heaven ; at least so far as the Scriptures warrant us to believe.

The thought itself is not to be attributed to God. That he

had made man, or would make man to have dominion in the earth, and then cast a troublesome creature out of heaven to the earth, as though God could not be worried with him, but man shall be, is so unlike all that is revealed of God that we declare it repulsive.

Many Lutheran fathers think that the angels were created within the six days. The prince of this world never was called an angel, yet was created to be a messenger or servant of God on this earth. He properly belongs to the creatures which God made on the earth. We are justified by some inferences in thinking that he belongs to the creatures of the sixth day, yet bearing some of the marks of the fifth day creatures. He is called the serpent and the dragon which will associate him with the creeping things and reptiles. But, created the prince of this world, he was endowed with wisdom and understanding. "The serpent was more subtile than any beast of the field which the Lord God had made."

Taking his works as described in Scripture, and comparing them with the teachings of geology of the period of reptiles, and succeeding periods, we discover a remarkable likeness. If he was a prince over the living things of that period, he was appointed to rule them for the honor and glory of God. But instead of this we find death and destruction prevailing everywhere. Every beast was not only against every other beast, but was intent upon the destruction even of its own kind. The creatures of the fifth and sixth days of creation, from the lowest order up to man, were all dealing death and destruction, and were arrayed against each other.

Then we would infer that the prince of this world fell from his holy estate long before the completion of the creation. But against such an idea, Gen. 1 : 31 says, "And God saw everything that he had made, and behold, it was very good." Can the two thoughts be reconciled? They confront each other, whether reconcilable or not. Everything that God made was very good, but they did not remain so. Geology bears testimony to the presence of sin, and its dreadful fruits all over the animal kingdom. That they were not made so by the Creator we are confident. God's testimony of "very good" can be, and

must be attributed to every creature. Outside of satanic influences, many or all these creatures will answer *yea* to God's testimony. We cannot say therefore, when the prince of this world fell from God, but we feel confident that before Adam's fall he had involved the creation of God, as far as his influence could go, in destruction. Therefore Jesus declares, "He was a murderer from the beginning." The devil made this claim of dominion when he said to Jesus, "All this power will I give thee, and the glory of them ; for that is delivered unto me ; and to whomsoever I will I give it." It is when the devil speaks the truth that his temptations are most dangerous. In the desperation of his attempt to conquer the Son of God, he was willing to compromise all he had. I judge therefore that he is the prince of this world, and was such before the fall of Adam. Some things may be speculation, but there is more than a modicum of truth in the claim we have made. How long his murderous reign continued before the fall of Adam, we cannot tell, much less speculate upon ; but there must be some place, and some reason to account for that dreadful satanic picture which geology has read in the rocks and caves of this earth. The satanic hand is clearly marked in this earth's pre-Adamic history. To attribute these things to God, or nature's laws, is a sacrilege. Nay, the prince of this world became the very devil he is shown in subsequent history, showing his murderous hatred towards the whole creation of God.

When God made Adam, he placed him in a garden, indicating a wall of protection. This protecting care God never withdrew from those who fear him.

Our conclusion is, that God made the prince of this world to be a prince and to have dominion. This principality has been carried out in sin, rather than in righteousness as God designed.

II. The second period of the rule of the prince of this world, is during historic times ; or from the fall of Adam to the beginning of the last times.

The Scripture writers have drawn a few pen pictures of the devil, and his methods and work. The devil's part in the fall of Adam and Eve is told with such precision, that no literary critic

dare call it an allegory. It is real and described as a reality. The author gives his reason for believing it a real transaction, when he says, "The serpent was more subtile than any beast of the field."

Notice his methods. He approaches the woman with a question, and knowing the answer, "Yea, hath God said, ye shall not eat of every tree of the garden?" The woman replied in the affirmative, and stated God's prohibition: "Of the fruit of the tree that is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it; lest ye die." To this the serpent replies, "Ye shall not surely die," which is a plain, direct contradiction of God's word. She faces the thought that both cannot be true. The Serpent then adds: "For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (or like God) knowing good and evil."

(a) He contradicts God's word, (b) accuses God of taking advantage of man's ignorance, and not doing the best for them; (c) intimates that God may be jealous of the knowledge they may acquire, and (d) presents a selfish motive which begets a sense of pride in the human heart. There was a mixture of truth and falsehood, which the woman could not discern. Her confidence in God was shaken. She thought this is a highway to divine attainments. St. Paul says: "The woman was deceived." The serpent applied his arguments with the art of a practiced mind. He understood logical presentations and conclusions. His arguments were clearer, and sent with more direct aim and force than he ever exhibited afterward. He saw a new ruler who was to have dominion over all the earth. If man succeeds, the devil realized that he must get out of the way. Therefore his first attempt meant dominion and power. He planned well, spoke artfully, and succeeded in part. He thought his victory was complete.

The Lord God came on the scene, and said unto the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise

his heel." Gen. 3 : 14, 15. That old serpent thought he had a signal victory. He had crossed the protections which the Lord afforded the man and woman. He fought his battle, but had not calculated his foe. In that sacred inclosure he met the Lord who hurled a curse upon him, and put him beneath all beasts and cattle. Thereafter he knew that he was inferior, and such he must be, and whatever he shall gain over this earth must be by deception. His conquest over man did not have hope of friendly intercourse, but enmity. The devil never wins a friend, but will always find an enemy in man. Though man do the devil's bidding, it is not as a friend, but hatred of the victim he may destroy.

Again, the Lord proclaims a promise through the seed of the woman. That promise is not made to the woman, but to the serpent, and the woman hears the blessed word. What a strange word it is. Hope and salvation to man; utter and eternal defeat to her enemy, and himself forever excluded from any hope of salvation. Was not this the act that placed him under the curse of eternal damnation? He can only use the power he has gained upon the heel of man; and man may and can crush him forever. The serpent gained a victory but it was dearly bought.

Another sacred writer gives a picture of Satan, that has all the appearance of a real experience. This is the book of Job in all the forty-two chapters. The book of Job is a picture drawn by a master hand. The theme is Job's religious integrity. Satan uses his utmost power to destroy that man of God. In our limited space, we cannot present a full criticism of the book, but we will present an outline to show Satan's power, methods, instruments and agencies.

Satan presented himself among the sons of God at their accustomed meeting before the Lord. The Lord divined the object of this coming, viz., the consideration of Job as a perfect and upright man, "fearing God and eschewing evil." Satan, true to his name, became an accuser, and charged that Job feared God, because God had hedged him about with riches and health, and all that this world calls blessed. Satan then sent the Sabean robbers, and the Chaldean army to fall upon the

property and servants of Job to destroy them, using wicked men to carry out his purpose. He sent also fire and a great wind to destroy the flocks, and the house wherein Job's children were feasting, using the powers of nature to destroy all that surrounded the man of God. Satan smote Job with sore boils, from the sole of his foot unto his crown, which no doubt was elephantiasis or leprosy. Affliction was used to make him curse God.

These afflictions had reference only so far as Satan had considered Job's religious character. Job did not curse God, but submitted to what he supposed was the providence of God.

God had forbidden Satan to touch Job's life. But Satan now resorted to another means of touching his life. Three friends came to sympathize with, and comfort Job in this terrible affliction. When they saw him, they sat down with him seven days, and mourned with him. After this Job's soul, unable to contain itself any longer, broke out in a pitiful wail, wishing that he were dead. This gave occasion for speech by the friends. They began with the assertion that his affliction was a punishment for sin. These men took for granted that all affliction is a chastisement of God. The same philosophy is still taught. We will go to Jesus for an answer, "Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither," John 9: 2, 3. Eliphaz starts upon a high moral plane in his accusation. But under Job's replies, the moral tone and patience of the friends have so degenerated that we not only recognize in them "the accuser," but the moral degeneracy of Satan himself. The hand of Satan is apparent in all their arguments. Instead of sympathy, comfort, or helpfulness, they strike their fiery darts into his soul. He feels it and tells them so. God also condemned their conduct. If their words and spirit had been of righteousness God would not have condemned them, and made their pardon depend upon a burnt offering and the prayer of Job.

Job was ignorant of the conflict waged concerning him. Satan was not allowed to touch his life. Job felt that his life at the beginning of the battle was very weak, but it grew stronger as he argued for his integrity. If he offended against God, he

did not know it. We imagine that this experience was repeated again in St. Paul, "Lest I should be exalted above measure * * there was given to me a thorn in the flesh, a messenger of Satan to buffet me. Concerning this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee." So, that same divine grace sustained Job, until the victory vindicated Job, and God's opinion of him also.

Satan used the powers of nature, the power of bad men, and the power of good men (such we understand the three friends to be) to overthrow the piety of Job. He retired from this conflict, not again to meet God in open battle. God's grace does and will sustain men in their fiercest trials.

Again, in Zech. 3 : 1, 2, we see Satan standing at the right hand of the high priest, Joshua, to resist him, and the Lord rebuked him. Satan departed, but his hand is seen in the building of Jerusalem and the temple, as recorded by Ezra and Nehemiah. What Zechariah saw in a vision was experienced by the builders. Satan's success is apparent in such instances as these, (1) The adversaries procured a decree from Artaxerxes and stopped the work, Ezra 4th chap. (2) Haggai and Zechariah prophesied to the Jews and they began to build the house of God at Jerusalem. But Tatnai and others hindered the work until Darius the king confirmed the decree of Cyrus concerning the house of God at Jerusalem, Ezra 5th and 6th chaps. (3) The whole book of Nehemiah shows opposition to the Jews, and that without provocation. It seems that to hinder the people of God was their only aim. The Lord's rebuke of Satan meant that he was resisting the priest of God, and the restoration of worship at Jerusalem.

It has been said that the people of the Old Testament had no conception of Satan as their adversary, and that the Jews formed their ideas of him after the captivity. And these ideas they borrowed from Persian Dualism. This may be true of the people, but it is not true of the Old Testament and its teachings. The teachings concerning Satan are as clearly stated as those concerning God. The writers have delineated his character and work with such clear portrayals that there can be no doubt that

the Old Testament has no uncertain story to tell. It is also true that men of the Old Testament have attributed Satan's works to God. Job thought that God was the author of his afflictions; but his mistake does not make it true. The Old Testament attributes all evil to Satan. The speeches of men are not divine revelation, (though recorded in the Bible), and must not be so interpreted.

The New Testament clearly defines what is satanic and what divine. Let us follow the satanic history here also.

The devil is aware that he must now meet the Son of God. "The seed of the woman shall bruise thy head" does not drive him from his purpose. He had been destroying the works of God, but generally by making man his ally. Now the Son of God must be met.

Jesus being full of the Holy Ghost was led by the Spirit into the wilderness to be tempted by the devil. Jesus submitted to this compulsion of the Spirit. This temptation lasted forty days, during which he ate nothing. What actually transpired in these days of temptation we do not know. But that the devil tried him with all his powers we are certain. The only echoes that come to us from those fateful days are recorded in Heb. 4 : 15. "He was in all points tempted like as we are, yet without sin." Again, when he taught his disciples to pray, he put into their prayer to God, "Lead us not into temptation." The remembrance of those forty days are not forgotten. He is touched with the feeling of our infirmities, and prays the Father in heaven that we should be delivered from the evil one. We would judge that Jesus felt the power of the devil's fiery darts.

Three trials are recorded which took place after the forty days, and one, at least, not in the wilderness. Then he was an hungered, "And when the tempter came to him, he said, If thou be the Son of God [he was fully convinced that he was dealing with the Son of God, as were the demons also], command that these stones be made bread." Why not use his creative power to supply his personal wants? Jesus remembers still that he is man's representative, and that man cannot make the stones turn to bread; and he will not take advantage of divine power when tempted "like as we are." He replies, "Man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God." His confidence in God is aimed at. Jesus must be led to become independent of God. The tempter aims high. His purpose is far reaching. If the Son can be separated from the Father, confidence between them is broken. But the reply from the word of God drives the devil back. Jesus' faith in God and his word is established. He must attack him at some other point.

The devil setteth Jesus on a pinnacle of the temple, and saith unto him, "If thou be the Son of God cast thyself down." God will take care of thee. It is written he will give his angels charge concerning thee; as though he would say, thou hast such confidence in God, and truly there is reason for it, now display thy faith in God. It seems that the devil thought that God would not bear him up. He knew that the Spirit led Jesus out to be tempted, and that God was not taking such care as is in the psalmist's mind. The devil's idea seems to be that Jesus would be tempting God, and would be killed in the fall. Then the mission of the Son of God as the Redeemer of men would be frustrated. Jesus declares that this was to tempt the Lord thy God. He was not asserting his divinity to get rid of the tempter, but that this temptation meant that Jesus himself would be tempting the Lord. Surely Jesus would not have declared that the Lord is the devil's God.

A third temptation. "All the kingdoms of the world and the glory of them will I give thee. They are delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." Luke 4 : 5-7. I regard the devil as speaking the truth, when he declared that the kingdoms of this world were his to give. He held possession of them all. God would not dispute the point concerning any one of them. Jesus called him the prince of this world." What does the temptation mean? It means a compromise. The devil proposes that the mission of Jesus be fulfilled. He will surrender all to the Son of God, but that the Son in return will worship the devil. The devil speaks thus: "I am aware of the promise that the heathen shall be thine inheritance. Thy mission on earth is to bring the whole world to thyself. Thou didst create

the world and made it good. I have won it from thee. I will now give all to thee. I will surrender all my dominion and rights to thee, thy mission on earth is gained. It is easy now to accomplish all this, only worship me. My only gain is, to be over thee." Joseph was the governor of all Egypt, but he was the lieutenant of Pharaoh. Jesus would receive all the world, but the devil would be his master. The plan is a compromise in which both make concessions, but the devil's concession is most liberal, why should not Jesus gain his ends without the suffering which he knew was before him? What an ingenious argument! Many men have fallen into the snare. But the devil means more than he says. He surrenders the kingdoms of this world, and asks to be put upon God's throne; if not this, he will drag the Son of God down to be the servant of the devil. But I take it that he meant the first; for Jesus replies, "Get thee behind me, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus understands the purpose aimed at, and sends the devil away defeated at every point.

"And when the devil had ended all the temptation, he departed from him for a season." St. Luke inverts St. Matthew's order of the second and third temptations. St. Matthew generally presents the logical, while it is likely that St. Luke has followed the chronological order. In the feature to tempt Jesus into moral submission, the devil designs to destroy his life. When he failed to persuade Jesus to cast himself down that he might kill himself, the devil departed from him for a season. Jesus' victory was complete, and the devil made no more attempts upon his moral integrity. His future aim was to bring about Jesus' death.

The hand of the devil is seen frequently touching Jesus' life. When he was asleep in the vessel, "there arose a great tempest in the sea, insomuch that the ship was covered with waves." The frightened disciples awoke him. "He arose and rebuked the winds and the sea." God was not in that storm, neither was it nature. Jesus came not to rebuke God nor nature, but "to destroy him that had the power of death, that is, the devil," Heb. 2 : 14.

The opposition of the people of Galilee caused Jesus to cease to travel in their country. He was also requested to leave the country of the Gergesenes. Why? Because he had cast a legion of demons out of a man. The demons, like the devil in the wilderness, recognized him as the Son of God. When the keepers of the swine told what was done, "the whole city came out to meet Jesus, and besought him that he would depart out of their coasts." It is quite natural to infer that the devil was the instigator of this action. If he raised opposition to Jesus in one place we infer also that he was the power that influenced the Galileans, and the dwellers in Jerusalem and Judea to persecute him from one place to another.

The malicious hatred of the chief priests and the scribes and the elders of the people, was not an ordinary passion; but it was fanned to a white heat. The multitude in four days changed from hosanna to crucify him. The first was the outburst of their enthusiasm; to accomplish the last there must have been a wonderful power over men. Men do not make such changes under ordinary influences. The actions of the rulers and the people were not human, but satanic. But we have proof that the devil was active at that particular time. "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve, and he went his way and communed with the chief-priests and captains, how he might betray him unto them. And they were glad." Why such a unanimity of spirit, except that he that had entered one heart, had also entered the others?

The devil gained his purpose. He followed the Son of God to his death. His hand is red with blood. God's words, "Thou shalt bruise his heel," are fulfilled. But the other prophecy, "It shall bruise thy head" is to be fulfilled through the victory of the Son of God over death and the devil. These words spoken to the serpent must ring in his ears. His doom is nearer by his victory in bringing about the death of Jesus.

He seems to have exerted more power over men during the ministry of Jesus, than ever before or since. Demoniactal possession, it seems, was peculiar to that time. When the seventy returned with joy, saying, the demons are subject unto us

through thy name, Jesus said, "I beheld Satan, as lightning, fall from heaven." The power he once had over men is broken. The followers of Christ have power over the devil.

The apostles had a clear conception of the devil's personality. They understood and felt his influence as a hinderer of their work. They have noted some of the stumbling blocks he cast in their way. We need but to take a passing glance at the devil, as we journey with the apostles.

1. The apostles associated the devil with the depravity of man. "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," Eph. 2 : 2. "The god of this world hath blinded the minds of them which believe not," 2 Cor. 4 : 4.

2. The apostles taught that the devil set himself against the progress of the kingdom of God ; also to destroy the Church, organized for the dissemination of piety. Elymas withstood Paul and Barnabas, and sought to turn an interested hearer from the truth, when Paul looked on him and said, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness," Acts 13 : 7-10. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle * * against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6 : 11, 12. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost," Acts 5 : 3.

3. Jesus and the apostles taught that he is a personal enemy of the Christian, torturing and seeking to destroy him. "Satan hath desired to have thee that he might sift thee as wheat, but I prayed for thee that thy faith fail not." Satan asked of Jesus that he might try the apostle, as he did Job. But the Lord stood by his chosen. This same apostle declares, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour," 1 Peter 5 : 8.

4. They realized also that Satan hindered their movements. When Paul and his associates desired once and again to go to Thessalonica, "Satan hindered them." He tells the Corinthians

of his labors, his strifes, his imprisonments and threatened death. He was in peril by land and sea, by his countrymen, by heathen and by false brethren. It seems that the powers of nature and of man were arrayed against him. Who was the instigator of these perils and sorrows? The continuation of his story reveals the hinderer of old, "There was given me a thorn in the flesh, the messenger of Satan to buffet me."

5. The apostles knew Satan's manner and ways of deceiving and deluding mankind. Christ had called him a murderer and liar and the father of lies, and said "he sowed his seed by night." The apostles are not surprised that Satan himself is transformed into an angel of light." His subtlety is exhibited in treacherous snares (1 Tim. 2 : 26) wiles (Eph. 6 : 11) and devices (2 Cor. 2 : 11).

6. The apostles also understood that the devil used the powers of nature and of man to carry out his purposes. If he is the prince of the power of the air, he surely rules the storms and the floods, and through them sends desolation and destruction over the earth. The ruler of the darkness of this world will not make light to shine whereby evil shall be exposed, but will keep the world in darkness and ignorance. In the Old Testament men spake as though God were the author of evils. They spake thus in the very face of divine revelation. But Christ and the apostles lay the evils of this world to the hand of the devil. Many modern ideas of God and the devil are taken from the sayings of uninspired men, as though they were inspired. Inspired men have recorded the facts of history faithfully, but are not responsible for the mistakes of the men they record. We must discriminate between divine revelation and human notions.

7. They declared that the devil had the power of death (Heb. 2 : 14) and also the power of sickness and disease. Jesus came to destroy death and the power of the devil. He bare our sicknesses, and declares concerning the woman who had a spirit of infirmity that Satan hath bound her, lo, these eighteen years (Luke 13 : 16). Yea, his hand and voice were against the diseases and infirmities of humanity. The devil is the author of disease and death which Jesus came to destroy.

8. The apostles associated sin and the devil in the human heart. So that sin itself is essentially devilish. "He that committeth sin is of the devil," 1 John 3 : 8. He has so possessed men that they voluntarily do his bidding, and must bear the consequences themselves. All observation confirms this, yet they will sin, being led into it, and deserted when they are caught, *e. g.*, Judas, Ananias, and Elymas. They suffered as evil doers and no man pitied them.

9. They understood also that he is a leader in all wickedness, lawbreaking and disturbances in the world, "whose coming is according to the workings of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing," 2 Thes 2 : 9, 10. Heresies in the Church and the coming of antichrist are under his leadership. He becomes an angel of light to deceive the elect of God.

10. The apostles understood that the devil is weak and cannot stand before the man whose faith is in God: "Resist the devil and he will flee from you." At times, it seems that all power was in his hands, but he is helpless before the unwilling man. He cannot lead, persuade nor compel any man to do his bidding. His power alone is in hindering, and using the powers of this world to vex or torture the man bent upon the service of God. His temptations fall harmless ; yet he is watchful for the opportunity to deceive the very elect.

11. The apostles nowhere attributed temptation or evil to the hand of God. "Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, and he himself tempteth no man," Jas. 1 : 13. If there is an apparent conflict between this assertion, and the words of Old Testament speakers, we must understand that the apostles had the full light of the sources of good and evil. Many Old Testament speakers were ignorant of the truth. They attributed to God the evils that occurred in the world, because they thought that God was the only power in the universe. If they had studied the revelation they had they would have known that the devil is the author and source of evil, no matter how manifested.

Luther's frequent reference to the devil is not the effect of an over-wrought imagination, rather his careful study of the Bible.

Luther recognized his personality, as well as his malicious and deceptive power. He believed that the devil was the author of the evils in Church and State.

III. We now come to the third period of the career of the prince of this world, viz., during the last times. In this he makes a desperate effort to overcome the power and kingdom of Christ, and becomes aggressive in his warfare. His efforts since the death of Christ have been to destroy the kingdom of heaven set up on earth. But that kingdom has gone forward and gathered the millions of earth into its fold. He feels that he has lost the last nation and people of earth. They have heard the Gospel which is proclaimed in all tongues, and to all peoples. His efforts have been ineffectual. He has made all the earth to mourn, yet at the same time the nations have been won to the Lord and his Christ. The signs of the end are coming, yes in view.

John's prophetic vision takes in the scenes of the latter days. The seals have been opened, the angels have given their messages. The plagues and woes of the last times have been poured out upon the earth. Then, in the midst of the last woes, before the pouring out of the last plagues a sign is seen in heaven, a woman clothed with the sun "brought forth a man-child, who was to rule all nations with a rod of iron." Rev. 12th chapter. Who is that woman but the Church bringing forth her Lord again to rule the nations forever and ever? The devil has no more dominion. He sees the end of his career. He must give up the earth and all his claims therein. Once he offered them to the Son of God; now they are won from him by the choice of the nations. He makes one more desperate effort. He rises with his armies to the very gates of heaven, yea he tries to enter to destroy the woman and her child. Observe, he is called the great red dragon, only enlarging himself from the subtle serpent in the Garden of Eden. Now comes war. Before it was diplomacy. All his former efforts were by persuasion, and cunning, outward onslaughts, (a kind of guerrilla warfare.) Now he with his armies meets the armies of heaven. Michael and his angels now meet the dragon and his angels in war. It must have been a terrible conflict. It was the last struggle of despair.

But the dragon and his host "prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent that is called the Devil and Satan, the deceiver of the whole world."

Then was a voice heard. "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ. For the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony. * * But it is woe for the earth and for the sea; for the devil is gone down unto you having great wrath, knowing that he hath but a short time." Rev. 12: 9-12. The devil used his time to persecute the woman, and his great power seemed overwhelming. When he cast water out of his mouth, as a river, after her, the earth helped the woman, and swallowed up the river. In all the Church's previous experience, the earth did not help her. Now the earth is won for the Lord, and helps the Church in her conflict with the devil. Then he left her to make war with her seed, which keep the commandments of God and hold the testimony of Jesus.

This was a sign of the end. The seven angels pour out their vials full of the last plagues, and the end is hastening. The devil is not noticed in the fast flying visions of the judgment. Then we see the white horse and his rider, called Faithful and True, taking possession of the earth; and the armies of heaven followed him upon white horses. Then the beast and the kings of the earth, and the unclean spirits which came out of the mouth of the dragon, and out of the mouth of the blaspheming beast, and out of the mouth of the false prophet, all a mighty army, gathered together to make war against him that sat upon the horse. The battle is now on earth. Jesus, the King of kings, is attacked by the blaspheming beast and his armies. The defeat is decisive. Jesus is conqueror. The beast, and the false prophet, and them that worshiped his image, are taken and cast alive into the lake of fire that burneth with brimstone. (Rev. 19th chap.)

Then an angel came down and "laid hold on the dragon, that

old serpent, which is the Devil and Satan, and burned him," and cast him into the abyss. He is shut in, and it is sealed over him, so that he should deceive the nations no more, until the thousand years should be finished. He is imprisoned, held under the hand of his mighty Conqueror. His boast had been that he was the victor over God and the whole earth. The battle was a fair one. God did not exert his almighty power to overwhelm him. God won the heart of man unto himself, and gave grace to overcome the devil. It has come. Man has redeemed the earth from the dominion of the devil. He was the prince of this world by creation and conquest. Man has now risen in his union with the God-man, and redeemed the earth from the power of ungodliness, and set up the throne of righteousness, and exercises a righteous dominion. Man's first dominion was hopelessly lost, yet God begat in him a new spirit, and he now becomes a true redeemer of his lost position and authority. It is not of man, but the new spirit which God imparted to the man, that makes him a hero and a conqueror.

God's hosts fought the battles, captured the leaders, and cast them into the lake of fire. But the devil was detained a prisoner, to show him that the seed of the woman was the real conqueror.

When the thousand years are finished, Satan is loosed out of his prison, and gathers his host from the abyss of Hades, goes forth to deceive the nations, and to make war over the whole earth. But the nations were not deceived. But the fire comes down out of heaven and devoured them. Then the devil was cast into the lake of fire and brimstone.

It may now be asked, Does that lake or Gehenna of fire now exist? Sheol or Hades is the place of the dead, to which both the righteous and wicked go, till the great day of the resurrection. The devil, as the prince of this world, held his place, with his demoniacal angels, in this world, till he was shut up in the abyss of Hades. But at the final battle the blasphemous beast and the false prophet were cast into the lake of fire. Was it made before there was any use for it? It was prepared for the devil and his angels. The time of such preparation could easily be reserved till the consummation of the earth's righteous vic-

tory. Then into it will be cast all those who followed the devil in his fortunes and promises. The Judge of all the earth draws the line where men in their free choice had made it. "For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone."

We have given, what we understand to be an outline history of the devil, as we find it in Scriptures. Some views presented, may not seem at first sight to be strictly in accord with accepted views. But these views in some cases attribute satanic deeds to God. Hence this study. It is hoped that as we know the devil's deceptions, we will the more earnestly hate him and his ways.

ARTICLE VIII.

THE WORD OF GOD IN THE SACRAMENTS.

By REV. J. TOMLINSON, A. M., Du Bois, Pa.

The Church of God is that divine institution which contains all those who are the professed friends of Christ, among whom the Gospel is truly preached and the sacraments are duly administered. In connection with the establishment of his Church on earth, Christ instituted the sacraments, which are to be administered within its fold and which are intended to offer and confer the most important spiritual blessings. The Augsburg Confession says: Ceremonies are needed to this end alone, that the unlearned be taught. Christ does not burden his Church with ceremonies. Christ ordained *only* two sacraments, but these were simple and well-chosen, instructive and impressive. As the Lord should be sought through the ordinances of the Christian Church, as well as by earnest prayer and thorough Bible study, it might be profitable to consider carefully and prayerfully the *word of God* in the *holy* sacraments; for without the word of God there is no sacrament. There is no more important or interesting question within the sphere of theological science, or in the exercise of the pastoral office, or Christian ex-

perience, than *that* concerning the sacraments. The sacraments may be discussed both as means of grace and virtue (Gnaden und Tugend Mittel), or dogmatically and ethically. If as means of grace, they be observed according to the purpose of their appointment, those who receive them will become partakers of the blessings of the Gospel. As means of virtue, they will have a beneficial effect on the hearts and minds of those who receive them, or are present when they are administered. Both these views are scriptural. They should be administered publicly in the house of God. *Clinic* Communion and *Noth-Taufe* have been practiced to some extent, but neither Luther nor Melancthon approved the practice.

Luther says: "The Holy Ghost works through the word and sacraments. The sacraments are, therefore, necessary and are means of conveying grace to man."—H. L. B.

"Lutherans, while acknowledging the sacraments as signs and memorials, lay *chief* stress upon them as vehicles and bearers of grace through which the Lord comes in contact with the individual soul, imparting to it in baptism the new life and nourishing it in the Holy Supper by the communion of *his* body and blood."—*Lutherans in America*.

"The sacraments are instrumental, not efficient causes of salvation."—*Dr. P. Sahm*.

"The sacraments are means or organs through which God, the Father, wishes to impart and apply his grace: God, the Son, to communicate his merit to believers: God, the Holy Ghost, to exercise his efficacy to the salvation of every one that believeth."—*Chemnitz*.

"The sacraments are not only tokens by which Christians may be outwardly recognized, but signs and testimonies of the divine will towards us, for the purpose of exciting and strengthening faith in those who use them."—*Augs. Conf.*, Art. XIII.

The sacraments are signs, means and seals of grace. They are signs and marks of a Christian profession amongst men. They are also means of grace, signs and evidences of God's good will to man. They are efficacious signs and sure testimonies of God's grace and purpose to us. They are, moreover,

seals of grace. God has promised all believers grace, the pardon of sin, the power of sanctification and the hope of eternal life and ratified the promise with two stately seals, Baptism and the Lord's Supper, water and blood.—1 John 5 : 6.

The General Synod of the United States of America, at York, Pa., 1864, denied any power in the sacraments, *ex opere operato* (by virtue of the act itself), or that the benefits of Baptism and the Lord's Supper can be received without faith.

Luther in his reply to Eck, in 1518, says: "The sacraments of the new law, do not effect the grace they signify, faith is required before the sacraments. The Holy Ghost works only through the word and sacraments, as already stated. The difference between the word of God and the sacraments as means of grace, is this, viz.: The blessings the word of God makes known and offers to us for our acceptance, the sacraments confirm, communicate and seal to the believer. And the Holy Ghost, *when* and *where* it pleases God, works faith in those who hear the Gospel.—*Augs. Conf.*, Art. v.

It is lawful, too, to receive the sacraments, though they be administered by wicked men, since their efficacy does not depend on the moral character of the administrator, but upon the word of God.—*Augs. Conf.*, Art. VIII.

The word sacrament, nowhere to be found in the Scriptures, appears to have been in use very early in the Christian Church. The first time it is mentioned, probably, with reference to the Holy Supper, is in the well-known Epistle of Pliny, the Younger, born 61 A. D., to the Emperor Trajan, born 52 A. D. This eminent statesman was appointed Governor of Bithynia, a country in Asia Minor, bordering on the Euxine Sea, where Paul and Silas, and others before them, likely, had preached the Gospel, Acts 16 : 1. Here multitudes had been converted to God. When Pliny came to the government of the province he found many of every age, rank and sex had embraced the Christian religion; for the contagion of this superstition, as Pliny calls it, was not confined to cities only, but had diffused itself through all the neighboring villages and country. Finding that Christianity was gaining ground rapidly, that the temples were deserted, and the ceremonies of the heathen abandoned, he pub-

lished a decree, by order of the emperor, forbidding Christian assemblies on pain of death. The followers of Christ, in consequence of this tyrannical edict, had to relinquish their meetings, very generally, and those which were held were confined to the Sabbath, and then they met *before* day. During this persecution (106 A. D.), there were so many accusations and deaths that the Governor's heart began to relent, and he wrote to the Emperor and asked him for direction, and at the same time stated, succinctly, the sum of the charges which could be substantiated against the Christians. This important piece of church history, so honorable to the followers of Christ and so disgraceful to their persecutors, and in which we find the first mention of the word *sacrament* with reference to the eucharist, is still extant in Pliny's Epistles, Book X., Epist. 97, vol. II., fol. 127.

In the letter referred to, the Christians affirmed that the whole of their *fault* or error was this; that they were accustomed to meet together on a certain day (stato die, the Sabbath), *before* daylight, and sing a hymn by turns, (namely, a responsive song to Christ as their God), and to bind themselves by a solemn oath (by a sacrament, sacramento), not for any wicked purpose, but not to be guilty of theft, robbery, or adultery; nor to violate their oath, nor to deny any deposit, when called on to deliver it up; having done these things, it was their custom to separate, and afterward re-assemble and eat, in common, an inoffensive meal. There is every reason to believe that Pliny here refers to the Sacrament of the Altar, or the Lord's Supper, and the solemn engagements they entered into with God, when receiving that sacred ordinance, to depart from every appearance of evil; and render up to God, in affectionate obedience, their bodies, souls and spirits.

The word sacrament, not found in Scripture as already stated, is derived etymologically from *sacrare*, and signifies anything set apart as sacred, consecrated, a sum deposited, a pledge, a soldier's oath, anything devoted to a divinity, a solemn obligation or engagement. The word *sacramentum* is often met with in deeds, charters and legal documents, signifying an oath; which in swearing, the person laid his hand on the Holy Gospels. The promise then made was considered a holy obligation, which he

was bound at all events to perform. Hence as there was a continual reference to the sacramentum, or military oath, the blessed ordinance of the eucharist itself appears to have been termed the sacrament, because in it the followers of Christ took the vows of the Lord upon them; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.

The ecclesiastical use of the term, however, does not seem to come through this channel. The Christian Church fathers employed the word sacramentum as a translation of the Greek *μυστήριον*, for any solemn religious rite, or ceremony, especially involving mysteries, and applied it even to the whole of Christianity. It is thus used in the Vulgate and other Latin translations for *μυστήριον*, and signifies the holy mysteries of our religion, Eph. 3 : 3 and 9; 5 : 32; 1 Tim. 3 : 16. Tertullian, who probably died A. D. 220, was the first to apply it to Baptism and the Lord's Supper, using sacramentum with reference to these Christian ordinances. For a considerable length of time, however, the word was used with great latitude of meaning. Cyprian, indeed, speaks of a sacrament of the Lord's Supper and also of a sacrament of the Trinity and even calls the Lord's Prayer a sacrament.—Hagenbach, Vol. I., fol. 212. Augustine says, a sacrament is the visible word (*visibile verbum*). This view is approved by Lutheran divines. Melancthon says in the Apology for the Augsburg Confession, Art. VII: The word and the external signs work the same thing in our hearts; as Augustine well says, a sacrament is the *visible* word. It is a sort of picture, or representation of what the word announces; and hence the office of both is the same. Apology, Art. VII. As the word enters our ears, so the external signs are placed before our eyes, inwardly, to excite and move the heart to faith.

Quenstedt says: To the word of the Gospel, God has added, as it were, another medium of his saving grace, to wit, the sacraments, which are the visible word, IV., 73. And this agrees with Art. XIII., of the Augsburg Confession, which says of the sacraments, they are signs and evidences of the goodwill of God towards us, for the purpose of exciting and confirming the

faith of those who use them. The Council of Trent defines a sacrament as follows, viz., It is something presented to the sense, which has the power by divine appointment not only of signifying, but also of efficiently conveying grace to those who do not place an obstacle thereunto. The celebrated Dr. Mosheim says: A sacrament is an ordinance appointed of God by which the benefits purchased by the Saviour, are not only symbolically represented to the senses, but spiritual blessings are also actually conferred on them who use them.

Hutter in his *Compend.*, fol. 124, says: "A sacrament is a holy ordinance, appointed of God, which consists of an element, or outward sign, together with divine grace, by which God not only signifies and seals the Gospel's peculiar promise of grace, that is, the gracious forgiveness of sins, but also, through these outward signs, exhibits and really imparts the heavenly benefits promised in each sacrament respectively at its institution, so that each one partaking in faith, is thereby assured of saving acceptance with God."

Luther defined a sacrament as follows: It is an observance appointed by God in which one makes use of a visible thing, which has the divine word of command and of promise.

A sacrament is a divine ordinance instituted by Christ himself, in which by means of an outward and visible sign, grace is imparted to man, or if already possessed, he is assured thereof. Hence Melanchthon says: Sacraments are signs and ceremonies which God has commanded and which have a promise of grace subjoined, *Ap. Art.*, XII. And again in *Art. XII.*, he says, a sacrament is a ceremony, or external sign by which God bestows that which the divine promise affixed to the ceremony, offers.

A sacrament consists of two parts, viz.: First, the outward and visible thing (*res terrestris*), which affects the senses, as the bread, wine and water; and, secondly, the invisible thing (*res coelestis*), which is typified and imparted by the external sign. It requires three things, namely, first, God's promise of the pardon of sin; secondly, the emphatic command that it shall be observed in the Church to the end of time; and, thirdly, a visible sign ordained of God that the promised grace may be

obtained through it by the worthy participant. Other definitions have been given, differing somewhat according as a wider or narrower signification was designed and different shades of meaning have prevailed, but want of space will not allow their presentation in detail. To institute sacraments is an act of Christ's regal power and royal authority. And the anointed Son of God has appointed religious rites and ceremonies, by which certain spiritual blessings are not only represented, but actually communicated. He who was baptized of John in Jordan with water, and with a baptism of blood on the cross, instituted the holy sacraments, in order to the sanctification, purification and preservation of believers in the true faith unto everlasting life. They are natural, simple, and universally applicable. One is called the sacrament of initiation, the other the sacrament of confirmation.—*Ammon*.

Baptism is also called the sacrament of regeneration, and the Lord's Supper the sacrament of sanctification. For according to Martensen, the order of salvation consists in regeneration and sanctification. And St. John says: This is *he* which came by water and blood, not by water only, as though the Saviour had instituted but one sacrament, but by water and blood. The apostle refers to a miracle on the cross after the Lord had commended his soul into the hands of his heavenly Father, and then died, to wit, the piercing of his side by a soldier, to determine whether he was dead or had only fainted, when blood and water flowed out for a miraculous confirmation of the sacraments of the New Testament, in which ordinances the blessed Christ still comes to man, renewing the heart and sanctifying the soul.

The reasons why God instituted the sacraments are, his grace and man's weakness. God from the beginning hath dealt two ways with mankind, viz.: By his word and external visible signs connected with his promises in order to their salvation. Because human reason cannot grasp the word and promise of God, he has made it comprehensible and visible, and connected therewith his promise of grace. Hence the *verbum visibile*, visible word of Augustine. A few illustrations will render this aspect of our subject intelligible. The sign and seal of the covenant, God made with Noah, that he would no more destroy the world

with a deluge of waters, that seed time and harvest, cold and heat, summer and winter, day and night, should not cease, was the rainbow. Gen. 8 : 22 ; 9 : 12.

To the covenant God made with Abraham, that in him all the nations of earth should be blessed, the seal of circumcision was affixed. Gen. 17 : 10.

The token and seal of the covenant God made with Moses, to deliver the children of Israel from Egyptian bondage, was the splendid miracles Moses wrought with his staff, by which Israel might know and believe that God sent him to deliver them. Ex. 3 : 12 ; 4 : 31.

The promise to give the land of Canaan to the Israelites for a possession, was sealed to them by the pillar of cloud and fire. The sign and seal of the promise of deliverance from Egyptian bondage, was the sacrament of the passover.

The promise of healing to those bitten by fiery serpents, was sealed to the Israelites with the brazen serpent.

The promise of God to dwell among the Israelites, was sealed with the ark of the covenant and the mercy seat.

All the promises of the atoning sacrifice of Christ, were sealed by the sacrifices of the Old Testament.

The manifold purifications by water and the sanctification of the people by blood, signified the blood of Christ to cleanse them from sin. Thus all the gracious promises of pardon, righteousness and eternal life, God, because of our weakness, has sealed with the sacraments of Baptism and the Lord's Supper—sometimes called mysteries, because we cannot tell how God works in and through them. The blessed Christ himself has instituted for his Church these two sacraments, Baptism and the Holy Supper, with reference to his redemption. For baptism is a laver of regeneration and renewing of the Holy Ghost, in which, by virtue of the divine word, we are washed and cleansed from sin. And in the sacrament of the altar, the Lord himself assures us that he shed his blood for the remission of our sins. Truly sacred ordinances at once honor the Lord and are means of grace to the souls of men.

The Lord Jesus Christ himself instituted *ONLY two* sacraments, Baptism and the Lord's Supper. The Romish Church holds

that there are seven sacraments, viz., Baptism, the Lord's Supper, marriage, confirmation, ordination, penance and extreme unction. Protestants generally hold to but two sacraments, Baptism and the Lord's Supper. There are, properly speaking, *but two Christian Sacraments*, to wit, Baptism and the Lord's Supper.—*Hutter's Comp.*, 126.

Note carefully, first, that only these two have any show of being instituted by Christ as sacraments; secondly, to these alone, as such, are the promises of God's grace attached. The command for baptism is this, namely, Baptize all nations, Matt. 28 : 19. The promise is: He that believeth and is baptized shall be saved, Mark 16 : 16. The external sign is water. The command for the Lord's Supper is this, namely: This do in remembrance of me, Luke 22 : 19. The promise of grace is, The blood of Christ is shed *for you* for the remission of sins. The external signs ordained by Christ himself are bread and wine. The sufferings of Christ are a confirmation of these two sacraments. For as the Lord's side opened on the cross, blood and water issued forth. These were the two sacraments, which flowed from the wounds of Christ on Calvary. For what St. John says in his first epistle, fifth chapter, fifth and sixth verses, corroborates this view, namely, This is he that came by water and blood, even Jesus Christ, not by water only, but by *water and blood*. Also in the eighth verse he says, There are three that bear witness in earth, the Spirit, the water and the blood, and these three are one. The types and shadows of the Old Testament sanction the opinion that there are only two sacraments. Circumcision and the divers washings and purifications of the Old Testament evidently typified Baptism, and the passover and the numerous sacrifices of the Old Testament prefigured the sacrifice of Christ on the cross and, consequently, the Holy Supper, in which we enjoy the benefits of this sacrifice. There are two points of difference between the sacraments of the Old and New Testaments. First the ceremonies were different. In the Old Testament there was the sacrament of circumcision, which has been abolished and Baptism instituted in its stead. There was also the Jewish passover which has been fulfilled and abrogated by Christ and superseded by the Lord's

Supper, and we no longer eat the paschal lamb figuratively, but the true passover sacrificed for us, as St. Paul says, 1 Cor. 5 : 7, Even Christ *our* passover is sacrificed for us. Secondly, there was also a difference of signification. The sacraments of the Old Testament signified that the Messiah would come and suffer and die for the salvation of the world; the sacraments of the New Testament testify that the Messiah has come and atoned for our sins, and are no longer figures and signs as in the Old Testament, but convey to us the *treasure* itself: they are no longer a shadow of good things to come, but bring us the *substance* itself. The design of the sacraments is fourfold, namely, (1) to signify to all the great truths they represent, (2) to be a means of communicating the blessings signified, (3) to seal to believers their interest in the great salvation. Accordant with this view, they are means of grace, even as the word of God is, and are appointed by God for this purpose. For Christ himself says, John 3 : 5, except a man be born of water and the Spirit, he cannot enter the kingdom of God. And again he says: Go make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost. He that believeth and is baptized shall be saved, Matt. 28 : 19; Mark 16 : 16. (4) They serve also as a badge of distinction between the Church and the world—as marks of a Christian profession amongst men. Aug. Conf., Art. XIII.

As to the efficacy of the sacraments there has been, and still is, considerable difference of opinion. These differences have widely separated professing Christians, and are *now* one of the chief points of controversy among Protestant Christians.

Roman Catholics hold that the sacraments do actually convey to the recipient, not opposing them by positive resistance, the grace they signify—that faith is not requisite to the proper use of the sacraments, but that they confer grace merely by their observance (*ex opere operato*), without a good disposition on the part of the person using them; all of which the Lutheran Church condemns. Apology, Augs. Conf., Art. VII., fol. 267. Zwingli held that the sacraments simply signify or represent the truth symbolically. This is the lowest view and the opposite

extreme from the Romish view, and was opposed as well by Calvin as by Luther and Melanchthon. Lutherans maintain that the sacraments not only signify, or represent, but are means of conveying the grace signified and are also seals divinely appointed, of that grace. This makes them more than outward symbols merely. They are instruments or means of grace and seals of the covenant. This grace is not ascribed to the bare operation of the sacramental elements, but to the power of the Holy Ghost, who accompanies these divine ordinances and their use in the exercise of faith. Luther says the sacraments were instituted to excite, nourish, strengthen, increase and preserve faith, so that whether in the promise naked, or in the promise in the vesture of the sacramental rite, it may grasp and accept salvation, namely, the pardon of sin, the power of sanctification and the hope of eternal glory. There is no virtue in the sacraments apart from the grace of the Father, the merit of the Son and the efficacy of the Holy Ghost. God, the Father, is the fontal cause of salvation; God, the Son, is the meritorious cause, the Holy Ghost is the efficient cause, and faith is the *active* means of salvation.

Faith does not seek some virtue or efficacy in the outward elements themselves, but in the promises annexed to the sacraments it seeks, lays hold on and receives the grace of the Father, the merit of the Son and the efficacy of the Holy Spirit. There is no power in the sacraments as an *opus operatum*, the benefits of Baptism and the Lord's Supper can not be received without faith. Indeed the *object* of faith is the *word* and *sacraments*. For in the *word* and *sacraments* the true object of faith is the grace of God, the merit of Christ and the efficacy of the Holy Spirit, (Chemnitz). Faith justifies, therefore, because it lays hold of *those things* in the word and sacraments. There is an important distinction to be made between instrumental and efficient causes of salvation.

The sacraments do not necessarily convey grace. (1) Many who receive and use them are destitute of such grace, *e. g.* Simon Magus, Gibbon and Hume. (2) Faith is essential to their efficacy. For, says St. Paul, circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy cir-

cumcision is made uncircumcision. He is therefore a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2 : 25, 29. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but a new creature, faith which worketh by love. Gal. 5 : 6; 6 : 15. And (3) their value in Scripture, is made to depend entirely on a worthy and proper use. Paul says: Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11 : 27, 29. See also Rom. 2 : 25, 28, 29; Col. 3 : 11. Hence Luther says in the Smaller Catechism: The words *for you*, require truly believing hearts, and in the Larger Catechism, he says, Without faith baptism is of no benefit, nor can it receive any blessing.

Are the sacraments necessary then? some one will say. They are not necessary in the sense that God could not dispense with them, or save without them. They are not necessary in the sense that the atonement, or justification, or regeneration, &c., is necessary, but they are necessary in the sense that Christ has commanded them. They are necessary as divine commands for us to obey and keep. This is plain from Matt. 28 : 19—Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Also from 1 Cor. 11 : 23, 24, 25, where it is written: The Lord Jesus in the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. And *further* it was the practice of the apostles and early Christians to walk in these ordinances, to observe them regularly. They are necessary as a part of the means of grace appointed and adopted to save the soul, *e. g.*, the word of God and the living ministry. So that without these, religion never has and more than likely never will prosper. But they are not necessary in the sense that no

one can be saved without them, or that God's grace is so inseparably united with them, that it cannot be communicated, except through them. God is not bound to means—he can work without them, but man is, if he have them. It is, however, not the neglect of means, but the contempt of them that damns. If then, Baptism and the Lord's Supper are of divine authority and accompanied with special promises, as is evident from the word of God, the proper observance of them must necessarily be accompanied with great advantages and valuable benefits. As man is not a mere spirit, but a being of reason and sense, the sacraments being sensible exhibitions of the truths of religion, will, in a general way, appeal to his senses, excite and sustain his devotion, and strengthen his zeal and piety. But they are especially beneficial: (1) As seals and pledges of God's grace in Christ Jesus. For Paul calls circumcision a seal of righteousness, Rom. 4 : 11. And 1 Peter 3 : 21 calls baptism the answer of a good conscience towards God by the resurrection of Jesus Christ from the dead. (2) They are means and instruments by which God works in us efficaciously and applies his grace to us in an especial manner. For he who has been baptized, has this consolation, that God has made a covenant with him, particularly, and purified him by the blood of Christ and the washing of water by the word (by water and the Holy Ghost), that he may obtain eternal life. For St. Paul emphatically says: He hath saved us by the washing of regeneration and renewing of the Holy Ghost, Tit. 3 : 5. He who goes worthily to the Lord's Supper, has this consolation *also* that Christ gives him individually his body and blood as a pledge and assurance of his salvation. (3) By the sacraments we, too, make known our Christianity, that we are *real* members of the true Church, which is the body of Christ. (4) Further the sacraments awaken our hearts to prayer, gratitude and earnest meditation on the sufferings and death of Christ. (5) And besides they obligate us to mutual love; for in baptism, we are all baptized into one body, and in the Lord's Supper we all eat and drink into one body, 1 Cor. 10 : 17. We are one body, because we are all partakers of one bread, and we are by one *Spirit* baptized into one body and have been all made drink into one Spirit, 1 Cor. 12 : 13.

We are all one in Christ, who by baptism were admitted into the Church, and this reciprocal union, is testified and declared by our communion at the Lord's table, which is, by Paul, called a drinking into one Spirit, that is, we drink one sacrament, that we may receive one Spirit, and we receive one baptism that we may be one body (the Church). Certainly, then, those are in error who sneeringly ask: What can it benefit any one to have a little water sprinkled on him, or to eat a *little* bread and drink a little wine? Manifestly there would be no use in this, if the sacraments were not of divine appointment.

But the Apology for the Augsburg Confession, Art. III., does justice to all errorists, in which the confessors positively declare: We reject and condemn the entire mass of scholastic errors, which teach that any careless partaker of the sacrament, if only he does not positively resist, receives *ex opere operato* (by virtue of the act itself), the grace and favor of God, even without good motives, or faith in his heart. To hold that we are justified by a mere ceremony, or external work, is plainly a Jewish error. Hence we declare that faith is essential to the right use of the sacraments, a faith which believes the divine promises and accepts the offers of grace, which are presented in the word and sacraments. This is the only use of the sacraments upon which we can confidently rely; for no one can embrace the promises of God, but by faith alone; the sacraments are outward signs and certifications of the promises, therefore, there must be faith for a proper use of them. All who have not true faith, are in error and can not receive the sacraments to good purpose. Now, in conclusion, there are two words which should be carefully distinguished from each other namely, *sacramental* and *sacrificial*—the former denotes what God brings to us, the spiritual gifts and blessings; the latter denotes what we bring to God, prayer, praise, thanksgiving, &c. There are also four tests of a sacrament, it would be well to remember, to wit: First, there must be something visible and adapted to symbolize religious truth. Secondly, it should be of divine appointment, *i. e.*, it should have the authority of God for its observance. Thirdly, it should be the means of conferring saving grace. Fourthly, it should be of perpetual obliga-

tion through all ages of the Church militant on earth. Only two religious rites abide these tests and are, therefore, properly speaking, sacraments. Feet-washing is no sacrament as it confers no spiritual benefit upon those who practice it. Marriage is no sacrament, though of divine appointment, as it confers no spiritual graces on those who receive it. So also of confirmation and ordination; they are important ceremonies of the Church, but according to the *criteria* for judging what are sacraments and what are not, they are not entitled to rank as such among church ordinances. Baptism is initial and introductory in its nature, and hence it is administered but once. Once admitted to the Church, however, the Christian requires the aid of another sacrament to impart to his spirit continued support and spiritual food. As baptism is necessarily the initiatory, so the holy supper is the confirmatory, or conservative sacrament. For religion does not simply consist in entering the Church of God, but in the continued growth and improvement of the soul in every good word and work. Hence the importance and value of the Lord's Supper, which is intended for constant repetition as long as the child of God has wants and dangers. Christians should always be mindful of the fact that the sacraments are essential marks of the Church and prove to the world who are the followers of Christ and who are not. This all who receive these religious rites should remember. By their reception, the members of the Church are identified, and they are separated, thereby, from the world at large.

The sacred writers term the sacraments mysteries; and the word is fully applicable to them when we remember that in holy baptism, Christ grants his sanctifying grace to all those who worthily receive it, thereby renewing their spirits; and that in the holy supper, Christ is specially, supernaturally and incomprehensibly present, to grant to the worthy communicant the forgiveness of sins, and the renewed and direct consolations of his grace. (Read Eph. 3 : 3, 9, and 5 : 32; and 1 Tim. 3 : 16). This is all mystery. But true religion cannot exist without mysteries; mysteries which require our faith, and are above and beyond our reason, but not contrary to it. Those, therefore, who would expunge them altogether from the Christian reli-

gion, either in its *doctrinal* or *ritual* part, aim a blow at the existence and life of Christianity itself. Finally, if the word of God be a divine revelation, and the Augsburg Confession a correct exhibition of the fundamental doctrines of the word of God, there must be *something* in the sacraments. They can not be *mere* ceremony from which the mind can derive no instruction and the heart no profit.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

THE STUDENT PUBLISHING COMPANY, HARTFORD, CONN.; U. S. A.

The Church and the Age. Being a study of the Age, and of the adaptation of the Church to its needs. By J. H. W. Stuckenberg, D. D.

The three questions, which this book seeks to answer, are: "*What is the Age?*" "*What is its Church?*" "*What ought the Church to be?*" After a thoughtful and comprehensive introduction on the "Principles of Investigation," the questions are answered in chapters with the following titles: "Characteristics of the Age;" "Religion and Theology of the Age;" "The Church;" "The Adaptation of the Church to the Times;" "Protestantism and Catholicism;" "The Church and Culture;" "The Church and Socialism;" "The Outlook." Then follows an Appendix on "The study of the Age."

It is difficult to characterize this book. Did space permit we would allow the author an opportunity to speak for himself to the readers of the QUARTERLY. But the reader of the QUARTERLY who will not himself read the book, from beginning to end, will do himself an injustice. We believe that no other book in existence exhibits so fully, fairly, thoroughly, and impartially, the present religious, moral, theological and social characteristics of Europe. The author writes of what he knows to exist. There are passages which look as though the writer is a pessimist. There are other passages which seem to indicate a philosophical and religious optimism. But these seemingly contradictory passages are simply the shadows and lights of a powerful delineation. The picture is severely true. We do *know* things to exist in Germany as Dr. Stuckenberg has described them. Atheism, Socialism, Ultramontanism, have a powerful hold upon the Fatherland at this time, and are in contact at various points for the overthrow of Protestantism. But a new generation of men is coming to the front, The true Church of Jesus Christ, the spiritual society of believers, is growing in magnitude and influence. The outlook is hopeful.

The book is written in a clear and strong style. It is a product of thorough study and of courageous convictions. We commend it to every person who would understand the diverse, and antagonistic, and conspiring factors which are operating to bring about the greatest revolution in the history of mankind,—a revolution which is going on daily, which may be completed peacefully, but which is far more likely to deluge Europe with blood.

J. W. R.

MACMILLAN AND CO., NEW YORK, N. Y.

The Evolution of Religion. By Edward Caird, LL. D., D. C. L. Two vols.

These remarkable volumes are the result of a course of Gifford Lectures delivered by the distinguished Glasgow professor at the University of St. Andrews. In the early days of the Hibbart foundation it was said by one of the eminent lecturers of that course, where the line of scholarly inquiry is much the same, that the man above all others qualified to speak with authority on all that pertains to religion, philosophically and historically considered, was Professor Edward Caird. These two volumes on the "*Evolution of Religion*" will abundantly sustain the estimate put upon the author's wealth of resource, and breadth of comprehension, in dealing with the whole question of religion under the newer aspects suggested by the scientific solicitations and promptings of our times. We are hardly mistaken when we predict for them a world-wide interest, and an intellectual satisfaction quite unprecedented in discussions of this kind.

The comparative study of religion, of all religions, under the guiding principle of development, or "evolution," as the author interchangeably expresses it, has been going on industriously for some years past, and the great specialists in this line have practically opened out for Christendom a new world of devout scholarly interest in quarters where hopeless oblivion, or still more hopeless ignorance and superstition, were thought to be supreme. The aim of these volumes is to gather up the results of these researches under some comprehensive principle that shall be the scientific basis for religion as a form of the universal consciousness of mankind, "the expression of man's ultimate attitude to the universe." And this is found not in "any one quality or characteristic which is common to all religions; for in his religious life man has sounded the whole gamut of possible forms of consciousness, from the highest inspiration to the lowest superstition"—not in the earliest forms of religion as the schools of positivism have so confidently presumed,—but in man's conception of the infinite being as the evolution of the religious consciousness has finally brought it out.

This is the key-note to this remarkable discussion, and will be found to be of thrilling interest, not simply as a working hypothesis for the historical tracing of the development of religion in the second volume,

but for its intrinsic speculative value in correcting the partial and inadequate solutions of the religious problem so imposingly put forth by Prof. Max Müller and Mr. Herbert Spencer. The idea of God, or the Infinite, is, indeed, at the root of all religion, but what kind of an Infinite? The Infinite as a mere "beyond," as conceived by Max Müller, or as the "Unknowable" of the reigning agnostic philosophy of our day? Most triumphantly does our author show that the Infinite arrived at by abstraction is, as the Germans call it, "a false or bad infinite" leading logically and inevitably to the negation of all religion, and, therefore, appearing nowhere in the historical development of the religious consciousness of the race.

Presumptively evolution, to be a process at all, must proceed upon some principle of unfolding more and more apparent as the higher stages are attained, and not, as the current agnostic theories would imply, evanescent at last into the undiscoverable inane. Evidently the only God it is possible to worship is one who manifests himself in nature and in spirit, "more clearly in spirit than in nature, and most clearly in all the highest developments of the intellectual and moral life of man." Such a God comes more distinctively into consciousness, as the evolution of religion advances, as the world matures, the conscious life of man being always circumscribed by "*three ideas*," indissolubly interlacing with each other, the idea of *nature* and *spirit* confronting and opposing each other, and that of *God* as the all-comprehending and unifying principle and life of the whole. Inchoately, and by implication, this stupendous formula presides over the earliest and crudest manifestations of the religious impulse, and distinctly articulates itself in the highest, and is, therefore, the thread in the hands of the scientific explorer in the labyrinth of the religions of the world.

With this clue the task of the investigator is plain—to trace the evolving consciousness of God through the earlier *objective* forms of religion, forms that are sensuous, materialistic, and anthropomorphic gross nature-religions, through intermediate forms and higher anticipations, into the *subjective* religions, which earliest appear in the religion of Israel, and come to consummate development in the religion of Jesus, and the Christian philosophy and theology of the subsequent time. In general outline this is the scope of the first volume, and it is not extravagant to say that it easily takes rank as one of the most brilliant intellectual achievements of our time, and marks a reaction, at full tide, in philosophic circles, against the agnostic theories of religion which have of late so pervasively and disastrously swayed the English mind.

But the interest culminates in the second volume, where the religion of Jesus is to represent the highest phase in the development of subjective religion, and where it shall be the task of the writer to show

how Christianity grew out of the despairing subjectivism of Judaism, and supplied a seed of subsequent development which gives it the right to be considered the universal religion of the race. The discussion here is in the highest degree stimulating, because we are to witness the application of the scientific formula of evolution to a religion we have been wont to regard as so essentially supernatural, as so thoroughly condensed and epitomized in the transcendent fact of the Incarnation, that we instinctively draw back from a conclusion for which we have been so persuasively prepared.

And at last there may be good ground for withholding our unqualified assent. But, in the meantime, it may be well for the reader to remember that the kind of evolution to which the religion of Jesus, as in like manner all other religions are made to conform, is not the materialistic evolution of which the science of our day is so prompt to speak, but an evolution that witnesses the historical progress of the conception of God from the limitations and crudeness of the outside objective world, to the more adequate forms of the inside world or spirit, thence upward until the soul is face to face with its infinite all-inclusive source.

On the other hand our Lord has indicated clearly the organic connection of his spiritual kingdom with the Mosaic system going before it, in the declaration that he came not to destroy the law and the prophets but to fill them out, as likewise he has stated the law of evolution for his kingdom, under the analogy of the sprouting corn, first the blade, then the ear, then the full corn in the ear, and of the mustard seed, smallest of all seeds, growing to be a tree on which the birds of the air will build their nests.

Development, therefore, is the forestalled law of the religion of Jesus, and it is simply a question as to whether Mr. Caird has not taken unwarranted liberties with it, in so fixing Christianity within the limits of scientific formula, as to allow but little room for the supernatural characteristic of it as currently understood. It is evident that the three ideas, the world, the self, and God, all in organic union within the immanent embrace of the all-inclusive life of God—this taken as a clue to the history and philosophy of the Christian religion, carries with it a faint suggestion of pantheism, in so far as the unifying principle, the infinite, is conceived of as settling itself over the contradictions of the finite in the atmosphere of an eternal calm. More than once in the great ethnic religions has pantheism come to be the controlling element, and our author has reckoned upon these as transitional forms leading from the crudeness of objective religions to the religion of the spirit. But what if Mr. Caird's formula should so bind up the highest of all spiritual religions to the circumscribed round of the *three ideas*, as to admit of no free movement upon the finite from the eternal world—such, for example, as miracle would imply, or that large and imposing phenomenon in

the life of Christ of demoniacal possessions, the irruption of malign powers upon the bodies of men?

It must be conceded that Mr. Caird's theory of the "divine immanence" struggles most at this point, as will be seen in the note appended to his lecture on "Pessimism and Optimism," taken in connection with allusions to the same subject in lecture sixth, on "The Religion of Jesus." Indeed the author does not shrink from the application of his formula to all the facts and teachings of the New Testament Scriptures as to the person and mission of our Lord—making no new renderings for himself, but, obviously, finding in the more advanced theological thinking of our times an atmosphere in which all his own high rendering may most congenially move.

In the end we get the impression that no vital element in the religion of Jesus is sacrificed, and that the thread the author put into our hands to guide us in exploring the mysterious history of the religions of mankind, though often taut, has never snapt, and that we emerge from the discussion with our vision greatly enlarged, and with new and powerful promptings to enter these rich fields of investigation for ever increasing measures of assurance of the reality, and universality, and supreme glory of the religious heritage we possess. W. H. W.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA, PA.

Christian Worship. Its Principles and Forms. By J. W. Richard, D. D., and Rev. F. V. N. Painter, A. M. Published for the authors.

The appearance of this book has been awaited with a good deal of interest in the English portion of the Lutheran Church in America. The increasing attention given to liturgics and especially the liturgics of the Lutheran Church, together with the reputation of the authors, has prepared the Church generally, to welcome it as a production bringing information needed and desired on a subject of great importance to the Christian public, as to the best and most edifying exercises entering into Christian worship.

We will say of it at once, it is a book not only to be read, but also to be studied. It contains a large amount of the history of worship, and the liturgical forms principally prevailing at different periods and in different conditions of the Church, showing how the Christian life,—or, it may be, merely the *church* life in some periods, sought to express its devotions and its aspirations in public assemblies. In this respect it is exceedingly suggestive to those who desire to dig down to the underflowing currents of religious thought and emotion prevailing in the Christian community of the past.

The Introduction deals with man as an instinctive worshiper, even without a divine revelation, but needing a revelation, to worship truly, intelligently and profitably. It then goes on to unfold the principles and constituents of Christian worship, as they have appeared in various

stages and conditions of the Church's progress. The simple forms of worship prevailing in apostolic days were in accordance with Col. 3:17, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Simple as those forms were, yet they had their effect, and from the exhortation of the apostle cited above, were intended to have the effect of both instruction and edification in the congregational and personal life of the Christians of that time, thus clearly demonstrating the advantages of suitable forms in which the people should speak unto God and to each other in their assemblies.

Enough is given to enable the student to take a very intelligent view, not only of the manner, in which that which was intended for the public worship of God, was conducted, but also of the extent, to which the true spirit of Christian worship prevailed, or had been lost, at different periods.

Several things are noteworthy in the making up of the book.

First, the extent to which Luther is permitted to speak on the manner in which Christian worship is to be observed, so that it may best attain its purpose. In his own full, free, forcible and judicious style, Luther gives directions how we may most profitably engage in the worship of God.

Few men have ever possessed so devout a spirit as Luther, or were by their native gifts and temperament, and by their personal experiences, so well qualified to speak authoritatively on everything connected with or entering into Christian worship. Hence one reads his thoughts with special interest and profit. The authors have done well in giving us so much of Luther on the subject of their book.

Another thing that arrests the attention of the reader. Whilst the book is not ostensibly controversial, yet it seems to have been wrought out under what may be termed a controversial consciousness. That is, it has been prepared under the influence of the liturgical sensitiveness for several years prevailing within the General Synod, and which found expression quite freely in the journals of the Church of the General Synod. And as it contains so many allusions to the liberty in the forms of worship, accorded to the churches in different localities and so fully sanctioned by Luther himself, it is quite natural for us to infer, or at least suspect, that it was designed to operate against the growing tendency to the use of the "Common Service" in some of our congregations. It is not indeed declared in terms direct or indirect, that this traditional liberty is imperiled in the churches of the General Synod. But the frequency with which attention is called to such liberty in the Lutheranism of the past, looks much like a constructive notification to the Church that there is a design in some quarters to force upon the Church what she does not want and what would be detrimental to her spiritual development. If it be true, that the authors wrote and

selected with such a view, it is enough to say, that they have very much mistaken the intentions of the friends of the "Common Service." Furthermore a careful study of this book will lead one to regard the "Common Service" with a larger measure of favor; so that the friends of that service have little if any thing to fear from what may seem to be antagonisms in it.

We say therefore, let the book be read, extensively read and studied. It will be helpful to the pastor and the layman. It will enable them to form right views of what Christian worship ought to be, by an acquaintance with the good and the evil that have entered into the devotional forms of the Church heretofore. And we believe that it will aid our people in coming to a proper adjustment of our more recent misunderstandings.

E. M.

The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States. pp. 193.

It is somewhat embarrassing to review a book which is doubtless already in the hands of most of our readers, and comments upon which have already been general and on the whole very favorable. Of the importance and the timeliness of the work, and of the ability and representative character of the respective authors we have heard but one opinion. Their contributions have indeed not been submitted to their respective bodies, and it is not certain that each writer would have the unanimous endorsement of those for whom he speaks, but these theologians are recognized as competent to speak in a representative capacity, and moreover as able to write something that can stand on its own merits, and for which they can afford to be "alone responsible."

Whoever made the selection we can hardly conceive of a different or a better choice than that of Dr. Loy for the Joint Synod of Ohio, Dr. Valentine for the General Synod, Dr. Fritschel for the German Iowa Synod, Dr. Jacobs for the General Council, Prof. Pieper for the Synodical Conference, and Dr. Horn for the United Synod in the South. We regard it as a defect of the book and an act of injustice not to publish along with the names of these writers, the name of the lay member of the Board who suggested this publication. He hath wrought a good work and deserves to be remembered for it by the whole Lutheran Church. The grandeur and the importance of his suggestion will grow with the constant growth of a Church that is rapidly moving to the front of American Christianity.

It is the judgment of enlightened men in all the churches that "the Lutherans ought to get together," as an eminent theologian puts it. There is a wide-spread feeling within the Church, a feeling ever increasing intensively and extensively, that with our precious faith we ought to act in concert for the salvation of the nation, and that coöperative or united activity would make the Lutheran Church the most powerful re-

ligious factor in this country,—a view that is not confined to Lutheran minds,—but we find ourselves broken into at least half a dozen divisions, and it must be confessed that comparatively few understand the cause or the origin of these divisions, and fewer still, perhaps, recognize the need or the justification of their perpetuation.

What could be more important, therefore, than this brief yet comprehensive statement of the distinctive doctrines and usages of the General Bodies, showing what each stands for, exhibiting the extent of their differences, and enabling the reader also to see the degree of their unity even though this is not directly brought out, not having fallen within the purview of the work. To turn on the light is certainly the first step in every good work, and if nothing further were intended than simply to publish to the Church and to the world where these bodies respectively stand and why they stand where they do, an incalculable gain to the cause of truth must be registered by the appearance of this little book.

But whatever may have been the scope of the intention, the result will take a much wider sweep. When the light is turned on men not only find what they were looking for, but very often make discoveries of which they had not dreamed before. Questions that have quite lately perplexed some minds among us, find here an answer so lucid, so scriptural and so conclusive as to make further controversy regarding them superfluous. Moreover when we shall once clearly understand the real differences which separate Lutherans, and shall justly represent to ourselves and to others instead of misrepresenting them, the first stage in the prospect of a united Church will have been reached.

If those who speak for the other branches of the Church have given as general satisfaction to their brethren, as the representative of the General Synod has to those of his own body, they may well felicitate themselves on their success. Only those whose age has led them to forget the fate of the Definite Platform, and a few whose youth is the excuse for their not having learned it, can find any objection to the claim that the Augsburg Confession, without anything being taken away from its teaching, or anything being added to it, “becomes the statement of the doctrinal position and teaching of the General Synod.” As the Editor of the *Independent* put it after reading the book, “The General Synod accepts the Confession and all that the Confession teaches.” Candor demands also that the General Synod presentation be commended for the admission, justified by 70 years of its history, that “the General Synod allows full liberty to persons within it to accept *for themselves* any or all of the special doctrinal views, even down to the minutest particulars, of the rest of the so-called Symbols.” It might have been added “and to teach or preach any or all,” &c., but this is implied.

Candor at the same time constrains us to voice the general comment

on the omission of the principal and positive clause in the York resolutions repudiating the Definite Platform. The keystone to that deliverance is, "Before God and his Church, we declare that in our judgment, the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony, and with the Holy Scriptures as regards the errors specified." This keystone is wanting in the discussion of the doctrinal basis, although the explanation of which it forms a part, "must be regarded as part of the General Synod's doctrinal position," and, as we are told on p. 45, "the Augsburg Confession is no 'negative' exhibition of Christianity"—neither is the York explanation mere negation.

There has also been considerable criticism over the fact that while the General Synod was organized to "unite the different synods in fellowship and work" and has consistently maintained up to the present this cardinal feature, there should not be in this presentation a solitary reference to the preparation of the Common Service, the only example thus far of union in any form of church work or fellowship among the General bodies. The General Synod is entitled to no small measure of credit for the successful accomplishment of this joint-Lutheran work, and any paper setting forth its claims, should assert for it this glory, a glory not diminished by the struggle it has cost the General Synod to maintain consistently the stand for unity and uniformity it had taken so unanimously and so enthusiastically. If, as we are told, "a general uniformity is felt to be desirable," the part taken by the General Synod, in accordance with its characteristic principles, to bring about general uniformity should not be omitted from an *exposé* of its claims and its merits.

We would yet suggest that a careful index would be a most valuable addition to this book.

E. J. W.

History of the Seventy-fifth Regiment of Indiana Infantry Volunteers, its Organization, Campaigns and Battles (1862-65). By Rev. David Bittle Floyd, A. M., (formerly a Sergeant in Company "1" of the Regiment). With an Introduction by Major-General J. J. Reynolds, (Provisional Colonel of the Regiment). Published for the Author. Cloth binding, pp. 457, \$2.00 post paid.

There is something peculiarly fascinating about the history of our civil war, whether it comes from the one side or the other. This is true whether it is a general history of the war, or the relation a single prominent leader bore to it, or the account of a special campaign, or the history of a single organization. We have examples of all these different kinds and all are eagerly read. The book in hand is the history of a single regiment, and that, too, of one of a distant State; and yet it soon wins the attention of the reader and he finds himself as much interested as if reading a captivating story of fiction.

But it is not simply the story of camp and battle that gives value to this handsome volume. The author has gone to exceptional pains in giving historical data down to last details, and thus has made the book an invaluable one as a record of the regiment of which it treats. Not only are the officers, commissioned and non-commissioned, noticed, but the private soldiers also—whoever did a heroic deed or suffered death on the field or in hospital, or lost a limb or received a wound. The roster at the close of the book is as complete as faithful and assiduous effort could possibly make it. A member of the regiment could not ask for anything more than is given here.

But, whilst it is professedly and chiefly a history of a particular regiment, it is more. It gives sketches of all the regiments associated with it, and while it gives the regiment's part in the campaigns in which it served, it incidentally gives the history of the campaigns themselves. In this respect it is, in many instances, more satisfactory than the accounts of the campaigns as given in the general histories of the war.

We congratulate the author on the manifest success of his effort. It deserves to rank as a model for regimental histories, and hence we are not surprised to learn that it has been thus used already by other authors who are endeavoring to give complete histories of their regiments. It is gotten out in excellent style by the Lutheran Publication Society.

LUTHERAN BOOK STORE, PHILADELPHIA.

Lectures on the Gospels and Epistles for the Minor Festivals of the Church Year. By Joseph A. Seiss, D. D., LL. D., L. H. D. pp. 8vo. 519.

The completion of his four volumes of *Lectures on the Gospels and Epistles for the Sundays and Chief Festivals of the Church Year* by an additional volume on the Gospels and Epistles appointed for the Minor Festivals, is just what might have been expected from the author's indefatigable industry and clever methods. He leaves nothing incomplete. While the Minor Festivals commemorating the lives and labors of the Apostles, have as festivals a significance inferior to the commemoration of the great facts in the Saviour's history, Dr. Seiss in the Preface justly observes, "they are not minor as to the portions of Scripture noted by the Church for use in their celebration. There is neither major nor minor in what God has caused to be written for the creation of faith and our instruction in righteousness. * * Not only is all Scripture profitable, but the Lectionary for the Minor Festivals is particularly valuable for a complete rounding out of the system that prevails in the arrangement of the Pericopes for the Christian Church Year."

The treatment of these Lessons is accordingly of the same character as that which marks the previous volumes. The Lectures are models of sound evangelical preaching, dealing largely in the exposition of holy

writ, reverent, earnest, practical, refined and eloquent. But we forget that our readers need not be told of the merits of Dr. Seiss' sermons. It is only proper to say that those of this volume measure up to the author's high standard, and show on every page the manifest aim of fixing gospel truth in the understanding, heart and conscience of the hearer. Amid the mass of current sermonic literature, saturated with unbelief, with fanaticism and with sensationalism, we are profoundly thankful that one of the foremost living preachers has left us in permanent form so many discourses surcharged with scriptural doctrine and embodying the whole of that Gospel which is the wisdom of God and the power of God.

The Lectures include the Gospel and the Epistle of eighteen festivals, making altogether thirty-six sermons, to which is added one on Personal Reminiscences, preached May 10th, 1892, on the occasion of the celebration of the Fiftieth Anniversary of the author's entry into the ministry, by no means the least interesting or least edifying portion of this volume.

E. J. W.

AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY, PHILA.

Scripture Testimony Concerning the Other World. In Seven Discourses. By Rev. James Reed. pp. 81.

Marked by the Swedenborgian peculiarities of the author, these discourses prove interesting, healthful, suggestive and profitable reading to thoughtful minds of every school of theology. There are, indeed, some things in them which are not "scripture testimony," and some which contradict "scripture testimony." The Scriptures say, for instance, explicitly of man, that God made him "a little lower than the angels." The author of this volume says: "It has been erroneously supposed that they were a superior order of beings."

On the import of "Hell" some orthodox teachers might get valuable hints. "Many would, if it were possible, blot the word hell out of existence, but no such oblivion is possible so long as the Scriptures are read and treasured as the word of God. Hell is mentioned in the Bible no less than fifty times to describe the state of the wicked." And the following sentence deserves to be graven on the rocks in letters of fire: "Let us not cherish the delusion that we have a right to turn away from truth because it teaches unwelcome things, or because it jars on our natural sensibilities."

FLEMING H. REVELL COMPANY, CHICAGO AND NEW YORK.

The Ivory Palaces of the King. By J. Wilbur Chapman, D. D. pp. 75.

This little book is made up of four brief discourses relating to the way of life. It is evangelical and will be read by many with profit. To

some its chief attractiveness will be its wealth of metaphor, but others will object that the allegorical method is somewhat overworked, and that the author's faculty for illustration is a trifle too conspicuous. The thoughtful reader is frequently startled by statements, made in dead earnest, such as "the boy's sightless eyes flashed with intelligence," his wife's sympathy "made it easy" for the author "to live what this little contains," and the story about the wolves of Scotland "beating" the shepherd's dog. Possibly the Gospel can dispense with such embellishments.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

The Pillar in the Night. By Rev. J. R. Macduff, D. D., Author of "Morning and Night Watches, etc. pp. 336.

Few writers combine so happily as Dr. Macduff, insight into the heart of the Gospel with the faculty of its application to the needs of men. He brings his readers very close to the bosom of their Saviour, and preëminently such as are in affliction. Thousands have derived precious consolation from the pages of his *Bow in the Cloud*. This much more extended volume is intended as a companion to that. Rather should we say that is the elementary, this the more complete work, the fuller exhibit of the immeasurable riches of consolation provided in Christ for the great company of mourners. This *Pillar in the Night* opens up a pathway to God's sanctuary trodden by the footsteps of sorrow. It is sacred to dimmed eyes and broken hearts, and tender memories. "Moreover, though not exclusively, it is the wide family of the *bereaved* the writer has chiefly in view." That pillar of cloud and of fire is a most significant "emblem of God's constant presence, his protecting care and love, his sympathy specially in the deep gloom of bereavement."

There are thirty-one meditations, one for each day of the month if so desired, treating, alike with tenderness and power, such themes as The Comforter and his Comforts, Divine Sovereignty, Early Death, Future Recognition, Mysterious Dealings, Light on the Morrow, etc.

The author's guarded pen must have made, we think, several slips on the subject of future recognition. Citing the appearance of Moses and Elijah on the Mount of Transfiguration the author designates "the one the representrtive of the risen *dead*, the other of the translated *living*." If Moses represents the risen dead then truly the resurrection is past already, which St. Paul pronounces an error. Again, he says, "The identical Lazarus who lay stricken and neglected at his gate, is further spoken of as carrying on a *conversation*, not between two invisible spirits, but between two recognized personalities." Lazarus' part in that memorable "conversation" between Abraham and Dives is not contained in the reviewer's edition of the New Testament. E. J. W.

The Sermon Bible. II Corinthians --Philippians. pp. 367.

The merits of this work, which has now reached the tenth volume, we have mentioned in previous notices. We can only confirm what we have said before, after examining the present volume, but feel disposed to emphasize more than ever the lists of "references." These will be specially helpful to the preacher. We repeat our caution, too, that such a work should be used legitimately as labor-saving and stimulating to thought, and not to do away with labor.

The Acts of the Apostles. By the Rev. G. T. Stokes, D. D.. Vol. II., pp. 480.

The First Book of Kings. By F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. pp. 503.

The Epistle to the Philippians. By Robert Rainy, D. D., Principal of New College, Edinburgh. pp. 368.

Ezra, Nehemiah and Esther. By Walter F. Adeney, M. A., Professor in New College, London. pp. 404.

The Book of Joshua. By William G. Blaikie, D. D., LL. D., New College, Edinburgh. pp. 416.

The Psalms. By A. Maclaren, D. D. Vol. I. Psalms I.-XXXVIII. pp. 385.

All these belong to "The Expositor's Bible" series, under the competent editorial supervision of W. Robertson Nicoll, M. A., LL. D. The first and last are in the list for 1891-92 and the other four for 1892-93. Recently the publishers have been sending them out more rapidly than usual. The later volumes are by no means falling below the high standard attained by the earlier, and the readers of the QUARTERLY have already had our favorable judgment of them. We might discriminate in considering them separately, for their is a difference in merit among them, but where all are good, it is not worth while to refer to different degrees of merit. While thoroughly expository, and adapted to the general reader, the marks of thorough scholarship are apparent throughout.

C. W. BARDEEN, SYRACUSE, N. Y.

Outlines of Surveying and Navigation. For Public Schools and Private Study. By James Pitcher, A. M., Hartwick Seminary, N. Y. To which is appended Washington's Farewell Address, with 100 Questions by J. P. pp. 87 and 34.

Prof. Pitcher has shown exceptional skill in simplifying the processes necessary to become a practical surveyor. He has done this, too, even for the untrained in algebra and geometry. For professional surveying he himself recommends larger works, but these "outlines" will do for the plain surveying usually called for. We are struck by the simplicity

of the rules and the clearness and directness with which his explanations are given—the best elements in a teacher or a maker of text-books. We are surprised that he gets so much in such small compass.

We would not overlook the hundred questions on Washington's Farewell Address. They are aptly put, and the youth who studies the address will find them exceedingly helpful in getting hold of the essential points in it.

JOHN D. WATTLES, PHILADELPHIA, PA.

The National Hymn-Book of the American Churches: Comprising the Hymns which are common to the Hymnaries of the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians and Reformed, with the most usual Tunes. Edited by Robert Ellis Thompson, S. T. D. pp. 188.

The title page gives quite a good idea of the scope of this book. Along with each hymn is a list of the hymn books in which it is found, also its special number in the respective books. The merit of our General Synod book is shown by the number of hymns it has in common with this collection. The purpose of the collection is to meet the wants of union meetings, hotel services and the like, and seems well adapted to this end.

B. GRIFFITH, 1420 CHESTNUT ST., PHILA.

Married Life. Arranged by Mrs. Dora C. W. Spratt.

This little book is composed of suitable selections gathered from the writings of many of the best authors; a page with a marriage certificate ready to be filled; and several blank pages for recording the names of guests present at the wedding. It is designed as a souvenir of the marriage, and where pastors are disposed to give newly married couples something better than the ordinary certificate, this book is very well adapted. It is bound in silver and white and is very attractive.

ADDITIONAL BOOKS RECEIVED.

The Free Church of Scotland. Her Origin Founders and Testimony. By Peter Bayne, LL. D. T. & T. Clark, Edinburgh. Imported by Charles Scribner's Sons, N. Y.

Words to Young Christians. Published by same.

Bible Eschatology. By Henry Theodore Cheever, D. D. Lee & Shepard, Boston.

PAMPHLETS.

The Mosaic Record of the Creation Explained. By Abraham G. Jennings. Fleming H. Revel Co., New York and Chicago.

International Lesson System—Its alleged Defects and its Excellencies. P. Anstadt, D. D., Author and Publisher.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1893.

ARTICLE I.

FUNDAMENTAL PRINCIPLES OF CHRISTIAN WORSHIP.

By C. S. ALBERT, D. D., Baltimore, Md.

Worship is characteristic of humanity. Wherever man is found, he is a worshiper. This worship in its purity and truth, varies with his conceptions of his relations with the superhuman and mysterious powers on which he believes himself to depend. Worship is a necessity of his nature. There is a worship of man which illustrates the divine worship. Wherever and whenever man meets another nobler and stronger than himself, he naturally reverences the superior. It is the source of hero worship. Divine worship arises instinctively whenever man conceives himself to be in relation to superhuman and mysterious powers on which he believes himself to depend.

It was at one time supposed that there were savages so degraded as to be without religion and worship. A more accurate knowledge and a more familiar acquaintance disclose the rudiments of both. The "Black Fellows" of Australia were supposed to be without religion and worship. After their confidence was won by a friendly Englishman they gave a statement of their belief, which they had hitherto concealed from the white man for politic reasons. Worship and religion are correlated.

*Lecture on the Baugher Foundation, delivered June 7th, 1893, in the Theological Seminary, Gettysburg, Pa.

The essence of religion will be the essence of worship. The profounder the religion, the profounder will be the worship. In worship religion finds fittest expression, for the inward faith must express itself in outward act, and the highest of all religious acts will be the worship of God ; and it is this which God Himself desires, even as Jesus said, "The Father seeketh such to worship Him." John 4 : 23.

We are confronted to-day by two theories of religion. The one is the theory of evolution, the other of revelation. The former divides into two schools. The one claims the emotions as the source of religion, the other the reason. "According to the one view man instinctively attempted to put himself into relations with the superhuman influences by which he felt himself surrounded and it was only subsequently that he thought of defining them. No one in our day has formulated this thesis with more eloquence than M. Renan who compares man's religious impulses to the instinct that makes the hen-bird "sit," which instinct spontaneously declares itself as soon as the appropriate stage is reached.

Others on the contrary maintain that before worshiping his gods, man must have had some conception of their nature and that the sentiments he entertains toward them must of necessity flow from the ideas he has formed of their character and workings."*

It is evident that whether we take the one standpoint, or the other, or combine them, religion is altogether subjective, dependent upon man and his thought. There is and can be no certainty of God for the development of religion proceeds in the same manner as it began. Man creates his god and creates his worship. God does not reveal himself that he may be truly known and truly worshiped.

The other theory is the theory of the Scriptures, of revelation, God made man in his own image, entered into communion with him, so that man originally possessed a partial but true knowledge of God and his will. This relation was broken by sin, but was not altogether destroyed. Man, though fallen, has retained some knowledge of God and his will. God is not

*Hibbert Lectures, D'Alviella, 48.

even known by the natural man objectively, but subjectively. Objective knowledge of God comes to man through revelation.

Worship has been similarly affected with religion. It was pure and true before the fall. It was perverted through sin. It became subjective, resting upon the conceptions and reasonings of men. "They sought the Lord, if haply they might feel after him and find him." Acts 17 : 27. There were no divine channels ordained of God by which man might approach him or receive his gifts. God indeed graciously accepted their adoration and prayer and service and gave them blessing, but they were in the shadow of darkness waiting for light. Yet let it be remembered that they that use imperfect means faithfully may be more acceptable than those who formally use the revelation of his will and the means of grace.

"There is in the Mennevi Sherif of Jelâhi-d'-Dîn, the illustrious saint and doctor of Islam, a striking and pathetic story in which this great lesson is powerfully inculcated. Moses, we read, in his wanderings in the wilderness came upon a shepherd, who was praying to God in the fervor of his soul and saying, 'Oh, my Master, my Lord, would that I knew where I might find thee and become thy servant. Would that I might tie thy shoe latchet and comb thy hair and wash thy robes, and kiss thy beautiful feet, and sweep thy chamber and serve the milk of my goats to thee, for whom my heart crieth out.' And the anger of Moses was kindled and he said to the shepherd, 'Thou blasphemest. The Most High has no body and no need of nourishment, nor of a chamber, nor of a domestic: Thou art an infidel.' And the heart of the shepherd was darkened, for he could make to himself no image of one without bodily form and corporal wants, and he gave himself up to despair and ceased to serve God. And God spake unto Moses and said, 'Why hast thou driven my servant away from me? Every man has received from me his mode of being, his way of speech. What is evil to thee is good in another. What is poison to thee is honey to him. Words are nothing to me. I regard the heart. The compass serves only to direct those without the Kebeh within no one knows the use of it.'" God deals in love with

all men and judges them by their opportunity and their spirit.*

True worship in the Christian sense is communion between God and those who worship him. It is not merely communion of man with God in praise and prayer, but communion of God with man. It is fully established by the Mediator Christ Jesus, through whom God is reconciled to man and man is reconciled to God. By him sin is forgiven, sonship restored and the joy of fellowship given. Whilst men approach God in his name, in praise and prayer, so also his word and sacraments are the divine channels by which God can confer his grace upon men. Worship is thus both objective and subjective.

The worship of Judaism was true and real because God constituted it and he took part in it, but it was preparatory. Around it were the national limitations, the exclusiveness of set laws for a particular period. It was indeed a true communion of the only true God with men and of men with God and a communion of men with each other in this fellowship, but it was partial and temporary, shadow more than substance, much of its service being typical looking forward to its fulfilment in the complete redemption and revelation of Christ Jesus.

Christ is both the founder of the Christian Church and also of its worship. He is not a new lawgiver however, or a prescriber of ceremonials, through the observance of which men can alone participate in salvation. He has given the essentials of worship, out of which the Church under the guidance of the Holy Spirit develops its forms. Christianity, restoring through Jesus Christ the communion of God and man, accomplishes this by the heart and life fellowship of believers with their Saviour and through him with God. It is essentially spiritual and therefore its worship in its innermost essence is spiritual. It is in the heart and from the heart. Our Lord has strictly defined worship as spiritual: "God is a spirit, and they that worship him must worship him in spirit and truth. (John 4 : 24.)

Spirituality is therefore fundamental, but the question remains how shall this spirituality manifest itself? It has been held that spirituality needs no outward and visible forms, that

*On Right and Wrong, Lilly.

these detract from it and materialize it. Or that there should be no fixed forms, that liturgical worship tends to formalism and spiritual deadness. It is rather remarkable that the example of our Saviour should be so ignored. The details of the last Pass-over indicate that he observed the ritual of the Jews, to the minute observances then in use. The hymn, Mark 14 : 26, was most probably the second portion of the Hallel.* He thus indicates that when he spoke of spiritual worship, he did not mean that spirituality should be without form, but that it should guide us in the use of form.

The view that spirituality and fixed form are opposed is "the view of a false spiritualism which ignores the nature and the multiplied needs of the religious life. We are never so spiritual as to live out of the body. The more refined the mind is, the more refined will be a man's conversation, but the mind does not so refine that words become too gross a medium for it." Max Müller insists that there is no thought without language. Paul declares "with the heart man believeth unto righteousness : but with the lips confession is made unto salvation," the audible and outward completing the inward. "To be absolved from bondage to the bodily is not to forego the uses of the body which God has ordained. The visible and audible are not antagonistic to the spiritual, but its genuine organs and the last condition of perfected man is that in which the glorified body is to be the instrument of the soul.

The more spiritual the soul of religion is the more glorious and heavenly, but not the less real is the body with which it is invested for that soul also desires not to be unclothed but clothed upon. Inasmuch as religion is neither a mere matter of the intellect nor of external acts, but a thing of the whole inner man and has its deepest seat in the emotions of the heart, cultus cannot exclusively nor primarily consist in instruction nor in exhortation to duty, but, it must aim at reaching the inmost life of man. Worship though without the form of instruction is profound in instruction. In nothing which we find in the house of God are we so dependent on the house of God as in worship. We can measurably find in our homes what the sermon supplies,

*Edersheim Life of Christ Vol. II. 533.

but to lose the worship is to sustain what is humanly an irreparable loss. While worship calls forth the religious emotions, or helps them to give themselves expression, it will of itself react upon the religious thought and upon the moral sentiments and thus with the religious aesthetic aim, it also fulfils the moral aim. So far^{*} as the church is a place of worship we do not go there to learn new things or even old ones. We worship best when all the forms are stamped upon the memory. Nevertheless in that deepest and rarest instruction which writes upon the heart what men have been vainly imagining they knew because they could repeat its phrase, *cultus teaches.*"^{*}

We must not be led astray by the phrase simplicity in worship, as though simplicity were spirituality. As Dr. Rowland justly says: "It deserves also to be said just here, that what is called simplicity in worship is oftentimes only another name for the grossest irreverence and slovenliness. Time-honored customs and prejudices are frequently covers for ignorance, rudeness or parsimony. The plea of a severe spirituality enables men oftentimes to treat God with a discourtesy which would not be allowed in human society. 'Worship,' says Dr. Allon, 'has its beauty as well as its holiness and we must not make it repulsive under the pretence of making it devout. What special spirituality can there be in the pious doggerel of hymns, or the ruder incongruity of tunes? Why should it be necessary to abjure all culture and excoriate all taste in order that piety may have its supreme enjoyment? No genuine piety can excuse negligence. Everything pertaining to worship should surely indicate a reverent solicitude to bring to God the best we can proffer—an offering perfect in every appliance that can give emphasis to its adoration, intensify its rapture or, beautify its love.' 'Excess of material circumstance in spiritual worship, whether of architectural ornament, ritual ceremony, musical elaborateness, or even intellectual fastidiousness, is as injurious to it as is overcumbrous machinery in manufactories, excess of ceremonial in social life, superfluous raiment to personal activity, or gaudy ornamentation to personal grace. But equally so on

^{*}Krauth, MS. Lectures on Worship.

the other hand, is penuriousness and nakedness. If we may not overlay spiritual life, neither may we denude it.' '*

That which must regulate worship founded on Scripture is edification. This is after all the test. That which tends to build up the religious life with God and man best, this will be the best and highest form of worship. Whether it have much or little form it will foster spirituality. Here is the sphere of Christian liberty, a liberty which is not license, rather the liberty conforming itself to the great thought of worship,—communion with the Lord and communion of his members with each other to edification.

Christian worship was founded by the Lord Jesus Christ. He gave the following elements :

1. Assembly in his name. Matt. 18 : 20.
2. Prayer in his name. John 16 : 23, 24.
3. Common prayer. Matt. 18 : 19.
4. A form of prayer. Matt. 6 : 9-13.
5. The Holy Supper was instituted and its observance commanded. Matt. 26.
6. The office of the ministry of teaching the gospel and administering the sacraments was established. Matt. 28 : 18 ; 18 : 18 ; Luke 24 : 47, 48 ; John 15 : 27 ; 20 : 21-23.
7. The use of the Holy Scriptures was enjoined. John 5 : 39 ; 8 : 31 ; Luke 16 : 31 ; Matt. 4 : 4-10.†

He did not give Christian worship in completeness, but establishing these primal features permitted it to be developed by the Holy Spirit dwelling in the Church. The Church of Christ is divine and therefore it has a divine growth. There can be no question but that the worship of the early Christians was at the first largely influenced by the worship of the synagogue and to a certain extent modeled after it. It differed, however, both in principle and import and had from the beginning new features. These marked differences are noted in Acts 2 : 42, where it is said, "They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

*Rowland, "The Worship of the Ch.," Bapt. Rev., 1883.

†Consult Horn's Handbook of Liturgies. Harnack in Theologischen Wissenschaften.

Under the leadership of the apostles there was gradual development of public worship, Dr. Schaff enumerates the following parts of public service under the apostles :

1. "The preaching of the Gospel. This was missionary in its character."

2. "The reading of Scripture with practical exposition and application. The lessons were from the Old Testament (Parashioth and Hephtaroth) transferred from the synagogue: later from the gospels and epistles, the latter sometimes serving as sermons."

3. "Prayer in various forms of petition, intercession and thanksgiving, (1 Tim. 2 : 1) likewise decended from Judaism. Prayer was made freely from the heart as they were moved by the spirit according to circumstances. There is no trace of a uniform and exclusive liturgy." Still he adds, "the frequent use of psalms and short forms of devotion, as the Lord's Prayer, may be inferred with certainty from the Jewish custom, from the Lord's direction concerning his model prayer, from the strong sense of fellowship among the first Christians and finally from the liturgical spirit of the ancients, which could not have so generally prevailed both in the East and the West without some apostolic or post-apostolic precedent."

4. "The song, a form of prayer in the festive dress of poetry and the elevated language of inspiration. The Lord himself inaugurated psalmody into the new covenant at the institution of the Holy Supper, and St. Paul enjoins the singing of 'psalms and hymns and spiritual songs.' But to this precious inheritance from the past, the Church in the enthusiasm of her first love, added original, specifically Christian psalms, hymns, doxologies and benedictions which afforded the richest material for sacred poetry and music in succeeding centuries; the song of the heavenly host for example, at the birth of the Saviour: the 'Nunc Dimittis' of Simeon; the 'Magnificat' of the Virgin; the 'Benedictus' of Zacharias; the thanksgiving of Peter at his deliverance; the fragments of hymns scattered through the Epistles; and the lyrical and liturgical passages, the doxologies and antiphones of the Apocalypse.'"

5. "*Confession of Faith.* The first express confession of

faith is the testimony of Peter that 'Jesus was the Christ, the Son of the living God.' The next is the trinitarian baptismal formula, out of this gradually grew the so-called Apostolic Creed."

6. "Finally the administration of the Sacraments."

As we descend to the age which immediately succeeded the apostles, we have every reason to believe that there were fixed forms of worship. Time will not permit us to quote the evidence drawn from the *Didache*, or the *Teaching of the Twelve Apostles*, from Ignatius, Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Origen, the *Apostolic Constitutions*, the *Ancient Liturgies*, all indicating fixed forms of service and participation in worship by the people. There is a liturgy of the Apostolic and Early Church simple, but ample and sufficient. It has been contended with great strength that the best form of service is that of the second or third century, when the Church in her freedom under the guidance of the Holy Spirit had developed the elements of worship left by Christ himself.*

After this period worship was unduly elaborated. False views concerning the priesthood, and sacrifice, expressed themselves in the service, worship was considered more and more as meritorious, a work of man before God which man offering to God thereby secured his favor.

Ceremonial and pomp intruded themselves, worship appealed to the senses and not to the intelligence and heart. The sermon dropped out, the selections of Scripture were in an unknown tongue, the Lord's Supper administered by a divine order, the priesthood, became a propitiatory sacrifice.†

The Reformation, both Reformed and Lutheran, necessarily dealt with this perversion of worship. At first the Reformed Churches retained a portion of the old order, and were decidedly liturgical.

But the Puritan, in his indignation against the abuses which had crept into public worship, threw out with the errors the

*See Stapfer's *Life in Palestine*.

†Schoeberlein. *Ueber den liturgischen Ausbau des Gemeinde gottesdienstes.*—*Höfling, Liturgisches Urkundenbuch.*

treasures of the past. Fanatically he relinquished part after part of the service till little was left but prayer and exhortation. "He showed the reach of his self-denial in respect to worship by putting away the public reading of the Scriptures as he showed the pathos of his self-denials by the burial of his dead in silence—his protest against the burial service of the Established Church."

It was remarkable how far this was carried. How beautiful is this collect. "Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ." It was this which provoked Jenny Geddes to cast her stool at the Dean of Edinburgh's head; she intelligently regarding these precious words as popish. Her words are historical: "The Diel colic thee in thy wame! Dost thou say mass at my lug?" The intensity of religious conviction and abhorrence of papistic evils enabled the Puritans to endure a worship that was shorn of all connection with the historical past. His descendants impressed that baldness of service on this land of ours and their ideas still control multitudes and even members of churches with a past of richer worship. It is hard, however, to be told that fixed forms of service are unspiritual because of this repugnance when the post-apostolic Church and all the Church in all ages has worshiped God under fixed forms. There is true worship, it may be justly conceded, without a fixed form of service, but in fact the elements of a liturgy are in every church. The baldest service may have its fixed form, oftentimes as harassing to the soul as iron fetters upon the limbs. It often reduces itself to hymn, prayer, reading of the Scriptures, the sermon, and the benediction. The hymns are fixed and not infrequently poor and egotistic, man more than God the centre; a light, frivolous ditty displaces devout and majestic music; the prayers are formal to such an extent that after hearing a minister a number of times, it is easy to know his method and the sequence of his petitions. So meagre and weak oftentimes are the petitions that the soul of the worshiping believer does not find them the upbearing wings to bear it reverently in ador-

ation and supplication to the throne of God. The human and the earthly conceal the divine and the heavenly.

The scripture-lessons and the sermons are intensely individualistic, the minister apparently oblivious to the fact that he is set apart from the congregation to conduct its worship and to bring to them the fulness of the gospel.

There are fixed forms which become formalistic by the method of use, but formalism is as easy to what is called the simple gospel as to the fixed service. That which tests both is edification, the building up in faith and life of the congregation.

Dr. Rowland, of the Baptists, wisely says: "For both individuals and churches there is but one valid law; namely, that as far as practicable each shall embody its own worship in such modes and forms as are best adapted to its own life. Of worship itself there is but one great use and end that it brings a brotherhood of men to the feet and heart of the Great Father in heaven, there to speak to the eager sympathy of his love all their adoration and all their desire."

The Lutheran Church would not cast away the treasures of the past. It purified the service, Luther declaring that the old service must be the basis of the new. He retained all that was directly from the word of God. He retained those portions which breathed the spirit of God's word, as the Gloria Patri, the Gloria in Excelsis, the creeds and the like. He rejected whatever was not in accordance with God's word. Agreement with the Scriptures and edification were the tests applied. The Lutheran Church purified the service even as it had reformed the teachings of the Church, preserving truth, eliminating errors.

The Lutheran church teaches that there are two factors in public worship, the divine factor, the human factor.

Worship is two-sided, that which men bring to God, and that which God imparts to men. Melanchthon in the Apology 253, says, "Theologians are rightly accustomed to distinguish between sacrament and sacrifice. A sacrament is a ceremony or work in which God imparts to us (nobis exhibit) that thing which the promise annexed to the ceremony offers (offert). As for example baptism is a work in which we do not offer to God, but in which God baptizes us, to wit, the minister in God's

place (*vice dei*) and God offers (*offert*) and imparts (*exhibits*) remission of sins, according to the promise he that believeth and is baptized is saved. On the contrary a sacrifice is a ceremony or work which we render to God that we may give him honor. The direct species of sacrifice are two only. The first is propitiatory sacrifice, that is a work with which satisfaction is made for sin and penalty, meriting for others the remission of sins; the other species is the eucharistic sacrifice which does not merit remission of sins or reconciliation, but is offered by those who are reconciled so that we render thanks for the remission of sins and other benefits received. In very deed there has been but one propitiatory sacrifice in the world to wit: The death of Christ. The rest are encharistic sacrifices which are called sacrifices of praise, preaching of the gospel, faith, invocation, giving of thanks, confession, afflictions of the saints, nay all the good works of the saints."

Out of this has come in the treatment of public worship the designations of sacramental and sacrificial elements, meaning thereby that the sacramental element is that portion of worship where God offers through the word and the sacraments the blessings of salvation, that the sacrificial element is that portion of worship where man offers something to God, in prayer and praise. Only as these two elements reciprocally appear have we the truest worship.

Some have objected to these terms, but none have been found which are as satisfactory. The words, it is claimed, have a Romish tendency, but this must be proven and not simply asserted. The Lutheran has never taught that public worship is a means of grace; it is a means, through which the means of grace, word and sacrament are brought to men. Rome says the public service is an institution appointed by God directly conditioning salvation. The Lutheran Church says public worship in itself does not convey the forgiveness of sins and the blessings of salvation. These are found only in the gracious assurances of the Gospel, which must be appropriated by faith. It insists on public worship, because in it the Holy Spirit comes to men as the word and the sacraments are administered; and that men, in turn, through the Holy Spirit attending word and sa-

craments, receive what the Holy Spirit offers. Romish worship crowds out the sacramental by the sacrificial, and this the propitiatory sacrificial. The mass is a sacrifice of expiation. The word is in an unknown tongue.*

Further, the Lutheran Church teaches that public worship should harmonize with the confession of faith of those who employ it. Every religion has developed its own distinctive worship as it has had distinctive being. Just so far as it has had deep distinctive religious ideas, has it had a distinctive form of worship. A Christian cannot worship like a Jew, or a heathen, because he is no heathen or Jew. The religious ideas peculiar to him will find expression in public worship and separate him from the Jew or the heathen.

"Christian worship can borrow nothing from the most exquisite forms in which purely pagan ideas were embodied. So far indeed as paganism involves the generic idea which makes religion religion, it is worthy of Christian study. There is a sense in which Christ is the end of the pagan system as he is of the Jewish. Paganism was the instinctive struggle; Judaism the divinely-guided one, and Christ is the fulfilling of what is truly human and truly divine in both. Whatever is distinctive of either system apart from the great generic character, Christianity must reject; to accept it would make it pagan or Jewish. Hence its churches cannot be reared on pagan models nor its art be shaped by distinctively pagan ideas. Neither is Christian worship to be an imitation or echo of the Jewish. The Church of Rome has sinned grievously in respect to her conformity to pagan and Jewish ideas. The traveler who visits Rome sees there the links not broken and hardly covered which unite at many points the worship of pagan Rome with that of papal Rome. The battle of the Reformation, so far as it turned upon worship, was directed mainly against the Judaizing principles and practice of the Church of Rome."

It should however be remembered that "the Jewish worship, embodying as it does great ideas divinely given, common to all time, is in this sphere rich in suggestions even to the Christian mind. Much of the Old Testament does not die in the New,

*Cf. Jacob's, "Lutheran Movement in England," Chap. on Service.

but is transfigured in it. David's Psalms mean more to us than they meant to David."

A true worship must therefore be Christian over against all other religions, and equally it must be catholic and not sectarian. It will therefore be in harmony with the worship of the Apostolic Church which was divinely guided and in which were all the principles of Christian worship. There must be in it that which will appeal to believers in all times and place, and will conform to the Scriptures, but it must not be understood that it must mechanically conform to the apostolic worship. There is a principle of growth in the Church, and the Church is not bound in matters indifferent to the apostolic usage. As she has developed in her freedom her doctrines, even so she has developed her worship. And as her doctrines are conditioned by their agreement with Scripture, even so her worship may alone be conditioned by the same. An order of public worship will therefore arise out of the past. It will be the living growth of the Christian communion. Orders of public worship have indeed been made to order by able and pious men, but they are never satisfactory. They are individualistic and not catholic, the dust of the study is upon them and not the rich breath of the life of the Church wrought by the Spirit of God. 'The dry bones will not live.

It, however, must not be forgotten that there will be differences in worship according to the doctrines which are taught. The Protestant cannot be satisfied with the Romish mode of worship full of errors, nor can the Lutheran whilst holding much in common, be contented with those portions of worship where the Calvinist ignores or denies his faith.

As an interesting example how the public worship is influenced by doctrine we quote the following from Luckock's *Divine Liturgy*: "One sentence placed in the forefront of the Lutheran confession of sins was discarded by the revisers of the Prayer Book as doctrinally uncatholic and practically injurious; it was this: 'We acknowledge and we lament that we are conceived and born in sins, and that therefore we be prone to all evils and abhor from all good things.' What the faithful are called to grieve over is not original but actual sin. The guilt of

that nature which we received from Adam has been wiped out in baptism and in preparation for the reception of the sacrament we must be very careful not to ignore or depreciate the blessing of another, lest we mar this proportion of the catholic doctrine."

He further adds, "Again such a confession must prove harmful in practice, for to bring into prominence the depravity of our fallen nature, is to plead some justification or extenuation of our sins, which robs the confession at once of its true value. The language of the really contrite penitent is altogether different; 'we have done amiss and are without excuse.'"

It is readily seen that the Lutheran conception of sin, so deep and searching, is ignored in the Episcopal Confession. The Reformers taught that original sin is forgiven the baptized believer, but it remains as tendency to sin, wherefore the old Adam must be destroyed by daily repentance. It confesses not alone actual sin but that by nature we are sinful and unclean. The confession of sin in the Washington Liturgy, beautiful in language and true concerning actual sins, is faulty in this that derived from the Episcopal Liturgy it does not fully set forth the Lutheran idea of sin. It is true as far as it goes, but it is not as comprehensive and profound as our Lutheran doctrine.

Again it is noteworthy that the Lutheran Liturgies generally place the repetition of the Nicene Creed before the Communion. Luther retained it and in 1524 gave it to the people in versified form that they might sing it during the service. This is in strict accord with the Lutheran teaching of the Lord's Supper, which sets forth the divine nature of him who is truly present in the sacrament. The Apostles' Creed is not so explicit concerning the divinity of our Lord and is oft repeated by those who deny his divine nature. The Nicene Creed clearly sets forth him who is the only begotten Son, God of God, Light of Light, and thus prepares the worshiper to commune with him.

Liturgies have doctrinal significance. They are bulwarks for the truth, full and comprehensive in their statement of the truth, wherever they have arisen in conformity to the word of God out of the life of the Church. The danger doctrinally from such a liturgy is infinitesimal, though there are those who claim

that where the substance and order of worship is left to the caprice of the minister, who may be orthodox or not, the danger is less. Exposed as we are to false teaching in the homiletical part of the worship, it is well in the liturgical part, strictly so-called, that everything should not be left to the minister, but that in worship at least the congregation should set forth fully and truly their faith.

True worship should adapt itself within due limits to the national life. There are certain essential forms which are common to all nations because there is a common humanity. "If there are artificial perversions in national life which make it incompatible with these great elementary principles, Christianity must in so far break down that life and make it capable of the necessary adaptation." Holding fast to this there will nevertheless be adaptation to the nation and the times. The human element in the service will be adjusted to the life of the people. Rome has sinned grievously in this direction in that she has demanded an inflexible mode of worship in one tongue, and that a dead tongue, the Latin.

Luther was very careful in this matter. With delicate perception and judgment he retained some of the old Latin hymns, with their music, but he did not think, as a rule, the old Latin chants were adapted to the German language. "I would," he writes in 1524, "gladly have a church-service entirely in German, and I am laboring for that purpose, but then it must be thoroughly and consistently German. The literal translation of the Latin text into German and the singing of the old Latin tunes is not in good taste nor is it right. The words, the note, the accent, the mode, the movement, must all come out of the right mother's speech and voice, otherwise it is a mere imitation, such as monkeys make."

One of his old biographers says of him, that—"One time he came into the church at Eisenberg on Easter day and they were singing the Introit in German with the old Latin tune; whereupon he turned up his nose and looked very sour. When he returned to the inn to dine, the landlord asked him what had been the matter with him in church? 'I thought,' he said, 'I could have spit upon their ridiculous singing. If they wish to

sing in German, then let them sing good German hymns and tunes; and if they wish to sing the old Latin chants, then let them retain the old Latin text for which they were made, as scholars ought to do. I hate people who are making these little puny innovations. In the Latin schools, let them sing the Latin text and tunes; and in the German churches, let them sing German words and music; then all goes right."

Our own experience as an English church with some of the German hymns and music has been unsatisfactory. They are not adapted to our life. Only as hymns rise above the national and are universal, can they be handed from nation to nation. And Luther shows his good sense here. "Most of the singing of the mass is very fine and glorious, breathing nothing but thankfulness and praise, such as the 'Gloria in Excelsis, the Hallelujah, the Sanctus, the Benedictus, the Agnus Dei'. In these you will find nothing of the superstition of the sacrifice, but only praise and thanksgiving. Especially the Agnus Dei, above all hymns, is appropriate to the Sacrament of the Lord's Supper; for it clearly sings and praises Christ that he hath borne our sins; and it lovingly and powerfully brings up the memory of Christ in few and beautiful words."

The Lutheran Church has cared for this principle of adaptation. It guarded jealously the freedom of worship. It enriched the service by adding to the best of the past, its own hymns. "Germany has seen many vicissitudes since the tramp of battle was in her streets. The paralysis of heresy has fallen upon her churches, revolutions have overturned her thrones and storms swept over her homes, but her hymns have remained an abiding inheritance; a creed and a ritual indelibly written upon the hearts of the people, the incense of her domestic altars, the the watchword of her champions, the solace of her manly hearts. Many a hero have they inspired in patriotic battle, many a saint when the shadows of death have dimmed his eye and caused his tongue to falter and his grasp to relax. The songs of men's soul, they abide still, fresh and real and beauti-

ful, and they will abide while heart answers to heart or God's truth speaks to it."*

The Lutheran Church of the sixteenth century retained those great essential parts which the Church has found to best express the needs of our common Christianity. She would not deprive her people of the common heritage nor despise the work of the Holy Spirit in the ages past. The unity of the Church was dear and preferable far to the morbid individualism characteristic of later days. Therefore diverse as are the nationalities which the Lutheran Church embraces, they conform to the same general form of worship wherever that faith and worship are rightly understood.

In their recent valuable work on Christian worship, Profs. Richard and Painter conclude by reference to this principle of national adaptation, and speak of the worship which the American life will produce and rather give their verdict against the present liturgical forms of worship in the Lutheran Church as too elaborate. It is too soon to predict what the renewed consideration of worship will produce. The American people educated, given to brevity, gifted with aesthetic taste, will in their forms of worship in all probability incline to liturgical forms which are brief, comprehensive, beautiful, full of the Holy Ghost.

As the authors themselves have pointed out, the tendency is toward liturgical forms. The force of the bald and bare Puritanical worship has spent itself and there is a demand that everything be no longer left to the minister and the choir, but that the congregation audibly participate. And this means a return to the treasures of prayer and praise in the Church, the slow accumulation of the centuries.

Whatever may be the result in our general American Christianity, it is reasonably certain that a genuine American Lutheranism will conform itself closely to the fixed forms of the worship which grew out of the doctrines of the Lutheran Church and express its truth, faith and life. Eventually there may be modifications adapting it to certain phases and needs of the national life of this people, but it will remain faithful in es-

*Allon on Hymns.

entials. There may be some who have been trained otherwise, to whom all fixed forms are distasteful, who may not agree with this position, but such appears to be the movement of the Church. Conscientious in their opposition and true to the doctrine of the Church, they are to be respected. But there is another class to whom no such respect can be accorded. There are errorists who intensely dislike fixed forms because they express the doctrines of the Church which they do not receive. This is strikingly manifested by Harnack and his followers who desire to excise the Apostles' Creed from the liturgical forms of the Church, as they no longer subscribe to the saving doctrines and historical facts of our common Christianity.

In the present condition of religious life the wisest course apparently is to adopt and use our own Lutheran service with such modifications as peculiar surroundings may demand and through its use come at last to the ideal national service for the Church.

For a proper understanding of public worship it is necessary to consider for a moment the relation of the ministry to the congregation. The universal priesthood of believers forbids the teaching of Rome, that there is a divinely commissioned order through whom alone the believer can come to God in public worship; that the priest alone can present the prayers and praises of the congregation and becomes the mediator of the grace of God through prayer and the sacraments.

We teach that the ministry is a divinely instituted office. He is called of God to this office, which call is mediated by the Church. The minister is one selected out of the Church and called and ordained by the Church to the ministry of preaching, to administer the sacraments and to conduct their worship decently and in order. Protestantism acknowledges merely the official fitness of the clergy to conduct worship. On the one hand, called of God the minister represents God as his ambassador, officially speaking and acting for God. On the other hand he represents the congregation to lead them in their worship.

As such the minister should realize that he is to represent the congregation and conduct their worship not according to indi-

vidual fancies but according to the needs of the congregation. He may not officiate in an unknown tongue. He may not assume the portion of the service that belongs to the congregation. He may not arbitrarily change their worship.*

The worship must be in truth. They that worship him must worship him in spirit and truth. The audible word the preaching of the Gospel must be understood by the hearer so that he may intelligently and devoutly draw near to God, and in the visible word, the sacrament, the believer must actually participate.

The demand is therefore that in everything the ministry must provide a true and proper use of God's word. Where there is freedom to the minister as in preaching, it must conform to the Scripture. Preaching is not all of worship, it is a chief part alone, when it is legitimately drawn out of God's word. A great deal of preaching is neither worship nor gospel.

God's word appears sacramentally chiefly in the Scripture readings, the Sermon, the Absolution and Benediction. The Scripture lessons may be free, chosen by the pastor, but they are presented to us by the Church through the Scripture lessons adapted to the Church Year. These lessons are not faultless but they stand for the judgment of the Church as containing the essence of the word, a hindrance to that excessive individualism which too often presents a fragmentary conception of the truth to the people.

The general Church must not deprive the local congregation of liberty, but on the other hand, the local congregation is bound to conform to the principles of the general Church. The local congregation may not interpret Scripture as it pleases, or change the creed, neither has it a right to define for itself its own worship. It has a relation to the general Church. It is not an independent entity. There is a communion of the saints. There is a law of liberty in worship as well as in duty. There is a fellowship in worship which should be observed as well as fellowship in doctrine. A congregation is not the sole source of authority, or wisdom

*Christian Worship, Richard and Painter.

It is on this principle that the advocates of the Church Year declare that the general Church is better adapted to select the Scripture lessons than the individual congregation.

It is sometimes urged that the use of the Church Year is opposed to true freedom and destructive of spirituality. It is true that where it is used mechanically and formally this is the result, but this is equally characteristic of the individual use of the Bible, which will also depend upon the spirit in which it is used.

The Church Year is based upon the life and person of Christ. It sets him forth not in snatches and fragments but in fulness. The minister who follows the Church Year wisely will bring before the congregation the complete work and life of Christ. Merriam, a Congregationalist says, "Christianity both as a creed and as a life depends absolutely upon the personal character of the founder. As the chief attack of criticism (and so necessarily upon theology and upon the actual Christian life) is more and more concentrated upon the story of the Gospels and upon the Divine Man therein set forth, such an annual following of that life in study, worship and practical application to our own conduct as the felicitous ordering of the Church Year affords, becomes more attractive and useful. It tends to fix attention on that which is simple, primary and essential to the faith. It incites personal affection and loyalty to Jesus and lifts him up as an example and inspiration in daily conduct. In this way the Church Year tends to bring Christians out of the abstractions of theory and opinion into the region of life."*

In all this it is not to be understood that Christ is not savingly set forth where there is no observance of the Church Year. He has been truly set forth and is now without such observance, but in how many cases in a hapless fashion. Some of the great features of Christ's work and life are ignored or overlooked. The Scriptures are used in the most arbitrary and capricious manner. The preaching is desultory, sensational, incomplete. Or the dogmatic side of Christianity is overworked and the pulpit becomes the arena for theological subtleties. In Germany I was much impressed by the sermons drawn from the gospels of the Church Year. They were in touch with Christ,

*Merriam, *Andover Review*, "Use of the Church Year."

and therefore practical and spiritual. In Heidelberg an advanced theologian in handling the gospel for the day because he followed it in an expository way brought his congregation face to face with the divine Christ in strong helpfulness.

The worth of the Church year is great to those who devoutly follow it—Advent, Incarnation, Epiphany, the temptation, the preparation for the cross, the Holy Week, Good Friday, Easter, the forty days, Ascension, Whitsunday, Trinity, here are the great themes to set forth Christ, the great redemption, the glorious promises, the Church, the Holy Spirit, the deep mystery of the Godhead; whilst the Sundays after Trinity cover the Christian life in its fulness. It can only be appreciated when it is followed in devout and humble fidelity to present a complete and not a partial Christ to the people, a complete and not a partial Christian life to the believer.

Above all let it be remembered that with the liberty that belongs to the preacher, it serves him as guide and is not a tyrant. He can vary with judgment, following the spirit of the Church Year. There will arise circumstances which will justify him in his leading of the congregation to deal with other topics and themes. If the Sabbath was made for man and not man for the Sabbath, even so the Church in these selections meant this order to be followed for the edification of her members and as a guide to her ministry, but does not desire her members and ministry to be slaves to this order.

Through the sermon, the ministry as ambassadors in the name and place of God, offer God's grace to the congregation. As a Church, we have ever regarded it as of the highest importance. Luther said: "Where God's word is not preached, it were better that there were not singing, or reading, or assembly. The greatest and the principal part of the worship of God is the preaching and teaching of God's word." He did not mean by this that the other portions of worship were not of the highest importance, as his *Formula Missae* well shows, but it was his indignant protest against that worship which had ignored the preaching of the word.

In the sermon there will always be the personality of the minister, though influenced by the churchly faith and conversa-

tion of the people of God. It will be the utterance of his personal experience. It is this which gives peculiarity to the preacher and influence over men, but that is alone a true sermon where these gifts are subjected in humble submission to God, and where the Scriptures are the quickening soul and directing norm of the sermon. The sermon will thus declare God's forgiveness to men and bestow upon them his grace.

There must also be the administration of the Lord's Supper in which we are united to the Lord Jesus, the holy and blessed sacrament of his body and blood. It is with the word of God the means whereby God imparts his grace to us in Christian worship.

It must be observed as he commanded it. There must be the consecration or words of the institution, the distribution and the reception. Here in every age where worship has been true, the Christian congregation finds supreme nearness to the Lord, enjoys his comfort and receives his life, and therefore concludes with it the service in order that the believer may depart with joy and thanksgiving from the house of God.

On the other hand the sacrificial acts in worship are through confession, praise, and prayer. It will be impossible to treat of all these, of the value of the creeds in worship, of the Introits, the formula solennes, the church-hymns, as time forbids.

We will but consider prayer which is so prominent in all worship. Our whole life ought to be a continual prayer, but that devotion may be strengthened and fellowship with God be living, prayer must be expressed. Consciousness of guilt will cause man to confess his sin and ask for forgiveness, consciousness of forgiveness and of the received grace of God will be expressed in thanks and praises to him, whilst his needs within and without will ever move him to supplication and intercession. The believer will show forth his faith in words of prayer. As he belongs to the congregation, such prayer will be common, even as Christ enjoined. Prayer must be true, from the heart, in the name of Christ and with filial confidence. By these last is it distinguished from the prayers of other religions. The prayer of the Christian is the prayer of a child of God, justified by faith in Christ Jesus.

Should prayer be free, or written? Ought not the believer to approach God, speaking freely out of need, seeking guidance from the Holy Spirit? Are not the formal prayers of the service, the confession of sins, the collects, the general prayers detrimental to spirituality, fetters upon the free spirit? There are those who honestly believe this.

It ought not to be overlooked that the public prayer is the prayer of the congregation and the minister the mouth-piece of the congregation. In free prayer they are helplessly in the power of the minister. The sole security lies in the good sense, good taste and devout feeling of the minister. It is true that by the help of an unwritten liturgy, and a canon of unwritten law in the methods and mode of prayer that the minister generally fairly fulfils his duties. But how often does prayer fail, because of the peculiarities, self-seeking and thoughtlessness and even lack of spirituality in the minister. Prayer is an opportunity to display the man. "He delivered an eloquent and impressive prayer." "The most eloquent prayer ever addressed to a Boston audience." What an incongruity to speak thus of prayer and what a criticism on the officiant!

Boyd of Scotland says: "How often has every one been annoyed by the minister in prayer, giving information to the Lord, or using it as a means of reproof, or an opportunity to air the speakers views, or to estimate his opponents.

Thus prayer as information: 'Bless each one of the 1345 communicants who received the sacrament last Sunday under this roof.'

As reproof: 'Have mercy on them who present trifling excuses which would not for a moment be suffered to detain them from any engagement of business, or of amusement, to keep them away from the places where God has recorded his name and promised to meet with his people.'

As expressive of the speakers views: 'Lord have mercy upon the magistrates of Drumsleekie such as they are, make them wiser and better.'

As estimate of opponents: 'Lord, have mercy upon that miserable man who was lately pouring forth blasphemies against thee.' The blasphemy consisted of declaring that there was no

harm in taking a walk in a Botanic Garden on the Lord's Day. Some are hard to classify, as in an extempore marriage service, the prayer had the following: 'We thank thee that thou hast given us wumman to make us kounfortable.'"

Prayer is to be edifying, building up the faith of the congregation by expressing their wants and thanksgivings unto God reverently, fully and helpfully. A provided form will do this as adequately as free prayer and oft better. The truth is that "as certain as two and two make four," as Dr. Boyd, a Presbyterian says, "that so far as concerns the congregation public prayer is always of necessity a provided form. It is never the extemporaneous, or free prayer of the congregation: it is a form provided and imposed upon them by the officiating minister. The congregation cannot even (as with a prayer-book) look at the service beforehand and resolve whether it be such as they can, in conscience, in feeling, in good taste join in and accept as their own. Nobody knows what the form is until it is actually produced; not even the man who is to produce it. Often from sentence to sentence he is groping his way. Often he knows not what is to come next. Often he feels deeply that he has not said what he desired and wishes he could withdraw, or amend the words. *That is to say* and *By which I mean*, Principal Tulloch told me, were words familiar to him in the prayers of a fine old Professor of the University, in his youth.

The question is not form, or no form. The only issue is, Shall the form be provided deliberately, calmly, with serious consideration and by the combined wisdom of a company of devout and earnest men? or shall it be provided in great haste, nervous trepidation and utter blankness, without a vestige of devotional feeling, by some youth without religious experience and quite unable to interpret and express the needs and feelings of good old Christian people tried in ways of which he knows nothing at all? Lord Campbell tells us that the morning he had first to pray in the Divinity Hall at St. Andrews, 'I heard the bell cease and my heart died within me.' Is that a fit mood in which to extemporize a form of prayer? We know, God be thanked, it is not always so. It is not even commonly so. The

form is provided by a good and experienced minister, well knowing the case of his congregation, tolerably free from nervousness, and with his memory stored with decorous sentences, the traditional liturgy of Scotland; he can hardly go wrong. Not merely upon the ministers spiritual frame, but upon the humblest details of his physical nature, the congregation are helplessly dependent for their prayers. 'The Spirit is not in this place,' said an emotional Evangelist, preaching for good Dr. Craik of Glasgow; one of the best and most cultivated of Scotch ministers in his day. But Dr. Craik told me, with much indignation, 'I said to him after church that the Spirit would not be in any place if a man ate two pounds of beef-steak at breakfast that morning!' The statement was humbling; but it was true. A physical miracle need not be looked for."

The Lutheran Church has provided forms of prayer, but has not made them compulsory. She acknowledges both free and written prayer. There are times when the minister will be desirous to lead the devotion of his people in special needs. There is also provided in the general prayer a place for special petitions conveying desires which are not satisfied by the written prayers. There are thus direction and freedom. Personal experience has taught us the worth of this. There have been times when to extemporize a suitable prayer has seemed impossible, just as at other times it has been a delightful and unspeakable privilege. However, the best of free prayers do always lack the terse, full and complete character of those glorious prayers that the Church has crystallized out of her life, the result of devout communion with God, that glow, jewel-like, with the brilliant colors of faith and hope and love and praise and adoration.

The fundamental elements of Christian worship are in the service of the Lutheran Church, every portion being full of precious meaning, deep with the truth of God. The congregation first approach God with the confession. They humbly confess their sins and receive the declaration of grace in the gospel promises to the penitent and believing. Pardoned, they are prepared out of grateful hearts to adore and praise God. The Glorias, the Gloria Patri and the Gloria in Excelsis, bound to-

gether by the Kyrie, pleading for mercy, exultantly rise. The Scriptures are then read in which God speaks through his word to his people, the Gospel tells of Christ the Saviour, and in the mighty consciousness of their trust and love, the congregation joyfully confess their glorious faith in the creed. The hymn is now sung and the sermon, to which all these have led, brings the message of Christ's minister to the people. The congregation then lay their offerings before the Lord, symbol of their consecration to him. The general prayer then follows, for the teaching should lead men to know God and themselves, and thus in fellowship with one another, in trusting faith, they are fitted to pray for all men, the Church of Christ and for every good. The communion follows. In lofty adoration and praise they draw near. The exhortation searches the heart. The words of the Master are heard; the tender words of love, the gracious command, with its wondrous promises, fall like music upon the believing heart.

The Lord's Prayer tells of the common filial relation to God the Father, the Agnus Dei so rich in the presentation of the Lamb slain from the foundation of the world, calls forth grateful and adoring love. Then follow the distribution, the thanksgiving, doxology and benediction. As Lutherans we have the most appropriate and beautiful communion service of all Christian churches, as is meet for those who hold the true and precious doctrine of the Lord in this most holy ordinance.

It is well therefore to prize our heritage. There are in it eternal riches. It is not perfect. Perhaps no service on earth ever will be. All our worship is affected by the sin of man and the presence of the world about him.

Worship must ever have its sad side because it must set forth the life of the Church whose silver is ever mixed with dross, its wine with water. It must have its glad side looking beyond this life to the true life of the Church as it should be and is to be. It confesses sins, it urges to sanctification and lays hold upon the glorification which shall be. It is the bond of earth and heaven, as has well been said. "The Church triumphant must lend part of her treasures to the church militant to help

her upward to the triumphant. Worship is a thing both of the cross and of the crown; it could not be without the bloody sweat in Gethsemane nor without the sceptre at the right hand of the Father. It needs the litany of the Church in the dust, and the Gloria in Excelsis which came down in its first words upon angel lips out of heaven. Nothing is so deep, nothing so high, nothing so sad, nothing so exultant as true worship. To go beneath it belongs only to the lost, to rise beyond it belongs not even to the angels and the glorified. It is heaven's supremest height perfectly to rise to it."*

Therefore whilst in our worship here earthly infirmities remain, there is also in the true worship a heavenly ideal, which the exultant soul in its flight of adoration, praise and prayer can never pass beyond. Worship abides in the Church here, and will abide in the heavenly church, for there as here must God and man draw near each other in fellowship. And in the ages to come, that form of worship will abide in the Church where crystallized in her hymns and chants and psalms and prayers the child of God, believing, needy, loving, finds spirituality and truth wrought out by the struggles, sorrows, aspirations and victories of the children of God, who now in heaven worship before him who sitteth upon the throne and the Lamb forever and ever.

*Krauth, MS. Lectures on Worship.

ARTICLE II.

THE SOURCE OF AUTHORITY IN RELIGION.

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The incomparably great questions of life are those which relate to the existence, the character, the government and providence of God, and to man as made in God's image and considered as the creation of his power and the subject of his law. The questions which thus pertain to God and man and to the relationships existing between the two will appear as the supreme questions to every one who will properly consider them, as well as the questions of deepest and widest interest, confronting all men with an imperative summons to thought. It is accordingly the gravity of the questions and interests involved, which gives its vital consequence to the subject of this paper, which may be said to be the burning religious question of the times. "Truth," said an English philosopher, "is the most unbending and uncompliant, the most necessary, firm immutable and adamant thing in the world. Of no sort of truth may this be as persistently affirmed as that which is distinctively religious." And notwithstanding the protracted assertion of notoriously objectionable hypotheses proclaimed to be "within the limits of liberty allowed to scholarship and opinion," it is a matter of the gravest importance whether the question regarding what is indisputable in religion, be answered after the fashion of Mr. James Martineau, the late gifted papal prelate John Henry Newman or of those who postulate an inspired authoritative record and a Divine Christ.

The free inquiry that had been developed in Europe in connection with the revival of learning could not be smothered by mere external authority, and hence it is not surprising that this principle in modern times has been weakened, and that the unreasoning docility and blind deference to ecclesiastical dominance which characterized the life of the middle ages have be-

come greatly limited, whether it be the tendency of a reactionary movement to swing to an opposite extreme or whatever may be the cause, certain it is that since the Protestants disallowed the functions claimed by the Church of Rome in the good fight of the reformation, there has been a growing and widespread aversion to authority and especially that of ecclesiasticism in matters of religion. It is an inadmissible assumption however that true Christianity is a set of doctrines arbitrarily demanding assent on merely external grounds and assertions of authority and that it coerces conviction and duty by the announcement of certain terrors and inexorable events. This is to mistake the entire genius of the religion of Christ. And it may be asserted as true, that in matters of religion the rejection of all authority outside of the individual is either a part and parcel of a philosophy which admits nothing but the objects of severe perception and identifies all religion with superstition, or that, in some way it is connected with an irreligious temper and springs out of it. In the matter under discussion there are two extremes. There is the merely external view that would rest everything on mere authority, giving no value to any proof but that of miracles and counting our judgments as to the truth and loftiness of doctrine as of no account. This is one of the extremes. The other is the rationalistic or mystical position that nothing is to be received except that which is discerned, understood and felt to be true. The right position—that which is apostolic in its character and which was reaffirmed at the reformation—is neither of these.

One of the theories regarding the origin of the reformation—that of Guizot,—asserts that it was an insurrection against authority. It was an effort, in his judgment, to deliver the human reason from the bonds of authority; “an insurrection of the human mind against the absolute power of the spiritual order.” It was not an accident, the result of some casual circumstance nor simply an effort to purify the Church in which an Augustinian monk assailed certain practices of a Dominican. The comprehensive and most powerful cause was the dominant desire of the human mind for freedom. Free thought and inquiry are the legitimate product and the real intent of the movement.

Such is Guizot's interpretation. In entire harmony with this theory of the author of "Civilization in Europe," Romanists have always maintained that Luther's attack on the hierarchy in the sixteenth century broke up the foundations of faith in western Europe and that for this he deserves eternal infamy and perpetual maledictions. On the other hand there are those who reject the Christian revelation and deny all authority in the province of religious belief, who maintain that Luther's supreme merit consisted in that revolt against the authority of the pope which in the judgment of Romanists was his chief crime. The vindication of the right of private judgment is, in the opinion of such writers, the chief glory of Protestantism. Thus it comes that Catholic writers and supporters of free-thought are practically agreed in attributing to Luther and Protestantism a large measure of responsibility for that form of modern unbelief which is distrustful of everything supernatural. It has been maintained that free inquiry and revolt against authority were thus marks of the Reformation, and that therefore those who, as the result of the exercise of their right of private judgment in matters of religion, have lost their faith in Christianity, have a right to claim Luther as one of the great leaders in the movement which has terminated in their emancipation from all religious authority and thus abrogation of every species of supernaturalism.

It is however a gross perversion and an entire misrepresentation of the spirit of that epoch-marking movement to characterize the Reformation as a revolt against all authority in matters of religious belief and practice and a nullification of all standards in the matters pertaining to man's higher nature and thought. It was a revolt against an arrogant hierarchy which claimed to be the permanent incarnation of Christ, the body of the Lord, the organ of his Spirit, equally with Scripture, able to guide to God, and assuming to be alone able to determine what was the word of God. It was a rout of papal marplots, not in the name of freedom from all authority, but in the name of God. It was the assertion of an authority which was believed by devout and holy and learned men to be true against an authority which had been found false, arbitrary and unethi-

cal. It was not a struggle on behalf of the competency of the individual Christian man, without a revelation from God, to answer the most solemn and awful questions concerning himself, his duty and destiny, so much as a struggle for the competence and right of the individual Christian to recognize for himself the voice of God when God speaks, and to understand the divine meaning. It was not a revolt against authority so much as a revolt against usurpation, and was meant to assert the august and infinite claims of God to the faith, love, obedience and loyalty of all men. The kind of authority which was now claimed for the Scriptures was a very different thing from the authority which had been exercised since the days of the consolidation of the hierarchy. It was the authority of a father over his children rather than that of a master over his slaves. Faith and freedom were reconciled, for faith was the highest act of freedom and because the soul recognized for itself, in divine revelation, a divine majesty and glory, it yielded its obedience and its trust.

Let it be understood then that no right-thinking and moral man is eager to claim intellectual freedom to such an extent as to abrogate *all* authority. There is such a diversity among responsible agents who have not merely private and free spheres of their own, that their mutual relations in society must be determined externally, by some practicable standard of authority, held to be binding on all. It is indispensable, for example, in the state that men's responsibility to society and to their own moral and religious convictions, do not publicly clash, and accordingly statesmen are anxious to understand the grounds upon which public opinion and safety can permanently repose. Thus there is authority, and the question as to its source in religion is a living and most momentous question.

As to the source and seat of this authority there have been three answers, that of the Romanist who locates it in the Church, that of the rationalist who finds it in the reason, and that of the Protestant who traces it to the word of God as the only infallible rule of faith and practice.

1. We have first of all the answer of the Romanist for our consideration. That answer inheres in the papal conception of the Church and is in entire harmony with the genius of the

hierarchy. Catholic unity is limited to two things, (1) a recognition of the infallibility of the Church and consequently of all doctrines upon which that infallibility is known to be staked, that is, which have been unquestionably defined by its legitimate organ as a part of the deposit of faith, and therefore of universal obligation; and (2) acceptance of, and submission to, the supreme jurisdiction of the Roman See, and the authority, when lawfully exercised, of the local hierarchies that are in communion with it. It holds to a theory which affixes the attributes of unity, holiness, catholicity and apostolicity to the external, visible society of which the bishop of Rome is the chief, and declares that outside of this body there is no salvation; that the notes of the true Church belong to this society, and that accordingly the promises made in the New Testament to the Church, and the privileges there ascribed to it, are claimed for the hierarchy exclusively. The Church says Bellarmin, is something as tangible as the Republic of Venice. The difference—the primal difference—between Romanism and Protestantism—as has been admirably asserted by Luthardt, consists in opposite mental tendencies. “The opposite mental tendencies are sometimes designated as authority and liberty. Catholicism represents authority; Protestantism represents liberty. The former advocates legitimacy; the latter the rights of historical progress. The former says Protestant controversy is stagnation; the latter, says Romish controversy is the spirit of revolution, though revolution has ever had her seat in Romish lands.”

The papacy has identified with the original divine revelation, a certain body of opinions, which from an early period had been developed in the Latin church in order to maintain the economy of a certain ecclesiastical administration. It looks upon the episcopate as the continuation of the apostolate, in which, by virtue of succession, inherited the gifts or deposit of truth and grace and authority. It looks upon the Church as a consolidated body which finds in the pope as the vicar of Christ its head, mouth-piece and bond of unity. It regards the acceptance of a certain amount of information for which man has no inward aptitude in the reason, upon the authority of the

episcopate or the Church, as possessing the merit of evangelical faith. It stands for an episcopal hierarchy which has successively claimed the right to teach and govern the world in the place of Christ. Its system of doctrines have been constructed accordingly, in obedience to one test, viz., its fitness or adaptability for holding mankind in subjection to external authority, and as such it is confessedly a superb effort to make men realize their oneness through a vast piece of ecclesiasticism. We see plainly in the Latin church the old Roman genius for rule—the capacity and disposition to exercise authority characteristic of the great empire of the Cæsars.

This quality which Virgil attributes to his countrymen as a native trait, and which the growth of Roman power and its long duration illustrate, seems to have been transmitted to the Roman Church and its bishops. One of the very earliest extant Christian writings after the apostles—the epistle of Clement to the Corinthians—contains an admonition almost authoritative in its tone, addressed to them by the Roman Church in whose name Clement wrote. It was indicative of the Roman talent and spirit of rulership. The love of order, the will to check insubordination wherever deference and obedience are conceived of as obligatory, were tendencies of the Roman mind which have appeared in full vigor in the successive incumbents of the chair of St. Peter down to Leo X, and his troublesome subordinates the archbishop of New York, and Father McGlynn.

In entire accord with this old Roman genius the Church identified with the episcopate became a personification of deity, a mysterious entity entrusted with the divine gifts necessary for salvation. Accordingly it has always strenuously asserted that the Holy Spirit was tied in his action to the hierarchy and spoke only through its accredited representatives. The bishops came to be regarded as the sole depositories of the Spirit's presence, and consequently there grew up in time a theory that the decisions of councils composed of bishops were given directly by the Holy Spirit, inasmuch as they were given by the voice of the united episcopate. Such was the theory first explicitly announced by Cyprian the famous Bishop of Carthage, who first distinctively taught the doctrine of the apostolic succession.

In his view the episcopate, which indeed constitutes the Church was conceived as an organic whole complete in itself, and everywhere diffused and endowed with the divine powers necessary for the salvation of men. Augustine unhesitatingly accepted the dictum of Cyprian, that outside of this Church there was no salvation—that the man who had not the Church for his cherishing mother could never have God as his father. Then there rose in his soul the idea that God was a being who intended to rule the world and did actually do so. In turn he concluded that to leave men to decide for themselves the great issues of their destiny was to leave God entirely out of the question. Then argued this master among the church fathers, and greatest dialectician of his time, that the Church was here by divine appointment, and that, if that were so, all men should come into it; that if they would not come of themselves they must be forced to come; and, that if the Church was deficient in the power to compel them, it was the sacred duty of the State due the Church, to come to its rescue, and by the power of the sword to compel them to come in that the Church might be filled and men's salvation secured.

Thus the conception of the Church became more and more that of a vast, pervasive, mysterious entity, a living corporate existence endowed with all the powers, the supernatural gifts and grace for the salvation of men. The grace by which men were saved was deposited primarily not in the congregation, but in the bishops by whom it was administered unto the people. Thus gradually the Church came to take the place of Christ as the way of redemption and had usurped the place of the divine Mediator between God and man. And thus can one readily see how that, with this view of the Church as an institution founded on earth by Christ, the government of which had been entrusted after his departure to the pope as his vicar, it would be incongruous at least to think of the Holy Spirit as a diffused spiritual activity not bound to the hierarchy or confined within the ecclesiastical organization.

The teaching of the Church concerning the Scriptures follows from all this as a logical sequence. The Christian religion, it says, would have prevailed without the Scriptures, but it could

not have prevailed without the organism known as the Church, for the Church is its historic and objective form, its divinely constituted organism. The faithful are not contemplated in isolation as individual souls, but as the members of one body, of a household and a sheep-fold which is the Church. Holy Scripture is not addressed to individuals separate from this family and with a view to uniting them into a body of Christ, but to believers who are in communion with the family, and have accepted its authority and acknowledged the duty of obedience to whatever it teaches. As in the national order the written constitution is evolved from the organic life of the nation, so Scripture grows out of the organic life of the Church, and supposes the Church to be the historic embodiment of the life and work of Christ. Any attempt to separate Scripture from the Church and make of it an independent authority must prove disastrous. The Church is the sole fountain of the meaning of Scripture as well as the sole exponent of God's word as contained in Scripture or in its own consciousness as the collective individual enduring without succession—receiving the divine word from the lips of the Master and declaring it to men. Scripture serves to preserve the spirit and truth of Christ only in its original and permanent relationship to the Church. If the Scripture be regarded as independent of the Church then the critical faculty of the individual will inquire whether or not all the writings are God's. He may satisfy himself as to their authenticity but will find no argument that will show that they are inspired, and consequently God's word. Scripture does not testify to its own inspiration, nor would its testimony be conclusive, for the inspiration of such texts themselves would have to be established before the fact of a general inspiration could be believed. Accordingly all these matters must be handed over entirely to the Church whose function it is to determine what is Scripture and impart its meaning to mankind.

Thus the Bible which is the disclosure of Christ, is possessed according to this papal ecclesiastical legerdemain, of no self-authenticating power and can only be safely interpreted by the Church, by a prelate or body of prelates who are authorized to interpret with infallible correctness what our Lord and his apos-

cles taught with a simplicity and clearness unsurpassed. The leaders of the papacy forecast the conflict of truth against error, and knowing that the revolt against ecclesiastical authority would be increased by the direct access to the Scriptures, the influential Council of Toulouse in 1229,—seventeen years after the decree of the dogma that the bread and wine in the eucharist were miraculously transubstantiated into the body and blood of Christ—in order to extirpate the growing heresy, declared it a sin for the laity to be found in possession of the Bible, or to read even the Psalter or the Breviary in the vernacular. From that day to this the hierarchy has cultivated and scattered broadcast the wrath and bitterness which are the worst fruits of schism, by her denunciation of all who have not acknowledged her authority as above the authority of God speaking in the Holy Scriptures. The function of the Church is purely ministerial and declarative. She has no right to make any new law to bind men's consciences, and that spirit of intolerance which manifests itself in the presumptuous and inconsistent exaltation of one's own sect into *the* Church and the denial of the validity of all sacraments which are not administered according to its orders, or the persecution which was the outcome of the Puritan dream of a visible church on earth composed only of the elect and regenerated, or the anathemas of the council of Trent applied to the rejection of more than three hundred points of belief—that spirit is Romish and revolting in its usurpation of the divine prerogatives.

Thus then have we come to see the process by which Rome comes to assert as authoritative, that what the Church says through her supreme representative the Holy Ghost says. If an ecclesiastical council has been regularly convoked and has legitimately come to its decisions, and if its decisions have been confirmed by the supreme head of the Church—the pope—then the decision is truth and has been spoken by the Holy Spirit. A Christian's duty accordingly is obedience to the Church and his greatest sin disobedience to its authority. The root of all sin, indeed the chiefest among sins is to desire to know anything religious apart from the declarations of the Church. The individual has no rights, no Christian independence, no independent

conviction of truth, no individual assurance of divine grace, no private appeal to the word of God, apart from the Church and the lordly assumptions of its chief bishop—the Pope of Rome.

And now it is not a little remarkable to note the peculiar fascination this source of authority located in the Church has had for some whose yearnings have become histories and whose love of truth was sincere and earnest, but who, realizing that they only knew in part, have been ready to welcome a guide that promised to bring them to intellectual and religious restfulness. They have felt with a peculiar force the urgency of the inevitable questions: "How shall I know the truth?" "By what test shall I separate it from error?" "How shall I be assured that my search is not in vain?" The religious interests and questions overshadow all others. There have been opposing faiths and irreconcilable contradictions; and there has come to many a thoughtful man an irrepressible yearning for some fixed and abiding standard by which unchanging truth may be distinguished from human errors. And this yearning has sometimes been connected with a singular mental phenomenon, viz., that those who have asserted the extremest use of reason and exhausted all their praise of a liberal Christianity, have, at last, deserted their old allies and found a resting place in a great piece of traditional ecclesiasticism which is at once illiberal and a constraint upon reason. This craving of the soul for a rod and staff upon which it can lean has been described in words which are alike beautiful and tender by the gifted author of "*The Theistic Argument*."* Romanism is both logical and

*"Some may be led by selfish motives, to identify themselves with a church that has with it respectability and dignity and weight of years; some, doubtless, are attracted by mere outward trappings, by the pomp and ceremonial that ages have silvered o'er with a solemn grandeur; some, even by the small social pride of seeming to be select and different from the mass; but I can well understand how sincere and earnest minds should be driven by their own inward struggles to this result, and I doubt not that among those who have thus willingly renounced the right of private judgment, and confided themselves and their dearest hopes to the keeping of an infallible church, have been some of the truest and purest spirits of our time." * * *

"Complacent Protestants sneer at the Church of Rome; they marvel why she holds her sway over the souls of men. But the Church of Rome

consistent and not a few elect minds have been caught in the snare of its logic. Conspicuous among these is the illustration given by Dr. Briggs, of how a man may reach God through the second of the three great fountains of divine authority"—John Henry Newman, the leading spirit in that agitation in the Anglican Church, whose object was to arouse among the English people a deeper sense of the sanctity of the ecclesiastical organization. Newman shows in a manner which has had no such illustration since the conversion of Augustine, how that distrust of reason may logically end in acknowledging the supremacy of an infallible pope. It is now more than fifty years since he arose with, what has been called, his "fierce thoughts against a liberalism that was invading the Church," and the tendency to Romanize the Church of England which had been his unconscious purpose in the days of his greatest influence, after carrying to the fold of Rome hundreds of Englishmen of both clergy and laity, has not entirely lost its power. The object of the Tractarian movement was to overcome the prevailing liberalism of the times, and Newman's method was the restoration of the idea of the Church which had prevailed always in Latin Christianity. Accordingly his first effort was to revise the doctrine of the "apostolical succession" as it had been held by Tertullian, Irenaeus and Cyprian. Tradition was to take the place of free investigation as the sole authority of the truth, and the Bible was esteemed an unsafe book unless interpreted by the Fathers.

He began a quest after the "invisible divine power" or "ex-

embodies the deepest yearnings and instincts of human nature. She stands up in grand parallel with tendencies that are universal as man himself. What may seem her most arrogant and abhorrent claims, are precisely what is yielded with most grateful satisfaction. She meets those wants that every perplexed thinker at times must feel."

"The Church of Rome, claiming, as she does, to rest on that Rock against which the gates of hell shall not prevail, uttering an unerring wisdom, clothed with infallibility, going back in the unbroken succession of her bishops to apostolic days, carrying the same rites and ritual to every nation under heaven, speaking in one language to learned and unlearned, rich and poor, barbarian, bond and free,—meets and satisfies these yearnings of the soul for some authority that shall forever still its doubts."—"Orations and Essays" by Professor J. Lewis Diman.

ternal authority" whose supremacy was "the essence of revealed religion." This manifestly could not be the Scriptures, for they needed interpretation, and the real authority was the interpreter rather than the interpreted. It could not be the Anglican Church for it had no organ through which to speak; its bishops were worse than dumb; their voices were often contradictory, and oftener without authority. Thus Newman was forced to turn to the time when there was neither Anglican, nor Roman nor Greek Church but only the undivided church of east and west. In this Church, its fathers and its councils and its pope, he found the authority he craved; what was then always and everywhere believed by all was the truth. Skilful and dexterous interpretation made the theory work for a time but it finally became the justification of his consistency,—the condemnation of the Church he forsook, and the vindication of the Church he joined. He ended his struggle for truth in a special address to a distinguished company of English friends by asserting that all who abstain from submission of conscience to the pope are without religious "truth" and have nothing but "opinion" to rely upon, and by submitting himself formally to the decisions of papal authority. The process followed by this gifted Englishman seems to us to change the entire basis of human probation, when he affirms that we must not *struggle* for ourselves to know the truth, but, simply to submit to "an authority" which asserts that it *knows* the truth. It seems to us to be equivalent to affirming that submission to the papacy is the practical outcome of the incarnation, that for this the Eternal Son of God took our nature upon himself, and lived, and died, and rose and ascended, and sent the Spirit of promise. We may admit the logic and consistency of the system, but as for the truth we deny that it possesses it. This arrogant claim of the papacy is contradicted by fact, by history, and by the very nature of the matter in question. Christ erected no such tribunal to control the intellect and conscience of every disciple; while the inconsistent and often unscriptural edicts of the Church evince the falsehood of its pretensions. Certainly the Great Head of the Church could not have been so unwise and unmindful of the religious wants of mankind as to lodge au-

thority in a great ecclesiastical corporation which could have a Borgia for its head, the Councils of Ephesus and Constance for its boards of justice and the *index expurgatorius* and the encyclicals as its expressions of pastoral wisdom. Where could the authority of the Church have been in the times when many of the pontiffs, as presented in papal annals, were but hideous caricatures of a lofty and holy ideal, such for example as are illustrated by the unspeakable vileness of John the twelfth in the tenth century? or when Sylvester, John and Benedict, three of the worst pontifical scoundrels, were each clamoring for the chair of St. Peter? or in the times of the great schism when one pope excommunicated another pope and his adherents until the whole of western Christendom was excommunicated and the Emperor and Council had to take the matter in hand? When one recalls the times which have reverberated with the quarrels of high officials in the Church; the times which record hierarchical intrigues, strategems, combats and echoing anathemas: times marked by the crudest thought and the most childish superstition: the times of John XXIII. who poisoned his predecessor to secure the apostolic chair, and of Paul II., and Alexander VI., in which dispensations for robbery and fraud were granted on payment of money to a crusade, and of Clement V., when absolution was granted King John of France and his queen for the breach of any oaths and engagements past and future which it might not be convenient for them to keep, and of Boniface the IX. who established the sale of benefices into an organized rapacity—when one recalls such times, marked by such atrocities committed from the very seat of the papal throne, he may well ask, how can a church in which all this took place, in which all this could take place, be esteemed or declared infallible? How can a church, in which for centuries, an all pervading system of deception and violence has prevailed, be nevertheless declared to have itself remained pure and uncontaminated, and be regarded as authorized to speak authoritatively upon anything pertaining to religion and morals? The claim is absurd, monstrous, fraudulent and unscriptural.

2. We have, second, for our consideration the answer of the
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rationalist, who finds the source of authority in the reason. So capacious is reason that its boundaries are not immediately felt as a hindrance, but the judgment of the race is, and always has been, that mere reason, exercising itself upon the field of nature, without any special help from God, is not adequate to the solution of the questions involved in religion. Conclusive evidence of this judgment we have in the fact that no religious system has ever existed among men, and asserted its ascendancy over them, professedly based on the authority of mere reason. All religions of antiquity, as well as those of modern times, have alike claimed to be supernatural in their source, and have been so accepted, so far as accepted at all. When we have rounded the entire circle of man's powers of ratiocination, we shall find the unaided reason inadequate as a guide in religion. Experience shows that in trusting to this alone, we are hopelessly adrift on a sea of errors, and that, so long as each individual makes his own opinion the single standard, there can be no judgment absolute and final. I use the term "reason" in its ordinary sense, not as the universal but as the individual reason; not the eternal law and principle of all things, the wisdom established from everlasting, but simply the human faculty, the process by which the finite understanding advances from premise to conclusion. This reason with which we investigate with marvelous success the laws of nature,—this reason will not serve us as well in those higher reaches to which the spirit within man soars, and satisfactorily answer its urgent and momentous questionings. And this is saying nothing depreciatory of this superb power and gift of God. To a fair mind there is no cant more offensive than that which seeks to exalt religion by depreciating reason. There can be no doubt also that much that passes as Christian truth is but imperfectly defined opinion, opinion which seeks to bolster itself up by a mere appeal to authority as to what Christianity is and demands, which involve, sometimes in the hands of some men, an entire appeal from natural reason to some dictum which compels submission whether it satisfies reason or not. There is nothing however in true religion which involves a contradiction of unquestionable truths of sense, reason or conscience.

We are not called upon as Christians to believe a proposition unless it is more rational to believe it than not to believe it. There is such a thing as evangelical rationalism, which is really a good word perverted. As now used it involves a claim by those who adopt it to be more fully guided by reason than others and that, as evangelical Christians, we cannot allow. We believe in reason and say with Bishop Butler—"Let reason be kept to, but let not such poor creatures as we are go on objecting against an infinite scheme that we do not see the necessity or usefulness of all its parts and call this reasoning." We believe in the capacity and duty of reason to judge of the evidence for anything claiming to be a revelation from God, but, when anything has been accepted as a revelation and its meaning ascertained, then it is the business of reason as reasonable to believe it. The confidence in God who gave us our faculties ought rationally to be as great as our confidence in the faculties themselves. If we cannot trust him we certainly cannot trust the faculties which have been given by him. Like some of old "professing themselves to be wise became fools," so rationalists professing to be rational have not infrequently become irrational. The conviction that the great truths of revelation are in conformity to an unperverted reason has pervaded the best minds of the whole Church from Clemens Alexandrinus and Origen, to Jerome and Athanasius and from them to John of Damascus, and from John Scotus Erigena to Anselm, and from them to the present time. Thomas Aquinas assumed that revelation was not *contrary* to reason, but only *above* reason, as the kingdom of grace is above the kingdom of nature, and that therefore if reason could allege objections against revealed religion reason was also competent to meet and overcome them. In saying then that reason is not a source of authority in religion does not raise any question as to the legitimacy of using the terms which philosophy has elaborated and the methods it has followed in its quest after truth. Such use has the right which belongs to simple necessity. There is as much ancient philosophy in Justin Martyr as in Marcus Aurelius, in Origen as in Celsus. The philosophy which prevailed at Alexandria is as evident and active in Clement as in Philo. The history of Neo-Platonism is Christian

as well as pagan, and had almost as much to do with the formation of Athanasius and Augustine as of Plotinus and Porphyry. The philosophy of Greece had a divine function in the world as well as the law of the Hebrews. It is an impossible conception that the Holy Scriptures which have commanded the faith and moulded the life of the best peoples of the earth, when rightly understood, are incompatible with an unperverted reason, and hostile to the highest and best processes of human thought.

Rightly understood laws inscribed on external nature written in the mind and heart of man, and revealed in the word of God, must harmonize. They are all from the same infallible author. However they may differ, so far as they relate to diverse objects, they are one, and utter but one voice when they relate to the same things, and any contrariety must arise from misconceptions of, or false inferences from, one or more of them. There can therefore be no real antagonism between the normal reason, or the law written in the mind of man and that written in the revealed word, however greatly the latter may transcend and surpass the highest reaches of the former. Thus, for example, that men have always acted and reasoned on the assumption that conscience is the regal faculty in man, and entitled to rule, a truth stated and emphasized by Bishop Butler, and afterwards reinforced by Kant and Chalmers—that does not invalidate the truth that the Scriptures, as the unerring word of God, are the supreme and sufficient, as well as absolutely binding rule of faith and practice. Likewise in man's present abnormal state in sin, there is nothing in the rightly ordered powers of human reason which can be made to invalidate what the infallible God may teach as true. Moreover, it should not be forgotten that many aberrations of reason have been largely corrected in Christendom through the supernatural light of the divine word. The higher moral tone and better standards which Christianity has imperceptibly diffused and set up in the Christian nations are often proudly recognized and avowed even by those who assert the supremacy of the reason over the revealed word, while they forget their indebtedness to the Bible even for an enlightened reason, which they would pervert to its discredit.

The natural reason as it exists in Christendom, even in those who employ it to break down the authority of the divine word, as being counter to its dictates, owes its whole superiority, especially in moral insight, over the heathen, and its assumed authority and capacity to sit in judgment upon the Bible, or to rule out its distinctive teachings as irrational, to the illuminating and corrective teachings of the very word which it would adjudge by its own standards. Reason in Christendom is reason cleared of the mists with which heathen perversion had beclouded it.*

In its sound and normal state then reason in its own sphere, will lead and command its own submission to the supremacy of the Bible, the moment that divine work is seen in the light of its internal or external evidences, or both combined, to be the word of God given by his inspiration and stamped with his infallibility. It will be seen as revealing the mind and will of God, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, and in a manner compatible with the individualities of style of the several writers, while it bears to every candid mind the impress of the divine mind and is recognized as the wisdom of one who spake as never man spake. And when once the reason comes to acknowledge the inspiration and authority of the Scriptures, through whatever proof, and deals with them as coming from God, it is that power which will be quick to discern beauties, harmonies and outshin-

*"The reason in whose name Martineau criticizes revelation, and the conscience in which he seats authority, are not fresh creations; centuries of nurture are in them; much of what he finds there are inherited riches, wealth derived from remembered and forgotten ancestors to whom the Scriptures were a living authority. He may be content with his inheritance, but what his reason and conscience are, they are by virtue of what he is and has attempted.

"This means that reason is now so penetrated with Christian elements that a man even in reasoning against historical revelation cannot purge himself from what he owes to it; and it means more—that he has but to be faithful to his reason to be led beyond it to the source of the older formative influences. Certainly, though a man by reason may reject revelation, he can never without reason either know or accept it. And it is to reason that the living truth makes its ceaseless appeal."—Fairbairn's "Place of Christ in Modern Theology," p. 511.

ings of the glory of God in the face of Jesus Christ, as well as in the heavens above and the earth beneath, and all blending in the effulgence of the one God of nature and revelation, which were hidden from it before. Mr. Martineau has said that "we cannot use our reason to find out essential or first truths, and then hold that our reason is not to be trusted." There is nothing in the recognition of the supremacy of the word of God as our source of authority in religion which in any way invalidates "first truths" or assumes that these must be given up. Much has been proclaimed in the name of reason against the word of God, which has been a spurious claimant to the dignity of "first truths," much of it has been neither first truth or twenty-first truth, but the outgrowth of poor scholarship and strong personal or partisan prejudice, or distortions and misapplications of such truths. Reason may find evidence of a divine revelation of truths entirely above its own plane and comprehension,—truths which it could never discover, master or judge by its own unaided powers of investigation and insight. Rationalizing and latitudinarian religionists are constantly striving to hurl the reason against the redemptive system, in respect to its supernatural provisions and methods for salvation. This includes certain truths which are affirmed upon the testimony of God's word, and to declare that God cannot without denying himself and abrogating "first truths" reveal such doctrines as the trinity, the incarnation, regeneration, justification and eternal retribution—this is an atheistic presumptuous, arrogant and irrational assumption. The faith which reinforces reason and trusts the testimony of God, is "the evidence of things not seen," in other words, things not discoverable by the powers of either sense or reason. "Religion passes out of the ken of reason," says Coleridge, "only when the eye of reason has reached its own horizon and faith is then but its continuation." And it is not a little ominous that there should be a striking agreement between Romanists and rationalists that Christianity cannot be "proved," as the phrase is, and that if its truth is admitted at all, it must be so, right or wrong, on the authority of the Pope or the Bible, and that too without asking what the Bible is or who the Pope is when he is distinctly speaking as the Pope.

The question then simply resolves itself into this: Shall I stop at the point in religion beyond which my reason cannot securely tread? Shall I abandon what lies beyond and give myself no concern but for that truth which can be demonstrated to the understanding? To do this is to abandon what man most wants to know. The deep and enduring thirst that the soul feels is precisely for the truth that lies beyond this bound; not for the knowledge of mere natural things, but of those deeper spiritual mysteries of the grace and kingdom of God that concern the soul's highest duty and destiny. Even to put these things aside as lying beyond the range of legitimate inquiry is in itself a virtual confession that the unaided human reason is no authority in such supreme concerns.

The witness of history too supports the evangelical position. Simple reason never yet has constructed a religious system which men have accepted as authoritative, or which has had any wide prevalence or power among men. The supernatural in religion is the only basis, as history has abundantly shown, upon which religion can rest, and at the same time take hold of the heads and hearts of men and sway them with an authoritative power. In religion, all the operations of the human mind upon a purely natural basis stop short of the final mark, find no resting place and do not get God near enough to answer its own wants. As has been said by another—"There is a spirit world beyond, conceivable, suggested, thought of, with which neither the philosopher nor the metaphysician can make himself sufficiently familiar. The eye looks dimly into it. Startling possibilities flit through all this realm. Thought would like to go there, and feels as if it must do so. It hears the echo of distant truth and wishes to know whence the sound came and precisely what it means. The common mind asks for more than it can furnish, and more than science can furnish." And the Bible itself places its source far above the domain of reason. "Thus saith the Lord," is the label which it puts upon its own contents, and there is not a declaration within it which proceeds upon the hypothesis that its contents are the discoveries of reason. Its theory is always this, that "holy men of God spake as they were moved by the Holy Ghost" and that God—

“at sundry times and in divers manners spake in times past unto the fathers by the prophets;” that the law and the prophets and the psalms proceed from God and are stamped with the impress of the divine mind and authority. The Gospel of the New Testament which “at the first began to be spoken by the Lord himself, and was confirmed unto us by those that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will,”—that is, “the glorious Gospel of the blessed God.” The validity of these claims, and scrutinizing of the credentials which this Gospel brings, is a question for reason to examine into and determine; and the man whose reason has found these adequate has found the ultimate religious authority for himself. The conspicuous failure of Unitarianism is an example of the inadequacy of reason in the question under discussion.

The agitation in the evangelical churches of New England nearly a century ago resulted in the formation of an organization which rejected the prevalent belief in the Triune God, and made the reason the umpire in matters of faith. It rejected the true Divinity of Jesus Christ, the authority of the Scriptures, the lost estate of humanity, the sacrificial atonement and all other features of what was known as evangelical religion, as absurd and irrational. It formulated no creeds, advocated absolute liberty of thought, and left the sphere of faith open to the will of every individual. The movement was declared, by many accomplished and brilliant men, to have inaugurated the day of spiritual emancipation. They had reformed the reformation with a declaration of war upon an impossible Trinity, an imaginary regeneration, an unnecessary atonement and a superfluous redemption. The movement was inaugurated by the sentiment and rhetoric of so great a man as Dr. William Ellery Channing. But the new reformation has been a demonstrated failure and a vain expectation. Adjudging all things in religion by the standard of reason, taking away from the Bible its inspiration, throwing the miracles into the waste basket, the enthronement of human nature, removing the offence of the cross, the peril of unbelief and retribution for sin, making all things lovely and sweet

and of good report—this was a program that seemed to be irresistible in its attractions for the multitudes who had groaned so long under the burdens of evangelicism. As an intellectual revolt of men trained in the severe methods of thinking prevalent among the Puritans the movement doubtless had some influence, but as an effort to find a new source of authority for religious belief outside of the Scriptures, it was a dismal failure.

Neither is, what President Patton of Princeton has called “that compound of Hegel and Schleiermacher,” the “Christian consciousness,” more satisfactory. It belongs especially when taken along with its cognate doctrines, to the rationalizing method. “The spiritual consciousness,” says the able successor of Henry Ward Beecher, “may be trusted and is in the last analysis the seat of authority in religion.” He further declares that “the Bible is not an infallible standard of truth and life. It is the history of the growth of man’s consciousness of God;” that the formula of evolution must apply to the spiritual life as well as the natural; that in the reformation of the sixteenth century an infallible book took the place of an infallible church, with far less real consequences, but still with evil consequences in demoralization both to the intellectual and moral life.” The revival of this source of authority in religion in this country is an importation of a great truth too much emphasized by Schleiermacher who opened up a new era in the history of religious thought. Schleiermacher did not invent the Christian consciousness, however good may be the reason for associating the term with his name. He merely called renewed attention to its existence and importance. He regarded it as an independent source of theology, and made it the task of systematic theology to reduce the contents of this consciousness to order and unity, without reference to the Scriptures or philosophy, with the result of producing a subjective theology, based upon pious feeling and in many respects arbitrary and defective. This doctrine is also based upon a principle of the philosopher Kant, that in the consciousness of man lay the certification and authority of all truth. That may have seemed to be a metaphysical principle far removed from the popular apprehension,

and yet this, and numerous similar ways in which the people have responded in their views of religion, have shown how that speculative processes of the highest thought may be corroborated by the inward moods and necessities of the human soul. But the danger in the Christian consciousness lies in the way of introducing into the word or imposing upon it, one's own conception of what that word ought to contain, the letter becoming elastic, almost fluent beneath the touch of the interpreting spirit. "The Christian consciousness," says a lamented author whose early death caused widespread sorrow, "has its importance and its inalienable rights. But whether it be the consciousness of the individual or the collective consciousness of the Church, it is human and subject to error, and it must be measured and judged by the standard of the Bible."*

We can lay no claim to an illumination like the supernatural inspiration of the apostles and to the receiving of revelations such as were vouchsafed to them, and the history of the Church has made it plain that to trust to an inner illumination, to Christian consciousness or experience, or any other subjective test of religious truth, has ended in unbelief, fanaticism and ecclesiastical anarchy. There can be no real Christian consciousness of which the Scriptures have not been, through the influence of the Holy Ghost, the source and rule. It is only through them that we are able to attain to it and understand it.†

The overthrow of all rationalistic heresies pertaining to the

*"Present Day Theology"—by Professor Stearns, p. 87.

†No better statement of the Evangelical position can be given than this by Dr. Charles Hodge: "There is no form of conviction more intimate and irresistible than that which arises from the inward teaching of the Spirit. All saving faith rests on his testimony or demonstrations, (1 Cor. 11:4.) * * This inward teaching produces a conviction which no sophistries can obscure, and no arguments can shake. It is founded on consciousness, and you might as well argue a man out of belief in his existence, as out of confidence that what he is thus taught of God is true. Two things, however, are to be borne in mind. First, that this inward teaching or demonstration of the Spirit is confined to truths objectively revealed in the Scriptures, * * And second, This experience is depicted in the word of God. The Bible gives us not only the facts concerning God and Christ, ourselves and our relations to our Maker and Redeemer, but also records the legitimate effects of those truths on the minds of believers."

subject, would be hastened by a firmer and more persistent insisting, by all Christians, upon the supreme and supernatural facts of their faith. These are timely and wise words by the late Professor Stearns: "There is a latent rationalism lurking in the minds of Christians which makes them timid about confessing the reality of their faith as a living faith that lays hold upon the divine realities, and leads them in preference to talk and act as if it were a mere intellectual faith. Thus they come into the greatest embarrassment when the truth of Christianity is called in question and allow the unbeliever an easy victory over them. A little more Christian *rationality* is needed in place of this unchristian *rationalism*."*

3. The third and Protestant answer regarding the source of authority in religion, is that which has been implied all along in our previous discussion,—the answer which traces it to the word of God. It is inconceivable that he who dwelleth in perfect light, and in whom is no darkness at all, should have doomed the human soul to the dreary prospect of endless doubt and uncertainty growing out of a disputable standard in religion. However men may differ respecting Scripture teaching, there can be no dispute respecting this that the Scriptures both represent the soul as created to know the truth and as finding enduring peace and satisfaction in that knowledge. When the principle of church authority represented by the hierarchy as the *ecclesia docens* was repudiated in the interest of reform, the appeal was taken by the reformers to the Bible as the word of God. Up to that time, in the long course of theological development, no attempt had been made to determine the relation of the Bible to the authority of the Church. The voice of the Church had been regarded as final in all matters relating to the faith, and a practical infallibility attributed to its decisions. When that authority began to be questioned and finally was set aside, it became necessary to find another authority to which all men could alike go in search of that absolute truth which God had communicated to men. Luther's revolt was against a church which had intrenched itself behind the arrogant assumption that the Bible was only a "deposit" in the hands of the

*Stearns' "Evidence of Christian Experience," p. 291.

episcopate or hierarchy, and that to it alone belonged the right of determining what was the meaning of the divine revelation. He asserted the universal priesthood of believers, which meant that if the laity had faith, the spirit and mind of Christ, that they too were entitled to interpret the Scriptures. It was the affirmation of the right of private judgment, and as such was the first emphatic protest against the appeal of Irenaeus to tradition, the priority of which was guaranteed by the episcopate, or against the claim of Augustine regarding the divine prerogatives of the episcopate to teach infallible truth.

Luther stood with a majesty unsurpassed confronting the world which had been and that which was to be. It made no difference that he stood alone opposed by all the revered traditions of Latin Christianity—traditions that ran so far back into the past that they seemed to be coeval with Christianity itself. He stood there before his age with an uplifted Bible, and the truth which he read therein so corresponded with the experience within that it made no difference, as he said, though a thousand Augustines or a thousand Cyprians or a thousand councils were against him. When, in the face of the graduated system of ecclesiasticism in which the clergy represented the bishops, and the bishops represented the pope, and the pope represented God, he asserted the rights of the individual conscience and proclaimed the privilege of private interpretation, against all external authority, he asserted the principle which abolished all artificial castes, whether in church or state,—a principle it was by which every man became a priest standing in immediate relation to God, owning no other or higher allegiance than the will of God clearly expressed in the divine word, would sanction. Both evangelical and mystic reformers were united in rejecting the theory upon which the authority of the hierarchy reposed. Both had ceased to look upon the Church as a mysterious and supreme entity, existing apart from the people and possessing a deposit of supernatural trusts which it alone was authorized to administer. Protestantism from the very beginning rejected tradition and affirmed that creeds are to be received because they have the warrant of Holy Scripture and not because they are given on the authority of the Church.

Thus the Protestant doctrine on the subject, like that of Rome, may be said to inhere in its doctrine of the Church. Luther at once, after his break with the hierarchy, rejected the Latin idea of the Church and fell back upon the earlier and higher view of the apostles, that it was composed of the body of Christian believers; that it was not merely an external institution; that wherever there were true believers, let them be called by what names they may, that there was the holy catholic Church. Wycliffe, Huss, Savonarola, and others, while differing from each other in the extent to which they carried their opposition to mediæval doctrines, were alike in this respect, that they had been emancipated, even before the time of Luther, from the absurd idea that the Church was identical with the hierarchy. That idea of the Church expressed in the conception of the solidarity of the episcopate, holding by succession from the apostles, to which as a body was entrusted the graces and powers for the salvation of men, was the very first thing to give way before the revival under Luther. When men cannot look upon the Church as the association of believers, and an institution for the dispensation of the means of grace—as our Confession expresses it nothing else than “the congregation of believers”—then the axe was laid at the root of the tree and the human mind was free from the yoke of external authority, and the conditions existed for the restoration of the legitimate supremacy of the Scriptures as the only infallible rule of faith and practice. A great uplift had been given to society. Kings, princes, church and state bodily had a foundation placed beneath them all that will stand. The restoration of the supremacy of the divine word made the reformation possible as it has made our civilization a fact. The reformers were men who had hidden that word in their hearts and it made them what they were. The grandeur of their position before the world is that they stood on this Book and faced the world. Accordingly Luther’s perpetual challenge was this, “If you will not refute me from the word of God, here I stand,” and Calvin’s supreme and solemn answers when he was preaching, lecturing, journeying and formulating creeds and catechisms, while disease was disputing his life at every inch, was in the words with which he uniformly

closed his speeches and sermons, "If God's word be on our side who can be against us." It was in the constant reiteration of this truth in the controversies of the times, that the second of the distinctive principles of Protestantism, the formal principle of the Reformation, was reached and the traditional belief in the authority of the Roman Church overthrown.

What do we mean then when we give the Bible this lofty place? The reproach has been cast on Protestants of having replaced the pope with a book to whose authority they bow with a superstition equal to that of their Romish fellow-Christians. And in the most recent critical discussions we have had not a little about "bibliolatry." The charge however rests upon an entire misapprehension of the Protestant position. When we thus exalt the Bible over the authority of the Church, tradition and reason, and call it supreme in matters of faith and practice, we are not exalting the Bible as a book but as a record of God's redemptive revelation; because it brings us God's self-revelation in authentic and original form, and reveals to us the mind of Christ our Divine Lord and Saviour, the Way, the Truth, and the Life. At first the only foes of Protestantism were the Romanists, and accordingly the apologetical activity of the Reformers was directed chiefly against the old Church. The great question to be answered was, How shall we prove the Bible to be true, if there be no infallible church to vouch for it with its living voice of God? Christian scholarship might subject the Bible, as a whole and in its parts, to the proof of historical and literary criticism, and show that better grounds could be given for the acceptance of the books which compose it than for most works of ancient profane literature. But this was not sufficient. The question before the reformers was how shall we know that the Bible—the Christian revelation understood as the true doctrine of the gospel—is divine? In answering this question the Protestants did not fall back solely upon the historical and rational evidences. These evidences said they, since they rest merely upon the discoveries of human reason, can at the most give only a moral certainty, a high degree of probability. They do not give that divine and infallible certainty which the Christian needs in order that his own soul may

be satisfied and that he may have a sufficient answer to give the gainsayer. The certain persuasion of the divine truth of the Scriptures "must be sought," Calvin said, "from a higher source than human reasons or judgments or conjectures." What is this higher source? They answered, God himself? Luther's claim was that the individual could deal directly with God apart from the mediation of the Church and that God's word verified itself in the conscience of the individual, apart from the authority of the Church. "The Church," said he, "cannot give more force or authority to a book than it has in itself. A council cannot make that to be Scripture which in its own nature is not Scripture." Therefore no one shall turn me from the word which God teaches me; and that must I know as certainly as that two and three make five, that an ell is longer than a half. That is certain and, though all the world speak to the contrary, still I know that it is not otherwise. Who decides me there? No *man* but only the *truth*, which is so perfectly certain that nobody can deny it." Hence it is not by apologetic methods and logical processes but by inward experience that the word of God is verified as a divine and self-authenticating word. We receive the Scriptures as true because God is their author and speaks to us in a voice which cannot be misunderstood in and through them. We know that they constitute the word of God because the same spirit who inspired their writers and speaks to us through their pages witnesses in our souls to their truth. The appeal was to the inward witness of the Spirit which the unregenerate man did not possess. The witness of the Spirit to the believer's adoption and the witness to the divinity of the truth of the Scriptures are at the root one, parts of that one powerful influence of the Spirit upon the believer's soul, which constitutes one of the leading proofs of the reality of our religion as true and from God. In saying this however we do not affirm that we shall understand all the mysteries of divine revelation. Far from it: we shall still "know in part," and "see through a glass darkly." Unlike the Scribes and the Judaic schoolmen Jesus spoke directly to the soul from a direct intuition of the truth. He spoke as one who was conscious of being authorized to speak as never man spake. But it was far

from being true that the whole of our Lord's teaching was at once intelligible to every hearer, or at once commended itself as self-evident, however docile the hearer might be. There were "heavenly things" to be received then as now upon the testimony of Jesus. "If it were not so I would have told you."

Rome has always asserted that this principle of Protestantism has fostered unbelief. Well, if Protestantism is the foundation of unbelief, infidelity ought to be least vigorous where Protestantism is unusual. But in the very last century France was the centre of religious death; and yet in France Protestantism had been crushed by the edict of Nantes and those who remained loyal to the faith of the fathers suffered terrible persecution, and France has become the representative of republican unbelief. There is no country in Europe where all classes are to-day more penetrated with hostility to religion than in Italy, and in that country Protestantism has always been powerless. There was unbelief in Europe before Luther's time as there has been in Italy since. The revival of classical learning one hundred years before Luther was born was accompanied with a revival of Paganism. Plato seemed more interesting in those times, when the Church was supreme, to papal scholars than Christ, and Greek tragedians more wonderful than the Hebrew prophets. Men holding high positions in the Church before Luther was born had lost all Christian faith, and with its disappearance there was a departure also of Christian morality. A deeper knowledge of the magnificent treasures of ancient learning it was, in the fourteenth and fifteenth centuries, which has added new authority to Christ and the Christian Scriptures. This is the answer to the fallacious claim that the Protestant assertion of the supremacy of the divine word and the right of private interpretation, has fostered unbelief.

And more than this, the history of the Church will prove that every heresy and species of religious extravagance from the days of the schisms in the early Church and of the divergent vagaries of Gnosticism, down to the credulous revelations of Fox's inner light, the dreams of Emanuel Swedenborg and the fanatical and blasphemous claims of Jacob Schweinfurth, are traceable directly to a departure from the objective divine

word. Especially is this true of every species of religious radicalism or emotionalism, in which our own native promptings were mistaken for spiritual guidance ; from Montanism to the last piece of Antinomian perfectionism in which the witness of the Spirit was dissociated from the living word. How painfully is this manifest in the times immediately succeeding that unquestionable work of God in the last century known as "The great awakening." The extravagant assertion, or misapplication of the doctrine of the immediate contact of the Holy Spirit with the human heart—a doctrine asserted by Edwards—was the occasion for the confusion, the divisions and separations and superstitions which disfigured that movement. So great were these evils that some have thought that the slumber of the American churches for nearly seventy years succeeding was owing to the reaction. What Luther had feared when he first heard of the teachings of the Zwickau prophets had actually come to pass in the New England churches. What the early Puritans had dreaded as the necessary outcome of Quaker preaching now resulted from the utterance of similar views by one from their own ranks,—one of the most honored names in American church history. Edwards himself recognized that this principle of the immediacy of the divine action produced the disorders, and, while not abandoning it, he labored to free it from abuse and misapplication. "Bodily effects"—faintings, fallings, trances and convulsions were cited as the best evidences of the Spirit's presence and power, until finally these came to be the tests of the validity of religious experiences, and a rivalry sprang up among the people as to who should display the most striking manifestations. The perversion of the truth was followed by most bitter results.

Thus the attitude of the mind of the Church toward the Scriptures as the supreme and final authority on all matters relating to religion, is an indispensable condition of the power of the Bible to control thought, to give instruction in righteousness, to sanctify the life and impart comfort to the heart. Those who really know this power of the divine word, are not the disputatious cavilers, nor the self-wise doubters asking more ques-

tions than they can answer, but the real children of faith who have attained unto the happy and hallowed art of knowing the word as of more value than all speculations of wisest men and hypotheses of most astute critics. This is the method to know the authority which rightfully obliges the will on the one hand and on the other the intelligence of man. In this vital concern, to the man whose judgment is not warped by some selfish purpose, or deceitful passion or unworthy plan of life, comes the assurance of the Lord—"Every one that is of the truth heareth my voice." Whenever the impression prevails that the truth of God's word is problematical; that it stands for mere opinions rather than vitalizing religious doctrines and facts, it is no longer the word of a king which hath power, and its magisterial tone of authority hath been silenced. A leader of the Unitarian Church has said frankly that the Bible teaches the faith of the church known as orthodoxy. To overthrow that faith we must make men distrustful of the Bible. That can only be done by disloyalty to the first truth of Protestantism and denial of the formal principle of the reformation. No matter how tenderly you may guard the modern critical inquest, if once you begin to doubt the revealed word, to interject myth in order to explain miracle, to decide by grammar what should be regarded as canonical, and so to justify by philosophical or philological reasons, your withholding of faith in the word supreme, then the flood-gates are open for unbelief, the idolatry of reason and scholastic skepticism, and then cometh the deluge.

If hypotheses but recently affirmed, that the Psalter is simply a monument of the church consciousness during the centuries immediately preceding Christ; that Job and Jonah are only similitudes of the people of Israel; that the name of Daniel is enigmatical, and that the book which bears his name is undoubtedly of Maccabean origin and contains no Messianic traces; that Ecclesiastes is nothing but a record of doubts and unbelief rather than pious faith, marked by cold, skeptical philosophy and tempered with pessimism; that the pathetic 53rd chapter of Isaiah, which all Christendom refers to Christ, is only a prophetic dirge of Jeremiah used for Christian purposes;

that the prayer of Solomon [2 Chron. 6] is a literary fiction; that the song of Hannah is the work of interpretation by some unknown redactor; that the story of Joshua is due to a misunderstanding—if such revolutionary hypotheses are maintainable can we longer predicate the supreme authority of the Scriptures? Certain it is, that no heresy has ever yet become orthodoxy which has dealt with the Scriptures after this fashion. Properly understood there is a singular and beautiful harmony in all the factors entering into our subject. As Principal Fairbairn has said in his recent work on “The Place of Christ in Modern Theology”—“without God the Church has no Head and no end, the Word no truth and no function, the Reason no goal to reach and no object to revere; without the Church the Word has no medium to live in; without the Word the Church has no truth to live by.”

The principle of the supremacy of the divine word in all matters pertaining to faith and practice is fundamental in Lutheranism, and, so long as that rightful supremacy is recognized, there is as much possibility of its facing Romeward, as that Leo X. shall visit America to attend a Methodist campmeeting, or that Justin D. Fulton will be elected as his successor as the occupant of the chair of St. Peter.

ARTICLE III.

THE MISSION OF EDUCATED MEN.

By S. G. VALENTINE, PH. D., Lebanon, Pa.

The circumstances and necessities of modern life require that, for his right equipment, a man shall have an education, and if possible, a college education. But even with that advantage, men nevertheless arrive upon the stage of the world's activities with a strange sensation of bewilderment, and of not knowing exactly their part in the drama. While they soon fall into place among the other actors, the question as to their special part and how they shall best fill it, confronts them, and will, for their lifetime. For surely educated men have a special mission in the world, and the advantages enjoyed bring a corresponding obligation.

Because of their advantages and presumed training for careful, consecutive, adjusted thought, educated men are expected to take a leading part in the practical affairs and movements of society. For an education that would train away from active interest in public concerns would be a social calamity. The days are, as perhaps never before, full of agitation. Many questions of vital import demand attention and settlement. Problems of poverty and wealth, labor and idleness, government and anarchy, virtue and vice, are before us for discussion and solution. Old ways of thought and old relations among men and things are being asked for their credentials. It is in many respects an era of readjustment. Here and abroad are agitator and theorist, with bomb and pamphlet, with grievances real and imaginary, demanding a hearing and a verdict. Some are provided with plausible sophistries, some ask questions hard to answer, all point to the existence of things out of joint in affairs. All must be met and settled. The task demands careful, discriminating thoughtfulness. It takes a well balanced man now-a-days to avoid the pitfalls on either side of the narrow

path of correct judgment. In view of the number of brilliant talented people daily led into new vagaries, it is needless to wonder why the average man finds it hard to choose a proper course of opinion.

Have not the college trained men of the country a wide field of usefulness in society amid all this confusion? They are called as leaders to the people passing through the desert of these radical social agitations. Assuredly those best equipped must guide the great host of the less informed. The people are generally and properly ready to give earnest heed to the careful, conservative views of the best qualified judges. The influence of one judicious, well informed, balanced man of culture in a community is tremendous, even though he be quiet and unobtrusive. Indeed the fate of *nations* depends upon the leadership of trained intellects. The Reign of Terror, and the days of the Commune in France were the outcome of a violent rebound in society, influenced by agitations uncontrolled and improperly directed. Neither right thinking nor right influences were in leadership, and France still carries the scar. Our own great nation stands to-day a memorial of another agitation directed by men of intelligence and discriminating judgment into proper channels. The brightness of such men shines all down our history and gleams far ahead upon the path of our future. Cut from our early history all that was done in the shaping of our nation's life by Samuel Adams, Jonathan Mayhew, James Otis, Hamilton, Jay, Scott, the Livingstones, Choate, John Adams,—all college trained men—and you will find a tremendous gap. In the great convention that framed our Constitution college men formed the majority. There were nine of them graduates of Princeton, four of Yale, three of Harvard, two of Columbia, one of the University of Pennsylvania, five or seven of William and Mary, one from a Scotch University, one from Oxford, others from elsewhere,—33 out of 58 were college trained and from these came the leaders! And what of the work Charles Sumner, Wendell Phillips, Channing, Longfellow, Lowell, Emerson, all college men, did for the freedom of the slave! But perhaps greater than of all these has been the influence, boundless, yet almost noiseless, coming from the

thousand points where educated men were placed who quietly and separately have lived their parts, creating from a myriad rills the mighty current that has borne us all along toward our great national destiny.

Evidently from his very position as an educated man the college graduate should stand for the development and maintenance of culture. Matthew Arnold finds the ground of culture in Montesquieu's words, "to render an intelligent being yet more intelligent," and its motto in the words of Bishop Wilson—"to make reason and the will of God prevail." In his charming essay on Sweetness and Light he proceeds to draw a picture of the men of culture that is well worth noting. "The great men of culture," says he, "are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have labored to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time." The world stands in great need of such men. Culture itself we take to mean the harmonious development of all man's powers and capacities, and their training and direction to proper ends.

We need more energetic culture in life. People are very much given to frittering away their time on trivialities. In business the tide of daily life is apt, even in college trained men, to set in strongly toward intellectual deterioration. There is nothing very uplifting in routine commercial affairs. The attorney lives in an atmosphere of musty precedent, disputes, caviling, avarice or revolting crime. The judge on the bench has the woes of humanity dinning in his ears. The physician finds his path among suffering, sorrow and death. He makes his rounds through perpetual distress and care. The journalist, in everlasting pursuit of news and sensation, must concern himself with much that is transient, worthless, or even worse. Sitting concealed like Dionysius of Syracuse he must hear all that goes on among earth's prisoners. The minister of God has quarrels and jealousies to adjust, debts to pay, and despite his high calling;

must pass through sloughs of non-culturing commonplace. Admitting all that is bright and glad in every life, reflection makes it easy to realize how the press and trend of circumstances are everywhere largely away from the development or maintenance of general culture. Life is full of retrograding and depressing influences from without and within which it is hard for the most noble and determined soul to resist.

Should not the college bred man uphold the elevating factors and help to hoist life out of every narrow rut, inspired as he has been by the advantage of a great dynamic toward things high and ennobling? He must stand in the community as representative of that intellectuality that lifts up the groveling necessities of daily affairs, opens the realm of cultured thought and learning, parts the lowering clouds of merely earthly pursuits to let in the warm bright radiance of that which shall illumine man's highest capacities. To him society should be able to look to represent and make efficient all the agencies that refine and exalt and bring recovery of humanity from degradation to dignity.

In his own personality, each man needs for himself that culture that shall prevent his occupation from becoming an end in itself and make it a means for the development of the best that is in him. Emerson says: "The common experience is that the man fits himself as well as he can to the customary details of that work or trade he falls into, and tends it as a dog turns a spit. Then he is part of the machine he moves; the man is lost. Until he can manage to communicate himself to others in his full stature and proportion as a wise and good man he does not yet find his vocation. He must find in that an outlet for his character so that he may justify himself to their eyes for doing what he does. If the labor is trivial let him by his thinking and character make it liberal. * * Foolish, whenever you take the meanness and formality of the thing you do, instead of converting it into the obedient spiracle of your character and aims."* We all require that which shall help to make the current work of life potent in the unfolding of ourselves, our inner higher intellectual natures, something that shall transform and

*Essay, "Spiritual Laws," 1st series, vol. I., p. 155.

exalt and bring all our powers to a harmonious and beautiful fruition. And no place or pursuit or surrounding in life is so ordinary or lowly as to deprive culture of its immense uplifting leverage. It deals with all who will deal with it, ready to reach forth to every quarter and condition. Consider that even the barnyard muck heap is made beautiful by the cultured genius of Landseer, and catgut sends forth sweet and wondrous melodies beneath the touch of Paganini's bow.

The college alumnus should stand for the intellectual and spiritual as over against the merely material in life. Ours is an age of great mechanical development. The pursuits of multitudes are along such lines. Right and wholesome ends are their goal, and the benefit to mankind has been unspeakable. All about us stand conveniences and advantages in all material directions that are monuments to skill and genius in mechanical pursuits. But in our estimation of all these things there inheres a tendency to unduly exalt the material. We view the greatness of our nation as a matter of railroads, mines, telegraphs, oil, coal, iron, gold, resources of all sorts, wealth, governmental machinery, in fine as a something wholly material. We estimate a man by his having built this structure, operated that system of works, produced that invention, financed that undertaking. We are not so curious as to what he is in himself. We forget at times that the highest type of perfection is not of the material but of the intellectual and spiritual parts. In both society and the individual it is something not external merely but inward; and whatever the gain to the world from the results of material pursuits, we view these aright only when we look upon them as forces acting upon intellectual and spiritual character. Educated men must stand as the protectors of society from abasement before its images of brass and iron, stone and clay. They must show that mind stands above matter; that the best fed, most comfortably equipped body may contain a starved intellect and stunted soul; that culture is not a mere synonym of comfort or convenience; that refined society is composed, not of those who surround themselves with refinement, but of those who contain it. They must prove that there are brighter

realms than the purely material and physical, and that man has higher and nobler capacities than the latter can satisfy.

Many ill results of the tendency to over-estimate the value of the material and mechanical in life are apparent on every hand. Look for a moment how it has affected the views of many on education. One phase of this appears in the view of which perhaps Prof. Huxley is as good an exponent as any. He says: "Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws. For me education means neither more nor less than this."* The inadequacy of such a theory is seen in its very foundation, which is pure phenomenalism,—holding possible only a knowledge of phenomena ignoring the perceiving *ego*, implying that beyond laws and forces we can merely conjecture. Mind, character and purpose are subordinated to mere succession of outward phenomena, making knowledge simply a knowledge of laws and "wisdom the skill to turn this knowledge to the best account,"†—a very dreary as well as grossly material and contracted outlook.

Another phase appears in the popular impatience here and there seen, with what are known as the more classical lines of study, in the interest of training on lines of distinctly material rather than intellectual utility. To many minds the best education is that which looks to material success in life. But granting technical subjects all they can rightly claim for their educational force, no simply technical knowledge, however complete, will of itself constitute an educated man. For this requires not merely sharpened faculties, but faculties enlarged and expanded, and the discipline of taste, judgment and imagination. "There must be adequate equipment for conflict; but that is a narrow culture which does not yield a comprehension of the real meanings, the living uses of the conflict itself, dis-

*From "Culture and Religion," Shairp, p. 55. Quoted from address at South London Workingmen's College.

†"Religion and Culture," Shairp, p. 59.

closing the whole arena in its relations to an integral manhood. The deepest insight is then possible, one which transcends all culture and all formal science, seeing that these are but the superstructures, ever changing in form from age to age of human progress, and in every age built anew above a living foundation which is in the heart of man. By this vision youth finds itself and its power, its enthusiasm, its faith, are reinforced for the transformation of the life into which they lead."* All special ideas of education—the ecclesiastical, practical scientific and industrial must be "absorbed in the spiritual idea of an education which shall develop a systematical manhood and womanhood, and fill the life of man with intellectual interests and rational delights."†

The unbalanced regard which we see paid to material and mechanical processes has been felt also in scientific investigation. Some have held that, as Carlyle puts it, "whatever cannot be investigated and understood mechanically cannot be investigated and understood at all."‡ This notion has been at the bottom of the materialistic evolutionary vagaries now so thoroughly discredited by true scholarship. Our research is apt to move in a decidedly artificial, mechanical way. We formulate our little theories, account for and classify, label and shelve objects or phenomena of all sorts, and are satisfied to let matters rest there. Carlyle lamented that "we are no longer instinctively driven to apprehend and lay to heart what is Good and Lovely but rather to inquire as onlookers how it is produced, whence it comes and whither it goes." Decidedly this mechanism in education and investigation is abnormal and while much lauded in many quarters, is like a cold blooded, unlovely, soulless Frankenstein, hard to hold in check.

Veneration for mechanical appliances is prone to produce reliance upon machinery for doing that which should be done by personal effort. We hatch our poultry in incubators, calculate and count money by machinery, work with all sorts of infallible logarithms that leave no chance for error, and are altogether so

*From Editor's Easy Chair, Harper's Magazine.

†Prof. Wm. DeWitt Hyde, Journal of Education.

‡"Signs of the Times."

carried about that we almost forget how to walk. We want things done for us and avoid self-exertion. We look to processes for energy, prefer the channel to the stream, and even seek our personal intellectual culture from appliances. But there is no mill into which one can put the constituents and grind out this product. It can result only from the spontaneity and exertion of each individual. To believe culture to be the product of mere apparatus is to smother personality under appliances. Newton, Michael Angelo, Mozart, Descartes, Lock, Milton, Kepler; any man whose inborn genius or powers have, by proper development, brought him to his high place, is the product of no such process.

We see a similar mistake made in regard to government and even the Church. There is strong tendency to rely upon organization and machinery, good enough in themselves to bring about ends for which they are only the channels in which the real forces are meant to work.

We as college graduates should uphold and exhibit the benefit and worth of a real development of what has been called the "dynamical" side of man,—his powers and capacities,—and apply the principle in all relations of life. After all, men are and must be unsatisfied with the material and mechanical only and the tendencies they develop. There are capacities of heart and soul too great to be held in this iron bondage.

"Thus, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore
And hear the mighty waters rolling evermore."*

Let us emphasize the fact that, above and beyond the mere accounting for phenomena and their classification, beyond externals and appliances, there are realms of the soul's activity, regions of the True, the Good and the Beautiful, of Hope and Love, all the greater verities of eternity and God,—wherein alone our powers find full expansion and are satisfied,—regions

*Wordsworth, Ode, "Intimations of Immortality.

where we mount up out of reach of things earthly and perfunctory, unto the grand empyrean of Absolute Truth.

We often wonder why many men of college education fail to fully produce that effect within their sphere that was expected of them. Does not the reason too often lie in the fact that real intellectual growth ceases with graduation; and the diploma, instead of standing for a brace to the growing tree, becomes a knife with which it is girdled? But not thus can their high calling be met. No man ever yet had a "finished" education. What was begun at college must be continued through life. Intellectuality can grow only in a nourished mind, and growth is the *sine qua non* for fullest success.

No man who dwarfs his mental and spiritual growth can ever ripen his inherent possibilities, or achieve the complete development of what he might be. Nor can he be or do for the world what providence meant him. In curtailing his own personality and so also his power and usefulness he wrongs himself and the world. A college education is good, but good chiefly as a foundation; worthless, entirely, as a finial. Forgetting this, many a man of fair intellectual power comes to nought because he breaks no new ground, and never after either cultivates what he has or expands to anything greater.

When descending the pulpit stairs after preaching his greatest sermon—on "The Government of God"—Dr. Lyman Beecher was asked how long it took him to prepare that sermon, and he replied, "About forty years, sir."

The preacher who closes his books and ceases his self-cultivation as soon as he is installed in a pastorate is doomed to be a failure. Why does he find it hard to write sermons but because of his neglect of that broad study and culture that are so helpful. *Ex nihilo nihil fit*. From a stunted mind will come only emaciated sermons and starved congregations. How can such a man do incisive thinking, make his preaching fresh, clear, attractive, acceptable and adequately impress the profound truths that are committed to him? With a work to do that reaches out into all relations of life and affairs, how can he ever thus expect to gain that breadth of thought and mastery in work so indispensable to his true success.

Let the lawyer toss aside his Blackstone and Coke-upon-Littleton and, content with a bare admission to practice, essay to do without any further culture, and it will take no very astute prophet to foretell his end. Every fight for him needs fresh weapons, and he must be ever forging them. "Chief Justice Parsons, when an attorney once astonished Alexander Hamilton, his opponent, by the ease with which he demolished one of his strongest points. But when beginning practice he had access to the best law library in New England and had literally mastered it, making briefs of the most important cases, among which were several involving the very point in question."* The young attorney, O'Sullivan, who in a recent famous trial in New York shattered the finest expert medical testimony in the land, and sprang, at one bound, into fame, must certainly have prepared himself for it beforehand.

Why does the educated business man sometimes see his routine work wearisome, and his mental powers getting narrow and shrivelled, but because he denies the latter any food.

Why is it that there is so much superficial thinking, so great lack of "body of thought" in many men, but because that broad culture, only obtainable by incessant, extensive mental activity, is neglected. The sure result is devitalized thought and the vanishing of intellectual power. Why is it that specialists are so apt to get contracted views and see everything through their own special media, but because they were made specialists first, and their culture has been built up on a narrow base, instead of their specialty being grounded on a broad culture. The capstone does very well to top the pyramid, but it was never meant that the structure should be inverted and rest on its apex. Culture of that sort is perpetually falling over on one side or another and its *dicta* are absolutely worthless and misleading. For, remember the times demand not merely proficiency in one's special line of work, but beyond that is needed an expanded culture. For, singleness of aim in life does not require monotony of action. The world wants men of extensive information, whose intellectuality has a wide horizon and firm

*Matthews, "Getting on in The World," p. 254.

grasp, and it has a right to look for such among the college graduates. Moreover, every man needs for his proper effectiveness the broadest culture he can get. The wider his horizon, the greater his command of the views of others, the more luminous his insight in all directions, so much the greater will be his equipoise and the more inexhaustible his fountains of power. He must gather large intellectual capital by hard labor. No man can draw very heavily upon an account if he fails to make heavy deposits.

Think of the expansive reach of cultivation in Mr. Gladstone. It might seem that the demands of state-craft were enough to have absorbed all his time. Yet he has shown himself at home in the fields of ancient literature, a scholar of religion and an orator of magnificent power, having brought into his service the learning and cultivation of the past and present, and attained a prompt and imperial command of thought and language that have come from intense and continued application. Chauncey Depew is a familiar example of the same thing. It is simply amazing to see in his speeches a familiarity with almost every line of cultured thought. He sweeps over the fields of history, literature, science and philosophy with an ease and grasp that are astonishing, and has found time for such broad development amid the pressing duties of a railroad president.

We need not all hope to be Gladstones or Depews, but we can all keep on growing. It is worth remembering that the only opposite of growth is deterioration. The only point at which one neither grows nor degenerates lies in intellectual imbecility. Stagnation is generally but a prelude to putrefaction, poison and death. But duty and success require that all that is potentially in every man shall be developed, trained and directed, as far as possible, to its true ends. Perfection must be his ideal, and his culture the outcome not alone of study and books, but of self-discipline and intercourse with living hearts.

"Thus alone can we attain
To those turrets, whence the eye
Sees the world as one vast plain
And one boundless reach of sky."

But in all this we must never forget that the spiritual side of man is as much a reality as the intellectual, nor allow mere intellectuality to lead away from spiritual progress. There is a good deal of sham culture these days in every direction and many a shadow is mistaken for substance. Hypotheses and speculation are not science; agnosticism is no measure of man's mind; ethics is more than humanism, or any "calculation of the profitable." But God is as evident as gravitation, and his revelation of himself never stood on better certified ground than it does to-day, after resisting the assaults of the centuries. The highest attainments are entirely compatible with the grandest faith. "Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven."*

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."†

Intellectuality alone cannot pierce the arcana of eternity, but spiritual vision and reverent faith are the keener probes. And so nearly all the great of earth have feared God.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee
And Thou, O God, art more than they."‡

In speaking of and advocating culture I do not view it as in any sense antagonistic to religion, but as in perfect harmony therewith. Culture, with the aim of developing man's nature to its highest perfection, must include in this action the "Godward aspects" of humanity, must "embrace religion and end in it."§ Religion must cultivate all our powers as from God, and to fulfill the purpose for which they were given. So that, in the words of Principal Shairp, "ideally considered, culture must

*Shairp, p. 127.

†Tennyson, "In Memoriam."

‡Tennyson, "In Memoriam."

§Shairp, p. 30.

culminate in religion, and religion must expand into culture.”* But the spiritual stands above the intellectual, and can only find its highest development in harmony with a Higher than itself. God only can strike and wake the grandest harmonies from the soul of man. And the belief that it is God’s purpose to lift the world upward to himself embraces all there is in intellectual culture and vastly more, bringing the only real hope for humanity. Restoration and perfection must come from powers outside of, and beyond man. “Of such powers no tidings reach him from any quarter of the universe save only from the Revelation that is in Christ Jesus.”† Thence only comes the truest philosophy of life, and the brightest light shines upon its path, illuminating its mysteries, explaining its perplexities, showing the goal. Thence it is, in Whittier’s beautiful words—

That more and more a Providence
Of life is understood,
Making the springs of time and sense
Sweet with eternal good :

That death seems but a covered way
Which opens into light
Wherein no blinded child can stray
Beyond the Father’s sight :

That care and trial seem at last,
Through memory’s sunset air,
Like mountain ranges overpast
In purple distance fair :

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart
And so the west winds play,
And all the windows of my heart
I open to the day.

—*My Psalm.*

*Shairp, p. 31.

†Shairp, p. 138-9.

ARTICLE IV.

THE SOURCE OF AUTHORITY IN CHRISTIAN BELIEF.

By REV. E. F. BARTHOLOMEW, D. D., Professor of English Literature and Philosophy in Augustana College, Rock Island, Ill.

In the fierce warfare of iconoclasm which in our day is waging, not alone in theology, but also in the broad field of ethics and common Christian belief, some strategic points have been disclosed to which the eyes of all both friends and foes of Christianity are anxiously directed. Among these and claiming special attention at this time is the question of authority in matters of faith.

Across the threshold of our subject lies another question, which though distinct is yet inseparably connected with it and antecedent to it. Before we can intelligently discuss the question of rational, ecclesiastical, or even Biblical *authority* we must consider the matter of a standard of faith which is fundamental to authority. Before there can be any such thing as authority in the right sense of the word there must be established law and the consciousness of law.

Is there, then, such a thing really and practically as a *standard of belief*? In our day when individualism and radicalism have degenerated into a very licentiousness of liberty, can there remain any fixed and authoritative law of faith? Judging from outward appearances we might easily be led to believe that all standards, literary, aesthetical, ethical, and religious, are relics of the past, that conservatism has been swept from the field, that with social anarchy the reign of moral and religious anarchy has been inaugurated, and that henceforth every man is to be a law unto himself. But we must not judge thus. A superficial interpretation of phenomena whether in nature or human history is always defective and misleading. While the surface of our modern life is broken up into bubbles, foam-spots, and eddies, under the agitated surface there is a deep, placid, powerful stream heading unto eternity, which under

God's direction is carrying mankind unerringly to its proper goal and the world to its appointed destiny.

History and the nature of things justify this opinion. The popular feeling seems to be that faith is waning, that all standards are slowly, but inevitably passing away. So it may seem, but the real meaning of the signs of the time is something quite different. The real tendency is not so much to set the old standards aside as to set them in a better light and on firmer ground, so that their authority may be the more irresistibly felt.

In the light of these remarks it can already be seen, not only what *is* but what *must be* the answer to our preliminary question. Recognized and authoritative standards always have been, always will be, because they *must be*. The ground for fixed standards of different kinds is found in the nature of the human soul: men always will recognize such standards because their psychological nature demands this. Hence also the Church's historical standards are to be viewed not as priestly inventions for the enthrallment of thought and conscience, but as normal and necessary forms of progressive spiritual life. The superficial aspects of mental, social and religious life vary with times and circumstances, but that which is truly fundamental in the nature of the human soul is as fixed and unvarying as the soul itself. On this rock the argument in this paper is based.

First. The nature of faith makes necessary a standard of belief. What is faith? The popular conception is of little value in the present discussion. Instead of giving a formal definition we shall attempt to frame one on the inductive plan. We start with a psychological analysis of the act which is called faith. A little reflection will make plain that faith in the sense in which we are using the word is complex in its nature and therefore is capable of analysis.

The ultimate element disclosed by our analysis is *intelligence* that is, an act of the rational understanding. Faith rests on evidence, and evidence in order to have any validity to us must come into our minds as knowledge. Hence the Apostle to the Hebrews very significantly says, "Now faith is the ground of things hoped for, the evidence of things not seen." And Paul to the Romans: "How then shall they call on him in whom

they have not believed? and how shall they believe in him of whom they have not heard? * * So then faith cometh by hearing, and hearing by the word of God," (Rom. 10 : 14-17.) Here the apostle plainly lists faith in the category of the soul's intellectual modes. Faith without knowledge is not faith at all, only a certain superstitious credulity which has no edifying efficacy but tends to mental darkness and spiritual decay, and readily deteriorates into the most dangerous forms of fanaticism.

To the the intellectual element must be added the *emotive*, just as we always find it in ordinary acts of knowing. Every act of knowing is accompanied by an appropriate feeling, and every feeling waits on knowledge. In evangelical faith we first learn some things about God, the supreme object of our faith (hence, the prime necessity of the Gospel), and then this knowledge of God awakens certain emotions, such as love, fear, reverence, etc.

Now, to the emotive element is joined a third, viz., the *volitional*. As every emotion waits on knowledge, so every volition immediately waits on emotion. In this last found element something is given which was not present in the two preceding elements, namely, a commitment of the soul to the object of its faith. When we know God as an object of love and worthy to be trusted to the full extent of our conscious needs we commit ourselves to him.

The three elements so far discovered constitute what we will venture to call *scientific faith*, which is only a lower aspect of true evangelical faith. But in this there is as yet nothing disclosed that is truly and essentially distinctive of true faith. We must now carry our analysis up into the higher rational nature of the soul. In passing from the lower into the higher we do not leave behind or discard what has already been attained in the lower. The lower remains just as we have found it in all of its elements, but to it now as basis is added something in the higher which is radically distinctive, and which with the preceding constitutes true faith.

Faith in the aspect now attained is a *spiritual induction of the reason*. The reason, like the understanding and the sense, has its gradations. These are, first, scientific induction; secondly,

theistic induction ; thirdly, ethical induction ; fourthly, spiritual induction. The last named is equivalent to faith. Faith thus is the highest mode of the reason's activity. Standing in the midst of the field of ordinary knowledge, emotion, and volition, and surveying all in the clear light of its perception, the reason lifts its eyes aloft and sees things not visible to the eye of sense and understanding—sees things spiritually discerned. In its highest function the finite human reason knows not only that there *is*, but that there *must be* an Infinite Reason that gave it its own existence and upholds all things. While it cognizes a temporal world spread out at its feet, it knows that beyond this stretching out into infinity is an invisible, eternal world as real, as necessary to rational finite existence, as the temporal is to physical existence. Knowledge in the lower has become spiritualized in the higher, and the soul lives in conscious communion with the heavenly Father and in spiritual union with the Saviour of men. It is thus sheer nonsense to talk about conflict between faith and reason. There can be no such conflict when the true nature of each is rightly understood, for one is but a mode of the other. To reason in its highest function of faith, the “evidence of things not seen” appeals as powerfully and authoritatively as does the evidence of “things seen” to the scientific understanding. To be faithless is, therefore, as irrational as it is unchristian, unphilosophical and unscientific.

Having thus found the rational nature of faith, we are prepared to see the *need of a standard belief*. The ground of such a standard is found in the nature of the reason. In the aesthetical function, for example in literature or the fine arts, there is recognized a *standard of taste*, which, though in less important details it exhibits diversity, yet in its essential nature shows substantial unity. So, again, in the ethical function there is a standard of right, which is invariable and infallible. As in the aesthetical, so in the ethical function of reason there are some variable and hence fallible elements, but this is never true of that which is truly fundamental and distinctive in any of the reason's modes of activity. Is conscience an infallible guide, and does it give an invariable and authoritative rule for conduct? When we rest on a right conception of conscience we must

answer affirmatively. The cognition of right and wrong is not the distinctive function of conscience: that is the office of judgment, and is capable of modification by time, circumstances, education, climate, etc. On this supposition moral law is merely relative and there can be no invariable standard of right. The scientific judgment standing in the lower psychic nature can never give an authoritative rule of right. But conscience everywhere is felt to be authoritative, and hence must have an element in it not given in the judgment. Such a truly distinctive element is found in the universal sense of OUGHT, and in the concomitant sense of APPROBATION or CONDEMNATION according as the reason's rule of right is obeyed or disobeyed. That which is universally felt to be authoritative in conscience is given by the reason and is everywhere and at all times the same. As the reason thus has an accredited standard in its aesthetical and ethical modes, so likewise must it have in its highest mode, namely, *faith*. *A priori* considerations lead us to expect this, and history and observation prove the fact.

But the standards so far attained are chiefly subjective. We must now go one step farther and consider the need of an objective rule or canon. In passing from the subjective to the objective we do not cast aside or ignore the former: the one is the natural complement of the other, and so neither can be a substitute for the other. This fact has most important bearings, for in it is already foreshadowed the method which the Holy Ghost must use in bringing to the soul of man a divine revelation and in working human regeneration.

The reason must have a criterion external to itself to which it can refer all matters of supreme importance, first, *because of its own limitations*. Though proceeding from the Infinite, it is itself still finite. Though the reason transcends immeasurably the realm and sweep of the senses, it can never feel absolute certainty in its inductions because it knows its own finiteness. Secondly, the reason needs a guide because its natural vision has become deeply obscured by sin. It is probable that if man had never sinned there would have been no need of any outward revelation or divine interposition, for then all the things needful for the development of his proper life could have been

derived from the soul's own resources. But as man has fallen away from God and his will has become antagonistic to that of the Divine Father, his reason has become so darkened that it cannot discern the things that make for his peace. Therefore, in his finiteness and obscuration of vision there is need of an objective unerring criterion to which he may appeal in matters of doubt and of eternal consequence. In this way alone can he gain that certitude which is necessary, not only for his peace in respect to future possibilities, but also for the right ordering of his life here upon earth.

Having shown the need of an external standard of faith we must in the next place consider certain qualities which such a standard must possess in order to be authoritative.

First. It must have the *universality, uniformity, and inevitableness of law*, even the unchangeable law of God. It matters not how much or how little we may be able to see of it on its human side or how imperfectly we may understand the part we do see, we must feel assured that on its other side it rests on absolute ground, that it is rooted in necessary and eternal truth. Manifestly nothing capricious or contingent can ever satisfy the reason's demands.

Secondly. Closely associated with the quality of universality is that of *infallibility*. Before the soul can commit itself to any given form of belief with certitude and with that degree of self-respect which the reason by right of divine inheritance always demands, it must know that its rule of faith is infallible. And it is for this very cause that the reason looks for a standard outside of itself, since as a matter of conscious experience it does not find an infallible rule within itself. To illustrate, we feel safe and comfortable in the hands of a guide in a strange and dangerous place just in proportion as we have confidence in his trustworthiness and inerrancy. So we have joy and peace in believing, just in proportion as we have certitude in regard to the infallibility of our adopted rule of faith. The doctrine of papal infallibility is entirely consistent with the view the Romish Church holds as to the relation of the pope to Jesus Christ. If the pope is a true vicerent to the Church *in loco Dei*, then his dictates should be infallible and ought to be considered ab-

solute and authoritative. The philosophy of the pontificate on such a basis is true, and the conclusion of infallibility on such premises is unquestionably valid. What the philosophy of the papacy thus demands for the pope the human reason in a higher sense and on better ground demands for its standard of faith.

At this point a third essential quality of our rational standard comes into view, viz., its *divinity*. To be infallible it must be divine for infallibility is nowhere to be found outside of Divinity. The human reason, though the offspring of the Divine and bearing the image of the Infinite, even in its highest and purest inductions is always conscious of its native limitations and still more of the obscuration of its vision by virtue of sin. Therefore in matters involving eternal interests, it cannot feel sure of its own conclusions and so flies to the bosom of God to find in him the certainty which it does not and can not find in itself. Reason everywhere demands absolute ground and the authority of law, but, in the noble words of Hooker, "Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice, the harmony of the world." So then, in order that our standard of belief may be invested with that measure of authority which the reason demands, it must have the universality and uniformity of law, it must be infallible, and it must be divine. Having these qualities our external standard will be acknowledged authoritative and will satisfy the reason's imperative demands in all of its modes, and no less in the highest, namely, faith.

Having established the rational demands for an objective standard of faith and having pointed out its essential qualities, we are now prepared to assert, in the second place, that the BIBLE IS SUCH A STANDARD. The word of God comprising the Old and the New Testaments meets every demand of the human reason and so is the ultimate and only source of authority in matters of faith.

The closing decades of the nineteenth century will go down into history as a period of mighty conflict. As now, after the first fierce onset the smoke of battle is gradually clearing away, the friends of evangelical religion from every watch tower in Zion and from every advantageous point of outlook are anx-

iously surveying the field to ascertain what things yet remain. And truly it is matter for devout congratulation on the part of Christian believers that they still have left them an unmutilated Bible. The Bible has indeed been cast into a sevenfold-heated furnace fire of criticism, but it has come forth with not even the smell of fire upon it. It has been subjected to the test of the scalpel, the microscope, the balance, and the crucible, but it has stood the test and to-day is found not wanting. Tried, but not destroyed; roasted in the refiner's pot, but not consumed. The higher criticism has brought some facts to light, and so has rendered Christianity a positive service, but as yet not a single fundamental Biblical doctrine needs be surrendered. Whatever other effects of secondary importance the higher criticism may have, this is at least true that the authority of the Holy Scriptures has not been impaired. Even in those quarters where the higher criticism has done its most destructive work, the Bible to-day maintains its authority and influence both in its public ministration and its private use. The Gospel of Christ, in Germany, Scandinavia and Great Britain as much as anywhere, and to-day as much as ever, is *felt* to be and *proves* itself to be "the power of God unto salvation." In support of this statement may be mentioned the fact that in Protestant Germany and Scandinavia the Lutheran Confession is almost universal. "The Lutheran Church is firmly and deeply grounded on the word of God, and stands immovable amid the upheaval and tumult that are shaking some other creeds to their very foundations. While some advanced critics and over-wise rationalists are seeking to adjust their faith to modern thought or scientific discovery, the Lutheran Church as such knows of nothing in her creed that has become unsettled, nothing that has to be given up." When we remember that a church whose aggregate membership in all the continental divisions of the globe numbers over fifty millions of souls, holds unmoved the pure unmutilated word of God as its only rule of faith and practice, it is evidence of no small value that in this day of destructive criticism the authority of the holy Scriptures has not been seriously impaired even in that part of the world and in that branch of the Christian Church where criticism has done its worst work.

What is the testimony of the Lutheran Church on the question of the source of authority in Christian belief? In her confessions she gives no uncertain sound touching this point. In the Introduction to the Formula of Concord stands the following confessional declaration: "We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament. Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the doctrine of the prophets and the apostles was preserved. * * * The Holy Scriptures alone remain the only judge, rule and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged, as to whether they be good or evil, right or wrong." And in the comprehensive summary of the Formula the same doctrine is reiterated in these strong and unequivocal words: "We receive and embrace the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountains of Israel, which are the only true standard whereby to judge all teachers and doctrines. * * God's word alone is and should remain the only standard and rule, to which the writings of no man should be regarded equal, but to it everything should be subordinated."

These confessional utterances may be taken as fairly typical of what is substantially held by all the other great communions touching the authority of the Holy Scriptures and the fountain of authority in Christian belief. On this impregnable rock the Christian Church is established, and all the waves of rationalism and skepticism that may spend their rage against her, are not able to move her from her foundation. Contrary to popular fears, I believe that the Church of Christ to-day more than ever before *feels* the rock underneath her and discerns her true foundation stones.

Historically, then, it is true that the Church regards the Bible just such an outward standard of faith as the human reason demands, for on the contrary supposition it would not be possible for her to maintain her self-respect. But according to Dr. Briggs "there are historically three great fountains of divine authority,—the Bible, the Church' and the Reason." Though regarding this famous utterance with large charity, I still think that the Union professor was unfortunate in statement. Over against the professor's "three fountains of authority" we are constrained to put *but one fountain of authority*. If he means that the Church and the Reason are sources of information concerning the divine will and the divine government in the world, then we may agree with him, but in no sense can they be regarded as co-ordinate authority with the Bible in matters of faith.

The fundamental error in the position of Dr. Briggs and of his school lies in a misconception of the nature of reason and its relation to faith on the one side, and to God's absolute authority on the other side. If there be first a right psychology there will likely follow a true theology. It was in order to set this point of error in its right light that we in the first part of this paper developed the doctrine of a rational standard of faith. If now we bring to bear the results of our psychological analysis upon this question of authority we shall not commit the error of making the reason and the Bible co-ordinate sources of authority. The one point of prime importance and of special emphasis, brought to view in our analysis is the fact that the reason, when once it has found an objective standard that satisfies its demands, will allow only one criterion, one supreme law, one final word of authority by which everything else must be judged and guided. The reason is absolutely exclusive in its dictates and such a thing as co-ordinate authority in matters of faith is impossible, contradictory, and never to be thought of. Our doctrine also sets the reason into its right relation to God's voice as the instrument of the Holy Ghost in the act of inspiration and in the giving of a divine revelation to man.

Finally, we must inquire wherein the authority of the Bible consists. The line of argument here must be identical with

that already traced in the development of a rational standard of belief. In pursuance of this line we are led to say that the authoritativeness of the Bible must be sought in itself, namely, in that it combines in itself in complementary unity those qualities which reason demands in its accredited standard, namely, the universality any uniformity of law, infallibility, and divinity. These requisites are found in the Holy Bible and so make valid its claim to be the only rule of faith and practice. The Bible has its authority in itself and does not derive it from any foreign source. It is its own warranty and makes its own credentials. Were it not so, no amount of dogmatic assertion or superstitious veneration could ever invest it with such an authority as it is felt to possess. The Scriptures give certainty because they have the certainty in themselves, they are in themselves infallible and divine. They are authoritative because they are the word of God, and so final. "Their authority is thus not contingent, but inherent and necessary as the God-given norm of Christian faith and salvation in the Church."

The supernatural self-attesting power of the Bible is felt not alone by the piously inclined, but also by those in whose nature there is no predisposition to conform to its precepts. What the soldiers testified concerning the preaching of Christ when they exclaimed "Never man spake like this man," the multitudes of great and small, high and low, learned and ignorant everywhere testify concerning the sacred Scriptures. What all the people felt in their hearts when, listening to the Saviour's teaching, they declared that "he taught them as one having authority," is precisely what every soul feels in regard to the teachings of the divine word.

Whether in the matter of personal regeneration, or Christian nurture, or sanctification, or good works, in every case the Bible proves itself a primary and most precious means of grace adapted in every respect to the deepest needs of the soul and responsive to every demand of the reason.

It is not affirmed here that the Bible is the sole source of truth, nor the only medium of communication between God and man, for such is not the case. God reveals himself, after a manner, in various ways. In the works of nature, in human

history, in human reason God speaks a message to man, but nowhere else as in the volume of his word. The Bible is therefore, not the sole source of truth, but it is the *sole norm of truth*, the sole divinely accredited standard of faith by which all doctrines are to be tested. In the Scriptures alone has God given us a blessed word of life, a heavenly means of grace, an infallible and authoritative rule of faith. In the solemn silent depths of the human soul God whispers of eternity, of immortality, of everlasting life. In the holy Scriptures these indistinct murmurs, these faint intimations, these intuitions of divine things are clearly and positively voiced; and the reason hearing this voice and recognizing its divine authority reverently responds to it as did Thomas of old to the Master's challenge, "My Lord and my God," but like the sheep of the good shepherd, the voice of a stranger it will not hear.

Two great principles constituted the life-blood of the Reformation of the sixteenth century—*Christ and the word*. The same two mighty principles, the word of God and the living Christ who vitalizes that word must constitute the life-blood of the Christian Church in the twentieth and subsequent centuries, if she is to be the medium of salvation to the world. There is only one voice which God's people in all ages can safely follow. The sheep hear the Shepherd's voice, and he calleth his own by name and leadeth them out; but a stranger will they not follow, for they hear not the voice of strangers. There is *but one final rule, one voice* of the Infinite that speaks with an authority all its own. "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book."

NOTE.—This paper was prepared for, and read before the Tri-City Ministerial Union, at Moline, Ill., March 6th, 1893. The Union by special resolution requested the manuscript for publication, but hitherto it has been withheld, and now for the first time appears in print.

ARTICLE V.

SPENER ON BAPTISM.

A transation of several of the "Tabulæ Catecheticæ" made by REV. E. J. METZLER, Altoona. Penn'a.*

THE SACRAMENTS IN GENERAL.

I. What they are. II. What they profit. III. What is their number.

I. *What are they?* They are divine acts in which God, by means of visible signs, seals and imparts the invisible grace of his promises.

Whence have the sacraments been derived? From God, who alone can ordain the sacraments.

Why? Because he alone can give what the sacraments promise in the sacraments, and he it is also who in the sacraments themself works through his ministers.

Whence is derived the power of the sacraments? Not from men, but from God; for they are not merely human, but divine acts, even though they are administered by men.

Of what do the sacraments consist? They consist in the performance of an act, or in a certain administration.

How long does a sacrament last? No longer than the administration.

What shall be done with the elements remaining over? After their administration they have lost their sacred character,

*Because Spener was a Pietist it has been assumed that he was indifferent to doctrine and held loosely to the tenets of his Church. So it is, conversely, taken for granted that any one who in our day holds firmly to the Church's faith cannot be a Pietist, that is, a strictly pious man after the model of Spener and Francke. What amount of truth there is in the logic which makes Pietism and Lutheranism opposites, may be inferred from the study of this portion of the "Tabulæ Catecheticæ" which were prepared by the founder of Pietism in 1683 and which for generations were a standard among his followers in the University, Church and family.

and they again became ordinary water and ordinary bread and wine.

When does the earthly unite with the heavenly? To name the moment is the prying of an unseemly curiosity.

Is it proper to carry the bread in procession as the Papists do? No, such carrying about and worship is both superstitious and idolatrous.

What belongs to a sacrament? Something visible or earthly, and something invisible or heavenly, a sacramental union uniting the two.

Who is to administer the sacraments? Ordinarily ministers and teachers.

How in a case of emergency? For the time any believing Christian may administer the sacraments.

Does an emergency arise often in connection with holy baptism? Yes.

Does it also arise in connection with the Lord's Supper? No, ordinarily no such necessity arises with it, since in such case the spiritual enjoyment may suffice.

What is to be the state of mind of the officiating minister? The power and validity of the sacrament are not dependent on the intention, purpose, worthiness or piety of the minister.

II. *What are the Fruits or Benefits of the Sacraments?* The awakening, strengthening and sealing of faith.

How is this effected? The grace of God which is offered and preached to us through the word is applied to us in the sacraments.

How do the sacraments work faith? Not alone by way of remembrance, for then they would be mere signs; but by a supernatural virtue and power, derived from their divine appointment.

Is this power of God effectual with all? No, only with those who do not resist the divine action.

Why is this? It is an idle imagination for one to suppose that the sacraments are efficacious in a man simply because he uses them, and has performed the act, when he has neither faith, devotion nor even any good motion in connection with it.

Do then the sacraments of themselves impart the grace of

God? Yes, and this grace our faith lays hold of according to the divine plan of grace.

Are the sacraments necessary to salvation? Yes, the sacraments are necessary to salvation, and God has made the observance of them obligatory upon us.

III. *How many sacraments did the Old Testament have?* Two, circumcision and the passover.

What was circumcision? A seal of the righteousness of faith. Rom. 4 : 11.

May a Christian still be present at a Jewish circumcision? No, for that would indicate that Jesus had not yet come.

How many sacraments has the New Testament? Two also, Holy Baptism and the Holy Supper.

Are two sacraments sufficient? Yes, for in baptism we are received into the covenant with God, and in the Holy Supper we are confirmed in the covenant with God.

OF THE CHIEF CONTENTS OF PART IV., CONCERNING BAPTISM.

I. The nature of Baptism. II. The power and efficacy of Baptism. III. Our obligation regarding Baptism.

I. *What must we note in the nature of baptism?* Five things.

Who instituted holy baptism? Jesus Christ, our Redeemer, Matt. 28 : 19, 20.

Who is to administer baptism? The apostles and their followers in the holy office.

How in case of an emergency? In case of an emergency any person may baptize specially or privately.

Who are subjects for baptism? All nations, all, namely, who become disciples of Christ, all who are to be saved.

Shall children also be baptized? Yes, since God who wills that they be saved, gives to them the right to the sacrament of salvation, and the corruption in which they were born renders the same necessary for them.

Of what does baptism consist? Of something earthly and visible, and something heavenly and invisible.

What is the earthly and visible element? Common or natural water.

Which the heavenly and invisible? The Holy Ghost united with the word. We must be born again of water and the Spirit. John 3 : 5, 6.

What determines the nature of baptism? That we are baptized in the name of the Father and of the Son and of the Holy Ghost.

What then takes place? God receives us into his covenant.

II. *What blessings do we receive through baptism?* They are twofold, it delivers us from evil and imparts something good to us.

What is the evil from which baptism delivers us? From sin, from spiritual and eternal death, and from the power of the devil.

How does it deliver us from sin? Not that man is absolutely divested of sin, but that his sin is forgiven, and is not imputed and its rule is broken.

Does it deliver us also from temporal death? Yes, in so far, that nothing can be injurious to a baptized Christian, who remains true to his baptismal covenant.

What is the good which baptism imparts to us? Eternal salvation, which in holy baptism is not only promised to us but is also communicated.

What are the treasures of grace received? The sonship with God, the righteousness of Christ, and the indwelling of the Holy Spirit.

How is it in regard to the treasures of glory? A baptized Christian has a clear title to them and has a sure hope of enjoying them hereafter.

How do we on our part become partakers of these benefits? By faith, which holy baptism either effects or seals.

In whom does it effect faith? In little children.

In whom does it seal faith? In adults.

Whence does the power and efficacy of holy baptism proceed? It does not proceed from the nature of water, for it cannot do such great things.

Whence then does it proceed? From the word of God, which, when united with the water, causes it to be a sacrament.

Is the word of God so powerful? Yes, the word of God is al-

mighty ; as it was able in the first creation to create all things, so also in the second creation of the new birth is it able to produce a new creature.

What other factors have part in this ? Faith, which believes the word of God. Mark, 9 : 23. The Holy Ghost who works renewal and regeneration. Regeneration is perfect, but renewal is imperfect.

Can these be lost again ? Yes, but through divine grace both may again be wrought and regained.

What is our obligation respecting baptism ? This is shown us by the ancient custom, by which formally the subject was submerged and then again drawn out from the water.

What did this signify ? The death of the old man and the quickening of the new man.

How is the old man slain ? By daily sorrow and repentance and by the cross.

How may the new man be known ? By faith and its fruits. 1 Pet. 3 : 21.

How shall the water be applied in baptism ? It shall be poured upon the person to be baptized.

By what mode shall the water be applied ? There is no difference, whether by dipping or sprinkling or pouring.

How often shall we apply the water in baptism ? Three times, that is in accordance with ancient church custom.

What is the heavenly or invisible thing in baptism ? The whole Trinity, in whose name we are baptized. Matt. 28 : 19. Especially the Holy Ghost. John 3 : 5.

Is the earthly united with the heavenly ? Yes, by means of the word of God, the heavenly and earthly are united.

How long does this union continue ? Just as long as it requires to administer the sacrament.

How are we to interpret Acts 8 : 16, where the apostles baptized in the name of Jesus ? We have no authority to conclude that they changed the formula of baptism, but they, as we, baptized by virtue of his suffering and death.

OF THE SUBJECTS OF BAPTISM, OR THOSE FOR WHOM BAPTISM WAS
INSTITUTED.

I. *Who is to be baptized?* (1) Human beings and not church bells. (2) The living and not the dead. (3) Men and women. (4) Children and adults.

What course is to be pursued with adults? They must first be thoroughly instructed.

II. *Shall infants also be baptized?* Yes.

What children are to be baptized? Such as have been born of Christian parents, or in a rightful way have come under the control of Christians.

Why shall we baptize children? Because they are conceived and born in sin and are by nature the children of wrath. Eph. 2 : 3 ; Ps. 51 : 5.

How are we to interpret Paul's statement, 1 Cor. 7 : 14, that children born of believing parents are holy? Paul does not speak of an inward, but only of an outward holiness.

What is inward holiness? A holiness with which they can appear worthy before God, partakers of God's grace and contribute something to their salvation.

Have children such holiness before baptism? No.

What holiness, then, do they possess? External holiness.

In what does this consist? In the right to enter into the covenant with God, a right which heathen children do not have in virtue of their birth.

Is it right also to baptize infants? Yes.

How can this be proven? By five reasons.

What is the first reason? Because they are in need of regeneration, for they are flesh, born of the flesh, John 3 : 6. They are therefore not to be deprived of the means of regeneration.

Can God serve also without means? Yes, but we are bound to the use of the means.

Do we deny salvation to those who without their fault fail of baptism? No, not the lack, but the contempt of baptism condemns.

What is the second reason? Because the divine covenant belongs to the children, and the promise of God gives them a right to it. Acts 2 : 38.

What is the third reason? Because Christ commanded little children should be brought unto him, and imputes salvation to them.

What is the fourth reason? Because baptism has taken the place of circumcision. Col. 2 : 11 f.

What is evident from this? If it was not displeasing to God, that the children were circumcised on the eighth day, so it is not displeasing to him, that holy baptism be imparted in like manner to infants of tender age.

What is the fifth reason? Because the apostles baptized whole households, and to these certainly little children also belong. Acts 16 : 15-33; 1 Cor. 1 : 16.

Can children also believe, are they also capable of faith? Yes, they are capable of faith, Matt. 18 : 6; 19 : 14.

Wherefore? Because they are capable of salvation, but without faith, and indeed without personal faith, no one will be saved, Heb. 2 : 4.

Have we any examples that little children are susceptible of the gifts of the Holy Ghost? Yes, the example of John, who was filled with the Holy Ghost before his birth. Luke 1 : 41; Ps. 22 : 9, 10.

Whence do children have faith? Not from nature, but through the operation of the Holy Ghost. Eph. 2 : 8.

By what means does the Holy Ghost work faith? Through holy baptism, by which we are received into the covenant with God.

What kind of faith do children have? A true and divine faith.

Can children comprehend what is reasonable? No, yet are they not incapable of receiving the light of the Holy Ghost.

Do such children have a divine knowledge? Yes, though they may not comprehend, that they have this knowledge, nor form an intelligent conception of it.

How long do they retain this faith? Until they begin to be capable of the ordinary means of faith, which is the word of God.

But suppose they do not avail themselves of that? Then their faith is extinguished and ceases to exist.

ON THE BENEFITS OF BAPTISM, WHICH CONSIST IN THE DELIVER-
ANCE FROM EVIL.

The evil from which baptism delivers is threefold: I. Baptism delivers from sin. II. From death and III. From the devil.

I. *Which is the first?* It bestows and works the forgiveness of sin. Acts 2 : 38 ; Eph. 5 : 26.

What sins are forgiven? All sins, original and actual sins, committed before as well as after baptism. 1 John 1 : 7.

On what is based the forgiveness of sin, which takes place after baptism? On the baptismal covenant, upon which depends its validity.

Wherefore? Because the baptismal covenant with God is in its nature eternal and inviolable.

How long will the power of baptism accrue to our good? Just as long as we hold on to Christ in faith, or turn again to the grace of God.

How are we freed from sins in baptism? Not, that no more sin is found within us, but that because of the grace of God and by virtue of the covenant, they are not imputed to believers, Rom. 8 : 1.

Does the flesh also still cling to those who are born again? Yes, it remains and ever entices them to evil, but the power of the old Adam is weakened by the grace of the Holy Spirit, that he no longer reigns nor overpowers us. Rom. 6 : 6.

By what power does baptism effect this? By the power of the blood of Christ, for the power of the blood of Christ, has been deposited in baptism. Heb. 9 : 14, 15, and is bestowed upon us in baptism. Hence it is said, Gal. 3 : 27, in baptism we put on Christ. He is the propitiation for all our sins.

II. *From what else does baptism deliver us?* From death.

How many forms of death are there? Temporal, spiritual and eternal death.

What is understood by temporal death? The sufferings and miseries of this life, as well as the dissolution of the body and the soul.

Does baptism deliver us from the sufferings and miseries of this life? Yes, in so far as it takes the curse from them

so that these sufferings cannot harm us, but prove beneficial, yea instead of a punishment, become a salutary cross.

Does baptism free us from the dissolution of body and soul? No, but we have to thank holy baptism for this, that death is to us no longer a real death.

What then is it? To believers death becomes a sweet sleep and a gateway of life.

Are we also delivered from spiritual death? Yes.

In what way? That we, who beforehand were dead and without strength are endowed with new power to do good, and with a spiritual life, and come to enjoy again the favor of God.

How is eternal death destroyed? In this, that it no longer has any claim against believers who are baptized.

By what power is baptism able to do this? By the power of Christ, whom we put on as the conqueror of death.

III. *From whom does baptism finally deliver us?* From the devil.

Whence has the devil power over us? It is derived from sin. Rom. 6 : 16.

In what does the power of the devil consist? In three things.

What is the first? He ensnares men and plunges them into one sin after another. 2 Tim. 2 : 26.

What is the second? He invokes the divine justice to take vengeance upon us. Rom. 12 : 10.

What is the third? By God's decree and permission he inflicts upon us all manner of injury to body and soul.

How is this power taken from the devil? Not to the extent that he no longer tempts us and contends against us, but that he cannot injure or overpower us without our consent. 1 Pet. 5 : 8, 9; Eph. 6 : 11, 12.

By what power is the power of the devil taken away? By the power of Christ, who has overcome him. Heb. 2 : 14; Rev. 12 : 11.

Do we renounce the devil in holy baptism? Yes.

Why do some evangelical churches in the administration of baptism use the words, "come out of him, thou unclean spirit?" Not because the children are bodily possessed of the devil, but

because on account of their natural depravity they are subject to his control.

Why are these benefits treated of in the fourth part? Because Christ through holy baptism imparts the blessings which he has merited for us.

ON THE BENEFIT OF BAPTISM, WHICH CONSISTS IN THE BESTOWMENT OF A BLESSING.

I. The blessing we receive. II. The continuance of such blessing. III. How the blessing is imparted. IV. Those who receive and keep this blessing.

I. *What is the blessing which we receive in baptism?* Salvation.

In what does this consist? In the removal of all evil, in being freed from all distress and misery, and in the enjoyment of the highest good.

What is the highest good? God alone, and indeed the entire Holy Trinity, which is imparted to us because we are baptized in the name of the three Persons.

What does the Triune God do in holy baptism? The Father adopts us as his children; the Son bestows upon us his righteousness, Gal. 3 : 27; the Holy Ghost seeks to dwell in us in order to sanctify us, yea to be our teacher, guide and comforter, Titus 3 : 5, 6.

What are the chief portions of our salvation imparted to us by baptism? The sonship of God, the imputed righteousness of Christ, and the sanctification or indwelling of the Holy Ghost.

Is this a great salvation? Yes, he that has this, has all things and can desire nothing more.

What flows from this? Rest for the soul, peace of conscience, freedom from the law, communion and union with Christ, Rom. 5 : 1, 2; 8 : 1, 2; John 17 : 22.

What besides? God's fatherly care for us also in temporal things, the favor of God and the eternal inheritance, Ps. 103 : 13, 14; Mal. 3 : 17; Col. 1 : 12; Rom. 8 : 17.

II. *How long does it last?* It is an everlasting salvation. God does not take away from his children what he has be-

stowed upon them. He does not repent of his gifts, Rom. 11 : 29.

Did God give them to us that we should preserve them? Yes, they are even in themselves not fleeting nor temporal; they are also kept for us by God himself, 1 Pet. 1 : 5.

Are there means at hand, whereby they may be preserved? Yes, the word of God and the Holy Supper.

Can a man lose salvation? Yes.

Can he also recover it? Yes.

How? By repentance.

Must baptism be repeated in the case of penitents? No.

Why not? Because salvation once attained is eternal and the covenant on the part of God is inviolable. Rom. 3 : 3.

III. *When is this blessing imparted to us?* In holy baptism. Baptism gives us this salvation.

How does it give us this salvation? It not only promises the same for the future, but gives it to us immediately now; wherefore we are already saved. Rom. 8 : 24; Titus 3 : 5.

Is there then no distinction in respect to the enjoyment of salvation? Yes, there is a distinction in respect to the kingdom of grace and that of glory.

This distinction is fourfold.

What is the first? Here in the kingdom of grace we do not perfectly understand these blessings, but there in the kingdom of glory we shall perfectly know and comprehend them. 1 Cor. 13 : 12.

What is the second? These blessings here in the kingdom of grace are mingled with manifold trials, but there in the kingdom of glory there will be no more sorrow. Rev. 21 : 4.

What is the third? Here in the kingdom of grace we have some blessings in a yet imperfect state; those, namely, which relate to our sanctification and renewal; but there we shall have all in the highest degree of perfection. 1 John 3 : 2.

What more will be added? Some new blessings of salvation, the transfiguration of our bodies, the vision of God and the like.

What is the fourth difference? In this world these blessings may be lost, since we are still in the conflict; there, however, we can never more lose them.

What then is baptism? The fountain (Brunnquell) of our salvation.

IV. *Who receives, enjoys and keeps this blessing?* All who believe. Salvation and its blessings imparted to us in baptism continue just as long as our faith continues.

When do we lose these blessings? When faith is thrust out and lost.

How is faith thrust out? When one despises the means by which it is enkindled and preserved; or contents himself with their external use, and hinders their efficaciousness.

What are these means? The word and the Holy Supper.

In what other way do we thrust out faith? By reigning sins, by covetousness, pride, lewdness, drunkenness, and such like.

In what way is faith wrought in adults, and in infants? Faith is kindled in adults by the word of God, and is sealed in baptism, but in case of children faith is awakened in baptism.

OF THE BENEFITS OF BAPTISM WHICH CONSISTS IN KEEPING US FROM SIN.

There are four reasons why baptism should draw us away from sin: I. Because of the promise we made to God in baptism. II. Because of the precious gifts presented to us in it. III. Because of the great injury which would otherwise follow. IV. Because of the great benefits which we should derive from it.

I. *Why should baptism deter us from sin?* First, because of the promise we made to God in baptism.

What promise did we make to God? In baptism we entered into the covenant of a good conscience with God, 1 Pet. 3 : 21,* and renounced the devil and all the pleasures of the world.

To whom then are we bound? Not to the world, but to God. We have declared ourselves enemies of Satan, therefore we must also prove ourselves his enemies.

II. *What are the precious blessings which were presented to us in holy baptism?* The sonship with God, the righteousness of Christ, the grace of the Holy Ghost, regeneration and salvation.

What is the first blessing thus bestowed upon us? The sonship of God.

Of what shall this remind us? Since we are not children of the devil, we should also not follow him. John 8 : 44.

Are we then only children of Adam? No, we are not only children of Adam, but also God's children. Hence our life must differ from those who have nothing beyond the corruption of Adam.

What is the difference between God's children and those who are merely the children of Adam or of men? Those who are merely the children of men are unable on account of their sinful birth to refrain from sin.

Are the children of God able? Yes, those that are God's children are able to refrain from sin, on account of their spiritual birth of grace which is from above. 1 Jno. 3 : 9.

Of what is our sonship to remind us? That we do not stain, by an unbecoming life the high dignity we enjoy in being children of God.

What is the second blessing bestowed upon us in baptism? The righteousness of Christ, for we have put on Christ, Gal. 3 : 27.

To what should this incite us? That we do not defile this righteousness through wickedness and sin.

Why not? Our sins were forgiven, but not that we might commit them anew again. In Christ we have died unto sin.

Has the righteousness of Christ also freed us from the servitude of the devil? Yes, and on that very account we should not again submit ourselves to it, 2 Pet. 2 : 20 ; Judges 5 : 23.

What is the third blessing bestowed upon us in baptism? The grace of the Holy Ghost and regeneration.

To what should this incite us? Since the heart has been cleansed, that we do not again pollute it, Acts 15 : 9.

What then shall we do? We are not to profane the temple of the Holy Ghost, but on the contrary use the powers which we have received to make resistance to sin.

How shall we guard ourselves in reference to this blessing? That we do not grieve the Holy Ghost, or even drive him from us, Eph. 4 : 30.

What is the fourth blessing? Salvation, which flows from the preceding blessings.

To what should this blessing incite us? That we so live, that everyone can see that we live no longer in the kingdom of Satan but in the kingdom of God and of salvation.

III. *Will we also suffer injury if we do not let ourselves be kept from sin by Holy Baptism?* Yes, a two-fold harm.

What is the first? If we sin wilfully our guilt is much greater before God than that of others who have not been baptized.

Why? If we live again according to the flesh, we forfeit all the benefits and fruits of baptism, because we reject the covenant of God.

What is the other injury? The damnation of those who were baptized will be much greater than of others, Matt. 11 : 22, 24; Luke 12 : 47.

IV. *What benefits do we derive from holy baptism if we let it keep us from sin?* The benefit is four-fold.

What is the first? If we cease to serve sin, God by virtue of the divine covenant of grace will not impute to us the weaknesses and sins of infirmity which still cleave to us.

What is the second? The weaknesses of which we become conscious in contending against sin will, on account of the baptismal covenant, not be imputed to us by God, when we contend and do not suffer ourselves to be overcome.

What is the third? Every victory against the flesh is an instrument for the next victory, since the flesh is thereby weakened but the spirit is strengthened.

What is the fourth? Our faith will be most gloriously strengthened by this evidence that we are warring against sin, Rom. 7 : 14, 25; 2 Pet. 1 : 10.

ON THE BENEFIT OF BAPTISM WHICH CONSISTS IN THE INCENTIVE TO LEAD A CHRISTIAN LIFE.

The four principal grounds for this incentive are: I. The promise we made. II. The precious gifts we received in baptism. III. The injury that would otherwise follow. IV. The benefits we have from it.

I. *Why should our baptism incite us to lead a Christian life?* Because of the promise we made in it. For baptism is the covenant of a good conscience with God, 1 Pet. 3 : 21.

How was the promise made? Through the mouth of our sponsors we promised to believe in the Triune God.

What did we promise? We promised to bring forth the fruits of faith and among them the first one, love, which indeed includes all the others.

II. *What further should incite us to a holy life?* The spiritual gifts which we received in holy baptism.

What are these spiritual gifts? They are four-fold: The sonship of God, the righteousness of Christ, the grace of the Holy Ghost, regeneration and salvation.

To what should sonship with God incite us? It should be a constant admonition and encouragement to us to love our heavenly Father and our brethren. 1 John 5 : 1, 2.

To what are we obligated by this sonship? That we are to be followers of God, and obey the promptings of the Holy Ghost, who is a spirit of sonship, (adoption.) Eph. 5 : 1 ; Rom. 8 : 14.

To what shall the righteousness received from Christ incite us? To follow his example, to serve him in his kingdom. We must be new creatures, 2 Cor. 5 : 17 ; bear much fruit, John 15 : 5. Yea, he must live and work in us. Gal. 2 : 20.

Why? Because in holy baptism we have put on Christ. For as many of you, as have been baptized have put on Christ. Gal. 3 : 27.

But if one fails to live in accordance with his baptism? If one lives differently it must be concluded that he has again put off the garment of salvation.

To what shall the grace of the Holy Ghost and of regeneration incite us? That we after baptism are changed from what we have been, and therefore the fruits of the spirit must appear on our lives. Gal. 5 : 22 ; Eph. 4 : 21, 24.

In what consists the salvation which we received? It consists in these three blessings, and is derived from them.

Are we then already saved? Yes, but we must further wait for the glory which shall be revealed in us.

What is our duty, then? We are to live so, that it may be seen in us that we are destined to live in eternal glory.

What more should we have a care for? We must continually

occupy and exercise ourselves with those things, which shall be our joy and happiness in eternity.

III. *Will we also suffer injury, if we do not allow holy baptism to incite us to holy living?* Yes, a twofold injury.

What is the first? Our negligence is a much greater sin, because we received more than those who are not baptized.

What is the second? Those who have not availed themselves of the powers, which were granted to them from above, will have to endure a much greater punishment.

IV. *What benefit do we derive if we allow holy baptism to incite us to a Christian life?* A fourfold benefit: there follow namely, growth in renewal, the good will of our heavenly Father, sealing and confirmation of our calling, and greater aptitude in doing good.

In what consists the growth in renewal? That by virtue of regeneration we do much which to flesh and blood seems impossible.

In what consists the good will of our heavenly Father? That he takes pleasure in our sincere though imperfect obedience. God accepts from his children even that which is imperfect.

In what consists the sealing of our calling? In the assurance of faith from its fruits. 2 Pet. 1 : 10.

How do we gain greater aptitude in doing good? The more we practice the good, the easier will the divine life become, and, the sooner will we succeed in every way. 1 John 5 : 3.

OF THE BENEFIT OF BAPTISM WHICH ACCRUES TO OUR COMFORT.

Four questions are to be answered here: I. Who are those who comfort themselves in their baptism? II. How long does such comfort last? III. On what ground does such comfort rest? IV. In what does such comfort consist?

I. *Who may comfort himself in his baptism?* Not every one who is baptized, but only he who remains steadfast in the state of regeneration, or who through repentance has returned again to the same. Ezek. 18 : 21, 22.

Why may not everyone comfort himself in his baptism? Because many reject the grace received in holy baptism, faith and the Holy Ghost, and give themselves again to the service of sin.

Does baptism avail nothing to such? No, all the comfort which they fancy to derive from their baptism is but a vain and fruitless imagination of man.

Is it only believers who may comfort themselves in their holy baptism? Yes, only believers, even though their faith be weak. For faith depends not on the feelings but on the truth of God, 2 Tim. 2 : 13, and is known by its fruits.

II. *How long does this comfort last?* It will continue evermore, throughout the entire life of a baptized Christian, and even in death.

But if a person has lost this baptismal grace? Then the door of return to the same through repentance stands open and free; because the covenant on God's part is inviolable. Ezek. 18 : 21, 22; Rom. 3 : 3.

III. *On what ground does this comfort rest?* This comfort is not based on the perfection of our renewal but it rests on the gracious promise of God, and on the covenant of grace, which God made with us forever.

Whence then does this comfort arise? All our merit and all our own worthiness contribute nothing to it.

What then does produce it? The grace of God, which has not only begun the work of salvation, but ever continues it and will also perfect it. Eph. 2 : 8; Phil. 1 : 6.

Against what things does holy baptism give us comfort? Against sin, against the devil, against death and against the divine wrath.

How does baptism comfort us against sin? That all our sins, original as well as actual are not able to injure us, and that the short-comings committed in our weakness will not be imputed to us.

What more? Baptism also comforts us against sin, in that we need not fear lest sin will finally overpower us and bring us under its yoke. Rom. 6 : 14.

How does baptism comfort us against the devil? That in Christ who has overcome the devil we are enabled to overcome all things, since we have put on Christ in baptism and are made partakers of his victory. Rom. 8 : 37.

How does baptism comfort us against death? That to us

death is no more death, John 11 : 25, 26, and that all other afflictions can no longer harm us, but must turn to our advantage. Rom. 5 : 3.

How does baptism comfort us against the wrath of God? That we who are in Christ are no longer under the law, and that hell has now lost its claim on us. Col. 2 : 12, 14 ; Rom. 6 : 14.

In what may we comfort ourselves by virtue of our baptism? There are four chief things: Our sonship with God gives us comfort, the perfect righteousness of Jesus Christ, the indwelling of the Holy Ghost, and actual salvation.

What comfort does the divine sonship give us? It is fourfold.

What is the first? The sonship includes the grace of the heavenly Father and his love.

What is the second comfort? From the sonship flows God's care for us, his fatherly patience which he bears towards our weakness. Ps. 103 : 13, 14 ; Mal. 3 : 17.

What is the third comfort? His long-suffering towards our faults, his gracious chastisements and his solicitude for our temporal subsistence. Jer. 31 : 20 ; Heb. 12 : 9, 10 ; Matt. 6 : 32.

What is the fourth comfort? That God makes all things which befall us in the present life, work together for our good. Rom. 8 : 28.

What comfort flows from the righteousness of Christ? From it flows our reconciliation with God, an eternal pardon of sins, peace with God, deliverance from the law, union with Christ as our Head, and the communion of his treasures and glory. 1 Cor. 1 : 10 ; Eph. 5 : 26, 27, 30-32 ; Rom. 5 : 1, 2 ; 8 : 1, 2 ; John 17 : 22.

What comfort does the indwelling of the Holy Ghost give us? He causes us to realize his action, his impulse to what is good, his witness which he bears with our spirit that we are Gods children, the spiritual joy and the foretaste of eternal life. Rom. 8 : 15, 16 ; Eph. 1 : 17, 18.

How can we take comfort in our real salvation? That we have already received it, with the sure hope of the future revelation and of the perfect possession. Titus 3 : 5 ; Col. 3 : 3, 4.

ARTICLE VI.

THE STAR, WORMWOOD ;

OR, AN ERA OF DISTURBED FEELING IN THE CHURCHES.

By PROF. W. H. WYNN, PH. D., D. D., Midland College, Atchison, Kan.

Only by way of analogy, and purely as a figure of speech, have we called in this awful imagery of the apocalypse,—the plunging of the Star Wormwood upon the third part of the rivers and fountains of the earth, and men dying of the waters because they were made bitter. We have no theory of the “seven trumpets,” and do not venture on the uncertain distribution of the historic fulfilment of the judgments therein described. Simply a striking figure of rhetoric has come to our aid ; the prophet has given us an impressive scene in his vision, which, in free poetic rendering, may describe any season of the general prevalence of bitterness of feeling among those who ought to be brethren—who ought to be drinking joyously at the unpolluted waters of the fountain of life. A time when bitterness seems to fall out of sky ; when the Star Wormwood sheds its baleful influence upon the streams that come out from the city of our God ; when an absinthian curse has poisoned the very well-springs of salvation, so that men drinking thereof must lie down and die—the imagery of the prophet evidently means a time like that, and upon such a time we seem to have come.

Without being dark-minded or croaking in our habit, we must take note of the sad fact of a very wide-spread “wormwood” blight in the Christian world—an alienation of feeling—the bitterness of many factions at war about many things. We must not, of course, deepen the shadows of this unhappy picture, and we are, therefore, early cautioned that our apocalyptic figure may be on too large a scale. The caution is good. Let us not exaggerate, but by all means let us tell the truth.

There is probably not a denomination in Christendom that is

not at this moment turmoiling in some sort of intestine war. It is not now as it has often been before—after a sharp clash of opinion, or the sparring of eminent leaders in theological debate, nuclei of new organizations would be formed, and the factions would fall off into schismatic segregation and self content. The times have changed, or rather we are in the new experiences of a transition state. We have come to see that the disintegration of sect has reached its limit, and that whatever exigency it may have subserved in the past development of the polity and doctrine of the Christian Church, the necessity no longer exists, and that in this direction, at least, the openings for the spirit of schism are finally closed. Ambitious leaders cannot flaunt a new flag, as aforetime, and rally men and money to the support of the new tenet, as against the equally zealous rivalries of countless others in the field. The spiritual sensitivity of Christendom has become quickened so far as to see, that disintegration is not the law of the kingdom, and that strife among brethren must have some other redress. Whether from the emphatic whisperings of the Spirit of God, or the painful chafings of common sense, the decree seems to have gone forth that denominational separatism is displeasing to the Master, and all divisive agencies are under his ban. Thus far, and no farther—this is the Master's edict to a dismembered church. Here is, indeed, the great ecclesiastical fact of our age—the organic crumbling of its spiritual forces has ceased, and there are the beginnings of a new synthesis of dissipated energies in the direction of the all-swaying life of our common Lord.

Good, so far—but what if we shall discover the incitations for our “wormword era” in the very uncertainties and confusions of the new time we are hailing, when men are shocked and exasperated at the failure of old methods, and the toppling of long-endearred systems of thought, and are unable to adjust themselves peaceably to the changed order of things?

The peculiar embarrassment is something like this. The ardor for some special dogma, or system of dogma, that gave rise to the sect has died away—the early fires of enthusiasm have burnt themselves out—and, looking on down the line, it is discovered, that all the historic differences among the denomin-

ations, of whatever kind, and burning with whatever vehemence of unbrotherly rancor in the day they were born, have for this generation become practically inert, while the vast machinery through which they work, shaped and controlled by the sect-life for ends of propagandism in whatever direction conquests could be made—this machinery must roll on, hereafter, with its meaning dropt out. We all see the dilemma. A religious denomination has no right to exist, except upon the assumption that its discoveries in divine truth, or its fundamental reforms of creed and cultus, entitle it to be considered pre-eminently the Church of God. Before it all others must give way. If it be not the veriest sham of pharisaism, its distinctive tenets are an advanced claim to precedence among all other organizations bearing the name, and its machinery of propagandism may fairly make conquests of these, as it may of the world. But suppose that in the process of disintegration another faction may drop off, and another, and another—each erecting for itself some exclusive title to be considered pre-eminently the Church of God—there is, then, the war of the sects, a long and bloody war, desolating, often, the fair fields of Christendom with fire and sword.

Meantime the rival churches have had their competing methods of gathering in the masses—mostly of an emotional kind—as if, in the end, the Master were to say, “Well done” to that organization, whose proselyting machinery was most fruitful of results. On this machinery the imprint of the sect was most distinctly impressed. Sensational methods, appealing to the grosser religious impulses of the human soul, and co-ercive in their importunity, were everywhere resorted to in the churches, and had become imbedded in the very economy of church life with an institutional hold.

Now it is in this quarter, I think, that we are to witness the first internal disturbance when the era of reaction has come on—when the folly of denominational separatism has become everywhere apparent, and yet this system of evangelism, grown colossal in its proportions, and hallowed by the tenderest associations, must run on without the necessary fuel to keep it aglow. What was to be done? Denominational ardor having subsided,

these emotional methods were shorn of their zeal. Their historic necessity seemed to have expired; their day was past. But things were on such a scale in this direction as to involve the turbulence of a revolution in rolling back the tide; and conservative leaders were embittered and chagrined at the intimation, even, that the great "revival era" had past. It was worldliness that was rolling in its muddy deluge around the altars of God, they said, and the fires of the sanctuary were extinguished in the engulfing slime. There was some truth in this lament, but devout and thoughtful spirits, skilled in interpreting the signs of the times, had consented to say that the revival era had past, because the instigations and zeal of denominational separatism were no longer alive.

Here was, already, a strong provocation to intestine broil, and those standing aloof from the fervid stirrings of the evangelists in the stagnant pool, were written down on the list of the proscribed, as those who had lapsed from the faith and were hopelessly infected with a worldly taint. Much alienation of feeling, much confusion, and a prodigal squandering of spiritual resource, was the painful incident of this unhappy time. But at last, with much reluctance, those most tenacious of the old order were compelled to give over, and to speak feelingly of the great revival era as a Pentacostal cycle now practically at an end.

But it is easy for us, now, to see, that this exhaustion of method was only symptomatic of vaster changes going on in the very heart of the life of the Church, touching the doctrinal principles and creed-formulas, out of which this stupendous fabric of partizan Christianity took its rise. Incisions are to be made here, and long cherished convictions, upon which our religious life for all these years had been eagerly feeding, are to be thrust through, and perhaps the very foundations of our Christian certitude are to be set at naught. How sensitive this point is we all know, who have had the very eye of our faith thrust at by gleaming instruments leaping dextrously in the direction of the vital ray. For some wise end the solicitations of religion are strongest in human nature, its affinities deepest, its loves and antipathies most intense, and, therefore, its fanaticisms are fierce, its animosities implacable, and its prejudices most dif-

difficult to be overcome. There is room here for the Star Wormwood, in the widest range of its absinthian distillings, over all the fountains and rivers of salvation, to make them as bitter as gall. When failure or desuetude at last falls on any system of agencies built up through years of heroic endeavor, and learning, and sacrifice, and bloody sweat—when the wheels will no longer run, and the fire-pits refuse to be kindled into their wonted glow—the moment of disappointment invites the active-minded to look into the cause, and to suspect some error lying far back at the fountain head. The provisional was not the permanent, and now that it has come to its stubborn date, it was inevitable that the seed of the perishable should be hunted up in the dark, and that the whole system should be ransacked and revised, with the view of reclaiming it at the point at which it was found to be weak.

What actually took place, and is now in the process of going on, we may venture only in the faintest outline to indicate or discuss. The evangelical denominations sprang into existence, for the most part, under stimulus of divergent ideas of the grace of God in the recovery of the guilty race of mankind from the curse of sin. All agreed that the mission of Christ to our earth had this in view—his incarnation, his miracles, his teaching, his death on the cross, his resurrection, and the reign of his Spirit now all over the world. They all agreed that the new life was engendered in the soul of man by the Spirit of God, somehow working through a series of writings they all consented to regard as the inspired repository of divine truth, the only infallible rule of faith and life. The points in which they disagreed, with minor differences, were with reference to the manner in which the divine Spirit wrought its efficacy on the souls of men, and the precise limit and function of the means of grace in the economy of redemption so imposingly and solemnly set up in the world.

The largest generalization we can make in the doctrinal divergencies of denominational Christianity, will indicate them as taking three general lines of direction; first, toward the sovereignty of the divine movement in the recovery of man; second, toward the larger exercise of man's free agency in co-op-

erating with the Spirit of God; and, third, toward the intermediating function of the sacraments and the Church, as the divinely ordained channels through which the grace of God is communicated to men. When numberless schools of theology were found to be at war on these deep matters, and the great general bodies of the Reformation were breaking up in finer and finer sect comminutions, a new question arose as to the sources of authority for spiritual truth, as to how far experience was to be relied on as settling the validity of any matter to be believed, how far the word of God was to be the final court of appeal, and, finally, what rank in conserving sound doctrine the ecumenical confessions were to have. The word of God by all means, but to what extent may these other elements enter in the voice of the Church, the witness of the Spirit, the dictates of enlightened reason—what hand may they take in settling an arbitration between you and me?

Our task withholds us from any discussion, on their merits, of the points at issue among the litigant churches; we aim simply at observing the condition of things when Christendom became conscious of the failure of its methods, and a panic drove the theologians back upon the citadel of their faith. Imagine the churches halting in their differences, and recognizing collectively the two-fold fact, first, that their differences no longer annoy, and, second, that the vast machinery of denominational propagandism has ceased to work. At this point further imagine the spiritual forces, so long having vent in channels of enthusiasm now run dry, thrown back in confusion upon themselves, and in troubled inquiry as to the very sources whence they spring—imagine a hurrying to and fro, a rush now upon this, and now upon that, of the old landmarks, that were thought to have the pledge of the eternities that they should remain undisturbed—a sense of the giving away of the ground beneath our feet, and our very household toppling from the undermining of those whom we thought to be the boon companions of our hearth—in this way you may get some conception of the baleful plunging of the “Wormwood Star.” But imagining a condition of things may have nothing in reality to correspond, and it behooves us, therefore, to trace up these reactions—these cur-

rents and counter currents of the religious fermentation of our time—with some degree of discernment as to the actual facts in the case.

It will be conceded, I think, that Puritanism is the aggressive branch of the Reformation forces of Protestant Christianity—in the lead, always, in the fervor of its evangelistic industries, and in the ardor with which its pietistic measures were carried into effect. Its great tenet of the sovereignty of God had in it the ring of a conqueror, the clash, so to speak, of invincible armies moving upon the world, and subduing the very civilizations of the time to its secular behoof. “God sovereign and man free”—it was in that famous formula that the Calvinistic theologians, in the name of the religion of Jesus, attempted the synthesis of the divine and human in that all baffling problem with which the philosophers and sages of the past had wrestled in vain—and with which they also wrestled in vain, except that they wrought out for the system a stern individualism which has given character to the entire religious and social fabric of our modern time. Man is amenable only to God; all men are so amenable; and each man for himself has direct and unobstructed access to the Lord God and Saviour with whom he has to do—none daring to molest him or make him afraid.

God sovereign suggested the “*decrees*,” and it was fitting that these should have been fashioned and promulgated in the counsels of eternity before the foundations of the world, getting a chosen people for God’s own, out of the apostate myriads that should be swarming on our planet, and passing the others by. The Spirit of God, whose office it is to carry out these decrees, must himself also be sovereign, and, therefore, no human effort or condition, the observance of no form, no bendings or pleadings in the exercise of penitential frames, could fairly be said to invite his renewing offices with the souls of his own. The sovereign Spirit was to try no doubtful experiments with man—it was “in his own time and place,” *ubi et quando visum est Deo*, in the language of the creed, that he was to *arrest* the sinner, and bring him in powerless penitence to the foot of the cross.

It will be seen that out of this philosophy of the plan of salvation the “revival methods” will shoot up as from their native

root, that they are indigenous here, whilst they are more or less exotic everywhere else. There is, indeed, enough Augustinianism in all the creeds to make these methods of easy introduction into all the evangelical churches, besides the fact that all men, always, take their first lessons in religion, in that presentation of it in which their emotions are most readily touched. The great Spirit was abroad with evident prerogative to kill and make alive; he would light down upon the careless, and all at once the fires of judgment were kindled in their track. The rebel was cut down. The solemn moment, carrying in it the destinies of an immortal soul in a world without end, had come, and whether, with one party, the call was held to be effectual and irresistible, because it was made by the sovereign Spirit of God, or, with another, that it might be repeatedly and even finally resisted and adjourned, yet here was the awful fact of a supernatural power breaking into the experiences of men, and subjecting their eternal destiny to the hazard of an instantaneous risk. In either case the process was the same, or, rather, the great transaction, whereby the soul was passed from death unto life, had its moment of consummation, whether men knew it or not, and the divine agent wrought in its own name, and certain special experiences, more or less clearly defined, were held without question as attesting the event.

Almost everywhere in Christendom, the idea of instantaneous regeneration by the Spirit of God had such wide and ardent acceptance, that the revival system, when once originated, passed rapidly beyond its Puritanic habitat, and was caught up by the pietistic reactionists in the sacramental churches as well, and applied by these with even more enthusiasm and demonstration than in their original home. The great Methodist communities began in this way, being a reaction against the rigid sacramentalism of the English Church; and, in like manner, the pietistic movement in Lutheran circles, as represented by Spener and Franke in Germany and by the learned and devout Muhlenberg in this country—a zealous revolt against the protracted confessionalism and formalism of the mother church.

But as the years go by, in the development of Christian doctrine, it comes to pass that this *sovereignty* idea of God, and the

conception of his administration of grace under juridical analogies—an unchallenged potentate and judge, doing as seemeth him good among the armies of heaven and with the children of men—this idea, the original inspiration of revivalistic zeal, gradually loses its hold, and with its decline the whole fabric of traditional theology hastens on to fundamental readjustment and change.

As it was in this country that denominational Christianity found an open field, and the largest liberty in working out the problem it had to solve, it is here in the main, that we are to witness the confusions incident to the time of the breaking up of the old, and the coming on of the new. Nevertheless the influences contributing to this result are world-wide in their operation, and are the inevitable concomitant of the march of mind. Thus, outside of theology—itself an attempt at the realization of scientific methods in sacred things—there is the imposing spectacle of science itself mounting to a place of intellectual and social supremacy in the thinking of the age, and, amid a blaze of utilitarian discovery, threatening to carry its materialistic formula over into every phase of human interest and experience, and denouncing as folly every attempt to transcend the boundary of our finite liberty in space and time. Science in the higher ranges of its speculative bearings comes to be a species of materialistic philosophy, dealing, as all philosophy must, with the substratum of things, with whatever that is in which all sensible phenomena inhere. It feels out to find that which lies beyond—that which eludes the observation of man, but which dimly reports itself as somehow limiting the capacity of the human mind to embrace. Science has had much to do in hovering around this point, with prodigious toil and ingenuity seeking to reduce it to the negative emptiness of a metaphysical inane, and at the same time setting it up with such pomp of circumstance, and parade of verbal nothingness, as to demand for it the replacing of the Christian's God.

And yet, we should have no hesitation in confessing it, agnosticism is the stupendous intellectual phenomenon of our day, marshaling a larger array of formidable forces against all supernaturalism, and specifically against that on which the Christian

religion avowedly rests, than was ever combined to the same end before, making a season of most dangerous emergency for the long cherished principles of our traditional faith. Materialistic philosophy became confident that it had demonstrated that there was no God, in the Christian sense of that term, but there was the Unknowable, a negative abstraction, which to the inherent religious impulses of men, must become a kind of cloudy deity of awe-inspiring emptiness—at that point at which the methods of science were stricken with impotency in the presence of the mystery of the world. The attack on Christian theism from this quarter was so sweeping and self-assured—all the sciences, new and old, like an army with banners, surrounding the beleaguered citadel of our faith—that the theologians of all schools were compelled to neglect the distinctive differences of their creeds, and rally to its defence.

The stress of that critical moment for the religion of Jesus has gone by, but there has perceptibly fallen to this generation a deep and pervasive reorganization of its old-time beliefs. The doctrine of God, as it had been organically interwoven into the logical system of the Calvinistic faith, and which was imbedded with less coherence in all other Reformation creeds, was found to be weighted down with a burden of anthropomorphisms, which were damaging *impedimenta* in the impending perils of a heated campaign. Thus, for example, the idea of God as a *sovereign*, though the only sovereign—leaving the boon of democracy to all his struggling children alike on earth—had all too much in it of the belligerent reminiscences of Huguenot and Scotch wars, and the cherubic lightnings of Cromwell's sword. It was the Hebrew God—and not the Nazarene God walking with paternal tenderness through the mortuary shadows of our disciplinary estate, thus fixing the image of the divine Father upon the blurred and groping vision of effete religious feeling after God, and lifting humanity as a whole to the dignity of conscious sonship in the measureless love of the Father as witnessed in him—it was, obviously, not distinctly this God of the gospels that was nestling at the heart of the venerable creeds. It was God as potentate, God seated on a throne from which were fulminating the fires of judgment upon a rebellious

race of purblind and miserable men God executing decrees, and carrying on the government of the world above the contingency of finite happening, and against the insurrectionary purposes of men—it was this anthropomorphic conception of God which gave logical consistency to the whole system, and secured to every proposition in it, its specific meaning and value as an integral portion of the orthodox faith. Practically it was an absentee God, that, after the manner of the old mythologies, sat on the rim of the world, and dispensed his distant administrations through the *ubi et quando* of his sovereign Spirit, going and coming at the bidding of his will.

Too wholly transcendent was this God of the Westminster divines—shrouded quite inaccessibly in the awful solitudes of the eternal world, and if caught at all by the straining vision of faith, always interpreted by the royal insignia of crown and throne. The God of the gospels—the infinite loving Father—was not there, or, if there, always in the pageantry of the King of kings. We were come upon an epoch when the intellectual and spiritual exigencies of the religion we defended, and the very movement of the thought of the age itself, required a prompt recognition of a God *immanent* in the world he had made—the all-sufficing life and synthesis of the finite universe of matter and mind—and that the Jesus of the gospels be clearly identified with this immanent God. This must be done; there is no escape; all the deepest thinking of the age was concurrent and coercive to this end. The “Progressive Orthodoxy” of one of the theological centers of this country essayed that task, by bringing in from Germany the ample scholarly material ready furnished there for their use.

But we may easily conceive how an adventure of this kind would make a wide opening for the reign of the “bitter star.” To the conservative mind it was a movement of iconoclastic violence upon all the fundamental tenets of the orthodox faith—not simply the meretricious statement of “old truths under a new light,” but a radical rupture with the evangelical system as a whole. In the first place, the new theism, it was thought, betrayed manifest symptoms of the old disease of pantheism,

making sad havoc, always, of the moral and spiritual elements of any religion upon which its baleful shadow should alight. An immanent divinity in the souls of men—what effect must this have on our traditional ideas of the revelation of God in Christ, on the incarnate mystery, coming out, as we thought, from the eternities on a chariot of miracle, and making the dim segment of our terrestrial experience in the same chariot, onward through the shadows, and back again into the bosom of God? Is it not the tendency of this idea, as a central force, so to reduce and dilute our old-time conception of the divinity of Christ as to leave him no longer “God of God, Light of Light, true God of the true God,” but simply an anomalous exhibition of the infinite *quantum* of divinity inhering in every man—a religious prodigy flaming in the circuit of our years?

And even when, as a corrective, this school calls us back with emphasis to the historic Christ, to witness in him the personal manifestation of the immanent God—to see the infinite Father coming into apprehension in the infinite Son—according as he himself hath said, “As the Father hath life in himself, even so hath he given to the Son to have life in himself”—still there seems to go with this, also, an incalculable loss from the old absolutism of the ecumenical creeds. Thus predestination, a doctrine lying at the heart of Genevan orthodoxy—the fore-ordination of an elect people to the favor of God through the voluntary offering of the Son in satisfying the demands of a violated law—a peculiar heritage, the reward of the Son’s sacrifice, at the time of the harvest which is the end of the world—and “*preterition*,” the passing of the others by—this central doctrine, in order to take on the paternal aspect of the new views struggling into place, must be so far revolutionized as to seem to its old adherents to have nothing of its original consistency left. It is the Father, now, and not the unchallenged sovereign canvassing the details of his triune administration in the solitudes of eternity before the worlds were; the Father manifesting himself in the Son, and, co-ordinately, the essential sonship of every soul of man—obviously this view of the incarnate mystery must threaten the very foundations of the Calvinistic creed. The metamorphosis is radical, and must propagate itself through

the whole body of divinity, as the waves of the sea beat on the most distant shore. Nothing can escape, sin, atonement, regeneration, the office of the Spirit, the function of the word of God, providence, judgment, and the final allotments of the eternal world—every venerable tenet of the evangelical faith must witness to the cup of trembling administered by an alien hand. So it seems. A third part of Christendom must drink of the distillings of the “wormwood star.”

For were not the leading minds in this movement guilty of a breach of trust? Had they not first solemnly sworn, as preachers, to dispense the pure word of God as formulated in the creed of the church they were to serve: and, then, becoming teachers of preachers, in a theological foundation anchored by the very terms of its incorporation to the steadfast maintenance of the distinctive tenets of the traditional faith, were they not doubly bound to stand by that faith, and doubly perjured when they consented to let it go? As a matter of fact, there came to pass the long embroilings of a trial in the civil courts, with the result of the so-called heresy still nestling in the bosom of the church, and its acquitted right, in the liberty of the Gospel, to do that very thing. The confusions that follow are painful to note—wild, tentative, panic-driven, like as when

“Even on Arthur fell
Confusion, since he saw not whom he fought,
For friend and foe were shadows in the mist,
And friend slew friend not knowing whom he slew”

excepting that something more than the mist that overhung the “great battle in the west” is, in this case, the responsible cause.

In the new mode of thinking the mercy of God, the love of the Father for his wayward children, as in the story of the Prodigal Son, is likely to get beyond the restricted limits and rigid conditions of the unchangeable decree, and run out with some degree of spontaneous overflow to the returning wanderer, albeit with belated footsteps, making finally for his father’s house. The love of God, so long tethered to his justice, may range we know not where, in a system which professes to see it going forth to the rescue of men in its own name, and dispensing itself in impartial fulness, like the sunlight, to every opening

susceptibility in human souls. In this way the love of God may become a libertine love, before which the whole probationary aspect of our life in this world must disappear, and the moral order of the universe itself be broken down. Accordingly the new eschatology becomes the theatre of a prolonged and bitter war—as to whether redemptive processes may not in some sense, overleap the boundaries of our earthly estate; whether the heathen, for example, may not have their salvable opportunity in the other world.

It was sad evidence of the precipitate temper of the minds of men in a religious panic, that this point of emergence for the new theology should have been singled out for attack, first, because in all schools of orthodox Christian dogma some scheme of restorative mercy in the other world—some presentation of Christ, and the possible acceptance of him, on the part of those who in this world had never the opportunity of hearing his name—has been habitually set forth as, at least, a corollary to the revealed plan of salvation operative with those unto whom the Gospel has come; and second, because this phase of the new teaching was by no means its vital point. But the great Missionary Societies gave the note of alarm. Any hint of probationary opportunity in the other world, for the heathen, for example, would seem to make all effort for their evangelization unwise and superfluous, nay, worse, precipitate for them a crisis of responsibility that had been far better deferred to the higher conditions and less doubtful issues of the eternal world. It were not well to attempt to do for them, in this world, what were under vastly safer provision for more generous realization in the next. In this way the new doctrine and the great commission were made to lock horns, and it was held that the missionary zeal of the Christian Church, which the great commission had identified with its life, was in this way poisoned at its source. This will account, in part at least, for the long and bitter struggle round a theological outpost, of little strategic importance as compared with the condensed centers of movement now in preparation for the onset of the coming times.

Of much more significance, as striking in the direction of those centers, was the attempt to revise the old creed, at that

point in it, in which the new theology found occasion for mortal offence. In that old creed the love of God had been a forgotten term. The paternal element—this that lies in such beauty of compassion over all the four gospels in their unstinted opulence of touching detail—this tearful gathering of revolted children, as a hen gathereth her brood under her wings—this, for some cause, had been strangely omitted, or with much logical entanglement verbally sequestered and slurred. The dominant thought of the Confession was, the unmerited mercy of God, saving itself from waste, in an economy of grace which gathered back to him the unfailing number of his elect—a doctrine deeply rooted in Pauline analogy and *discursus*, and enlarging its prestige with the names of saintly advocates from Augustine on down—but going with it, was the revolting tenet of “*preterition*,” the doctrine that the goodness of God in fore-ordaining the elect had, in the same eternal moment and purpose, passed the others by. This would seem to say, that there was a large overplus of human beings whom the great Creator had doomed to perdition before they were born, or, what would amount to the same thing, that these unfortunate creatures were made for the reprobate destiny to which they were finally consigned.

It is the unhappy characteristic of all human creeds, that they are so largely open to sophistical handling by those who are skilled in logical tergiversation and verbal finesse, that not unfrequently from complementary clauses in the same sentence, hostile schools of theology will pit themselves in deadly debate. It is “yes” and “no”—a question of grappling construction on the very same words. So here—the offensive doctrine had long been held up by the prestidigitator’s skill, by the scholastic expedient of having “yes” and “no” plant themselves on exactly the same ground. The reprobate were predestined to perdition, and then, in another aspect of the subject, they were not. It is hardly to be wondered at, that the staunchest advocate of the Confession should at last give over, in case of a revolting doctrine susceptible only of ambiguous support, and turn with his revision scalpel on the consecrated clauses that were breeding the offense. But we have, here, another illustration of the

“mounting in hot haste,” the rush, the fluster, the laying hold to, and letting go, so characteristic of the panic-driven mind, when one great branch of the Church rises up, almost in mass, to carve from its Confession this schism-engendering clause, and all others neglecting or beclouding the infinite love of God—rises up, and—as suddenly sits down.

Come to face the matter, insuperable difficulties were in the way. How cut out the subordinate clause without having the principal clause fatally involved? Here was a system of theology, the first in the ages, perhaps, built up with flawless coherence of parts, and the strong arm of logic molding every proposition to its place, blessing and approving every step of it with the confirmation of a text—how draw the pen over a single clause of it, without marring the symmetry of the whole, nay, without thrusting through, as with a spear, the very principle on which the whole is based? Election and reprobation—the two ideas logically interlace, or rather, the one is by necessary implication the inseparable negative complement of the other. There are a dozen apples on one bough, the purpose to reach forth and pluck six of them is, by implication, the purpose to allow the other six to remain. So, therefore, the calmer moment made it manifest, that the hand that was lifted against the offending fragment, must fall with damaging ruin upon the whole fabric of elective grace; and already it was observed that many hands were twitching nervously in the direction of that desperate deed. Moreover, consider for a moment what it is to revise a creed. This thing came from the hands of the framers, for them at least, a living thing, having in it an individual organic life of its own, the shape in which the spiritual experience of a great company of heroic spirits threw itself, in time of imminent religious peril, as the oak configures its branches in battling with the storm. It grew up in the religious and secular environment of the age in which it was made—from the peculiar trials, and insights, and scholarly questions, and sharp doctrinal clashing, of a stalwart race of theologians who beat mightily, with strong wing, against mediæval darkness at that time just lifting from the minds of men. It is, therefore, a species of intellectual sacrilege to tamper with their work. Re-

vision is mutilation, no matter how skilfully done, and practically suborns these dead men to say what they did not intend. This must be given up; but, alas, what other timely thing is there that may be amicably done? The waters in this quarter, also, are tasting of the bitter star, and there are grave apprehensions that the prophet's imprecation may come to pass: "Behold, I will feed them, even this people, with wormwood, and give them the water of gall to drink."

But scarcely has the defeat transpired when a new trouble breaks in from the stormy sky—this time threatening a danger far beyond and within the human intrenchments that theologians have thrown up—even what seems to be an assault, by its own garrison, on the very citadel of divine truth itself. The new theology had been laying its measuring reed closely to the jasper foundations of the spiritual city; the time had come to consider well the measuring reed itself. On what ground of authority does the supernatural religion of Jesus rest; what is to be the ultimate verification of its alleged facts; in the emergency of the failure of all human buttresses of belief, on what rampart of rock may it hold out against the utmost storm and stress of our troublous times? It is evident that the unformulated confidence of the individual disciple, the unfailing well-spring of his Christian experience, will not suffice—there must be some oracle to which the whole world may appeal, to which the learned man, the man of science, the philosopher, the critic, may bring the last discovery of his trained faculty, and find nothing at fault.

Hitherto Protestant Christianity had been resting with unclouded unanimity on the Bible as the word of God, and "the only infallible rule of faith and practice"—the authoritative ultimate reference, therefore, in all spiritual matters at any time subject to the honest scrutiny of inquiring minds. Aforetime, the infallible stronghold was lodged in the Church, in papal investiture, in the alleged continuity of apostolic prerogative on down the ages, the truth of God keeping its mouth-piece inside the sacerdotal ranks. With Luther all that was discarded, and the holy Scriptures were installed in its place. An infallible book supplanted an infallible Pope, and this, briefly was the religious Reformation with all the wealth of spiritual liberty and

uplifting it brought in its train. Infallible! that means a body of writings which makes no mistake in which there is no essential misplacing of facts, no conflict of statement, no insufficiency or unregulated excess in the exhibition of the truth—in short an inspired compend of the will and word of God, to which one might cling with as much confidence as to the incarnate person of the Lord himself. The Book was divine, not human, or, otherwise, the human was so plastic to the divine, as to have dropt its visible identity from the sacred page.

But meantime vast schools of learned inquiry have sprung up in the domain of the linguistic sciences and archæological research, and men of acute intellects and phenomenal resource have unearthed the secrets of the antique world, and read the history of the times in which these writings were produced, almost with the eyes of those times. Philology with its allied branches is, indeed, the learned miracle of our age. We need scarcely be surprised, then, that Christian Apologetics, gathering up the enormous tributary material coming in from these countless sources, and converging it upon the far-back origins of the sacred text, should assume an aspect somewhat threatening to the habitual security of the old-time traditional view of the inspired Word. By a hard stroke of audacious utterance on the part of one of the leading Biblical critics of the age—needlessly froward and pugnacious, it would seem—the public mind was aroused to the necessity of examining well the claims of this Book, under the flood of recent information pouring in from the past, especially as all the skeptical forces of the new era of science were massing their destructive enginery against this last great stronghold of the Christian faith.

The blow though startling and belligerent, was not unkind. Protestant Christianity was resting with its whole weight on this Book. Assuredly, now, there can be no safety in putting forward a claim for this Book which cannot be made good; the best thing in the world must be found to be the most real; therefore the anchor of reality in tempestuous seas must stay our hopes within the veil. Moreover here was an illustration of a vast subject, perhaps more vitally connected with the fortunes of the religion of Jesus than any other, so transcending

the grosser offices of creed-formula and standards of belief, as to have no authorized expression in any of these, except, of course, the general affirmation that the Holy Scriptures are the inspired word of God. What inspiration is, how the divine afflatus wrought with the writer when he coined his message into the language of man, to what extent he was clothed thereby with an immunity against error, and to what extent the same inspiration became surety for the subsequent preservation of his work—of all this there was no well-digested utterance in the standards of faith. And there could not be, the time was not mature, and it is somewhat doubtful whether the subtle matter can ever be amenable to any other than a subjective test.

The Reformers who were busied with the stupendous work of Bible restoration, and who were often painfully cognizant of the wilderness of perplexity waylaying the purity of the text, and of the uncertainties of clerical transcription, and of the diversity of readings in all the most ancient manuscripts accessible to their search—knew these things as well, though not by any means so amply, as the learned Biblical critics of our day—with them the *free* doctrine of inspiration was frankly avowed, and, both as to authenticity and canonicity, they could see no fatal infirmity in a subjective test. Calvin held that the Spirit of God witnessed with the spirit of the devout reader, by a kind of inbreathing perception of the inspiration and divinity of what he read, making the authority of the Church unnecessary and all questions of authorship, in the nature of the case, of minor interest, to one who had tasted of the higher quality inhering in the page. Luther's somewhat larger view of the *organific function* of the books, their uniform drift and harmony to the same end, involved a like principle—that these Scriptures were self-evidencing in their inspiration, as they more or less remotely clustered about the person of Christ, of whose divine effluence the reader is presumed beforehand to have measurably shared. It was afterward, when communion of soul with these Scriptures was less interior and direct, that the theory of verbal and mechanical inspiration became current in the Churches—originated in an era of dogma, when deadly controversies were

to be settled by an array of isolated proof-texts, the *ipsissima verba* from the mouth of God himself. Such a theory could not stand. The rising tide of Rationalism swept it entirely away—made it manifest to Christian scholars, that the theory of verbal inerrancy of the Scriptures was untenable in the premises, and a rampart of reeds against the violence and discipline of the destructive criticism of that age.

My aim now is, not to canvass so great a matter on its merits, but to discover the occasion, if possible, of that strange ascerbity of feeling and sudden outburst of heresy-hunting impulse, which signalized the somewhat ungracious announcement of the legitimate fruits of Apologetics on this wide and embarrassing field. This was the state of the case. The mind of Christendom, in an era of polemics, had fixed itself upon the letter of the Scriptures, as an external source of authority beyond which there was no appeal. An opponent was to be vanquished by a "thus saith the Lord"—putting proof-texts to him with a greater or less precision of aim, these proof-texts being regarded, by both parties in the conflict, as the very words of God himself. This is an easy and fascinating view of the dear and blessed words of a Book—the Book of Books—a Book which is clearly entitled to be considered the word of God. But the age of polemics subsided, and left the popular mind in the quiet eddy of that comfortable view, while, meantime, the age of rationalism came on, and swept the scholarly leaders out into the flood. In this memorable contest the Holy Scriptures were saved, by abandoning the rigid, mechanical, post-Reformation view, and developing the *free* view of inspiration, which finds in these marvelous records a continuous line of theanthropic revelation, on through the ages, and breaking in glory over the cloudy limits of the letter, and the dim contingencies of the hoary years, and culminating in the full splendors of the incarnate Son of man.

This view discovered an immense advantage in conceding the limitations and instability of the letter, while engaging to rest the divinity of the writings on the demonstrable presence of the incarnate and personal Word, in legible tracing throughout the whole, and adjudging a scale of values to them, severally, ac-

ording as that image was here and there the more vividly expressed. The advantage was incalculable, when Christianity came to face a new enemy in the materialistic philosophy and scientific scepticism of our contemporary time,—an enemy that was blatant over the grotesque sloughings of effete dogmas, as though they were now the current convictions of an unprogressive church. Here was an immeasurable gain, of which, however, the general mind was not aware, the full import of which had not yet gone abroad, and which had no incentive to herald itself until brought into close grapple with this contemporary and most formidable foe. Then the adventurous blow was struck—we know with what wide-spread alarm, and even terror to the general mind, as if in that blow the Master had been cruelly wounded in the house of his friends. There must be treason in the camp. The panic grew. The longer, the worse.

I presume we must grant a wise providence in the extreme sensitivity of the conservative conscience in the Christian Church—it is often a timely obstruction thrown in the way of a maddening flood. But there is a conservative frenzy, as well as the hurly-burly of inconsiderate dash. And as a matter of fact, in the case before us, the dash of the scholarly Professor was well and deliberately planned from behind the deeply grounded, impregnable defenses of the word of God, whilst the belated ostracisms of his impatient brethren were visably reminiscent of the “Wormwood Star.”

But not to delay, we turn in other directions only to see the acrid waters flowing and rankling everywhere. We have no habit of being dark-minded or pessimistic, have no sympathy with that desponding spirit that doubts for a moment the ultimate triumph of the kingdom of our Lord, but it is disingenuous and misleading to slur over an evil condition of things, and, for the sake of a confident seeming in the presence of our enemies, to put a fair face on that which is not fair. We must not do it. The true and false are opposites, and it is, perhaps, the most obtrusive symptom of the spiritual decadence of our times, that in the heat of ecclesiastical rivalries, and in the mild name of evangelism, things are said and done by zealous leaders in the Church which would not be counted even moral in the enemy's

camp. There is no loss, certainly—there may be infinite gain, in looking at the facts.

A large body of American Christendom is of sacramental antecedents in the old world—coming to the new world in a frame of pietistic reaction against the formalism of the old. These fall in with the rising tide of emotional ardors everywhere beating on these shores—in two lines of tendency, let us say; the one retaining its strong sacerdotal organization from sources in the English Church; the other, from Germany, losing almost the recollection of the sacramental feature of its creed, in its eagerness to promote evangelical piety among those who might come under its sway—neither party stopping to trace the roots of the new methods to their indigenous origin in the Puritanic faith. It was enough to know, that what was wanting in the penitent was true contrition of heart, and whole-souled unreserved surrender to the pardoning and renewing agency of the Spirit of God. With scarcely any direct aid from dogma, these went on plying vigorously the emotional methods which were current everywhere, as if, indeed, these methods were somehow the essential and imperishable embodiment of the aggressive life of the Church. They were at once the boon and badge of evangelism—a fatal line, on the hither side of which all was spiritual bloom and beauty, whilst beyond was an arid region of unbroken religious formalism and death. But history is wiser than the men who make it, and the time came when the zeal for these methods ceased to burn. In the due course of things, the living creatures of the prophet's vision had to drop down from their stridulous soaring, and when they alighted on the ground "they let down their wings." Now it is to the confusions of this strange moment of the letting down of the wings, the bluster, the driving here and there of religious impulses seemingly lost in the calm, that we are to turn our attention, by way of accounting for the wide-spread embittering of the water of life.

In the one case, where the sacerdotal element was strong, and the organization was such as to take in and assimilate the material as fast as it was furnished to hand, there was, of course, an ecclesiasticism built up for the Church, which insured for it

an unrivaled position among its competitors in numbers, and wealth and social standing—so that, in the day of the letting down of the wings, there was no question of failing propagandism to distract its powers. But meantime, as in all sacerdotalism, whether appealing to a consecrated tenure or not, there sprang up a large and dominant spirit of dominion, which had many times rent the body into seceding factions, and which, now, on the subsidence of pristine zeal, may find an arena for its exercise in the vast business interests and complications of office that have grown with its growth. There is no war over doctrine—where business interests absorb there is not likely to be. But, as Dr. Dorner has shown, in such condition of church transformation “working societies” are often substituted for spiritual life. Worldly maxims come in to embroil, and although the great machinery of ecclesiasticism rolls on as before, dispensing millions of money in world-wide beneficence, and building a church for every day in the year, there is, nevertheless, a deep undertone of discontent, and a jarring consciousness that the world has brought in its distractions, where aforetime the world was devoutly shut out.

As to the other sacramental offshoot, the pietistic movement coming in from Germany, we have a simpler but sadder story to tell. There is no ecclesiasticism here, for the great Reformer, Martin Luther, whilst retaining a strong element of sacramentalism in the new views with which he startled the slumbering ages, nevertheless made conspicuous and fundamental in his system “the common priesthood of all the saints.” The new community was to be as democratic as that which clustered about the Master’s feet. Whatever accommodations of polity there might be to the changing conditions of times and place, there could never be a hierarchy of priestly function in this community—strictly speaking no priest at all—so long, at least, as the Scriptural basis of Luther’s great teaching should remain unimpaired. “One is your Master, and all ye are brethren”—that was enough.

Here was a strong bulwark against ecclesiasticism in the original church-consciousness of the parent stock of the Reformation, if only that great sentiment were not in discrepant associ-

ation with a clinging sacerdotal remnant of a by-gone age. Sacerdotalism always intrenches itself in some institutional stronghold of the external church. No sooner had the great Reformer, with his favorite idea of the communion of saints, dropt from his place in the world's affairs, than the sacramental features of his teaching, under the fostering environment of European church and-state affiliations, came to the front. Then followed what inevitably follows, on all attempts, however ingeniously undertaken, to exalt the letter above the spirit, the ordinances of the external church above the free spiritual life that should spontaneously circulate within—there followed a long age of formalism, and a sad eclipse of the great Reformer's work. The age of rationalism had its roots in this spiritual decline, in the midst of which there was a brief gleam of the old Reformer's spirit, in the Pietistic revival, that came and went like a refreshing shower in a time of drouth.

It was this movement, transplanted to the new world, that gave character to the Church of the Reformation on these shores. Here was a nation born in the heroic sacrifices of a refugee Puritan church, rocked in a Puritan cradle, baptized in Puritan blood freely poured out in the wilderness, for the glory of the coming Kingdom of God in these western wilds—and in the closing years of the eighteenth century—years of its robust adolescence—swept by an unprecedented visitation of revivalistic zeal. It was in the nature of Pietism—really a fugitive in like manner, from the religious persecutions of the old world—to yield its ardors in tributary volume, essentially the same in kind, to the tide of emotional interest sweeping through the land.

But we are to see this tide expend itself, and taste the bitterness of the runnels left in its track. At that moment the old cry of "*schwärmer*" ceased to be a taunt, and became, all at once, a reminder of years of fanatical wandering from the old-time confessional land-marks of the fathers—wanderings in the lead of Puritan vagaries, and the old Zwingli aberration, against which the great Reformer had set his face like flint. "Let us arise and go back," they said, "these Puritan methods are alien to the system and polity of the branch of Christendom we re-

present, and to the genius of the people whence we have come. Let us do our first works over again, and get back once more into our confessional home"—little reckoning what was meant by this loyal resolve. There were two seeds in the Reformer's system, destined, in the course of years, to grow up into two different trees, and there was to be an historic struggle as to which of the two should pre-empt the soil—two tendencies, distinctively, toward the pristine spiritual liberties of the primitive church, and toward the sacramental conservatism of the church gone by. Go back to which?

It was the delusion of the moment, that the Church in this country had not achieved an historic life of its own, that it was the cuckoo bird laying its eggs in another bird's nest, the hermit crab satisfied to be the tenant of a mollusk's shell. There was, indeed, a very wide gulf between the great Puritan doctrine of the direct movement of the Spirit of God on the souls of men, and any system of thinking which would make the sacraments a necessary intermediary to this end. It was a mistake however, that the exigency of the moment required a leap from the one position to the other—from exclusivism to exclusivism—from the direct sovereign ministrations of the Spirit of God, to its restricted sacramental intermediation in the divinely appointed ordinances of his Church.

In the first place it was not Puritanism that was alienating the Church from the sacramental moorings of its fathers. Pietism sprang up on German soil, and represented a powerful element in the experience and teaching of the great Reformer himself, and was exotic here, only in the sense that it had fled from its hostile half-brother in the Fatherland. Moreover Luther set forth, with great unction and power, the vital doctrine of the immediate agency of the Spirit of God with the souls of men, and often bubbled over with Methodistic ebullience in describing his own flashes of illumination while meditating devoutly on the Word of Life. There was a deep vein of mysticism in this remarkable man's experience, the quality in him, if we could but measure it adequately, that enabled him to re-discover and restore the sanctified individualism of the primitive Church—the fires that burn in the soul, when it comes in immediate contact

with its glorified Master, its love and its life. This ran in full current against the sacramental limitations of the old Church, and, but for their strong intrenchment in the devout associations of the early life of the Reformer, they would have been swept entirely away.

Really in Luther's system of thinking there was but one essential channel for the grace of God, and that was the truth, the precious and indestructible words of life, which he was instrumental in bringing back to the Church, and installing in a place of unchallenged supremacy over everything else. Only he seemed not to see that the truth and the Spirit of Truth, the Paraclete, were essentially one and the same thing—not a channel for grace, but the very agency of grace itself, and that to speak of the sacraments as channels of grace was necessarily to compromise the indefeasible prerogative of the Spirit of Truth. Moreover, to clothe the sacraments with anything other than a tutorial office—a conspiring with the Spirit of Truth in leading into all truth—were in effect to put them into the place of the Spirit of Truth, and in the end to limit the grace of God, and the devout reciprocations of the worshiper, to these concrete occasions and conditions only narrowly and sparingly accessible to all the world. If these are indispensable to salvation, in any intelligent use of that term, it must follow of necessity the Gospel is bound, and not free, and all trace of the unstinted compassion of the Master, and his overflowing tenderness to the unchurched masses, is lost in the rigid ritual he unhappily left in his place. ✱

But I must not argue the case—my talk being limited to the exhibition of the dangerous besetments of a time of religious ferment, and the groping experiments of the panic stricken forces of Christendom, reaching out in their confusion to find the rock from which they have been dislodged. It behooves me however, to say that no theological wars have been more disastrous to the spiritual life of the Church, than those which have been waged around this fatal dogma of sacramental grace, and, therefore, it is no wonder that there should be ominous plungings of the baleful star, at the very thought of an ecclesiastical reversion to the old battle-fields scathed and riven by so many

death-dealing bolts of war. Go back to this? It cannot be. Meantime the waters are bitter—O, how bitter—and the Star, Wormwood, is having its way. Is there no friendly counsel that might be whispered into the solitude of our troublous times; may we not find the tree which the Lord will show us, which being cast into these bitter waters will make them sweet?

Yes! I think the remedy is close at hand; it is simple; every one, on the bare mention of it, breaks out into the ejaculation, "Assuredly, O, assuredly, it must be so; we must get back to the radiant side of the living Redeemer, back to Christ, back to Christ, out of the chaos of the sects into the accordant harmony and life of yon brooding presence dropping hitherward on the bosom of the clouds." We have staked overmuch on the dead Christ; the sepulchre of faiths; the cadaver, so to speak, of our extinct experiences laid away gloomily in the crypts of the past; we have been harvesting husks; piling our inert theologies together as the dead stones of the field are gathered into a heap; we have now to learn that we must turn from mere moods of effervescing enjoyment, drilled into paroxysm by the unwearied swash-wheel of evangelistic routine, to the stern cry of the life, to the living Jesus pouring his personal inspirations into our lives, struggling, O, how resolutely, to be caught away from the maddening whirlpool of our evil passions, and in the crisis of our trial—at the moment of it—when the strong eye of failure was staring us down, to feel a virtue coming out from him, more than a match for every crowding emergency before which mere human prowess is as fickle as a reed. Christo-ethical! that is the condensed watchword of the newer theologies, and changing regime, of the better era of the Christian Church upon which we are entering, and which, we pray, the conquering word of God may speedily hasten on.

ARTICLE VII.

RELATIONS OF THE BIBLE TO SCIENTIFIC METHODS.

By PROF. S. C. WELLS, PH. D., Roanoke College, Salem, Va.

The earliest revelations to man were in the infancy of his race and in the beginnings of his knowledge. They were made in ways adapted to his habits of thought, as well as this might be with the momentous truths that were their burden.

History cannot write its own beginnings. Only so much, therefore, of these truths were revealed as transcended and would forever transcend his ability to acquire. Moreover the great questions now agitating the scientific mind are merely touched by their graphic pen without argument or detail.

On the other hand, inductive science is built up from phenomena addressed to the senses. Its generalizations are based on these, and necessarily depend for their value, first, on a sufficiency of data, secondly, on the care with which the phenomena affording such data are observed, and lastly on the logical character of the deductions therefrom. Yet the senses which give us information concerning them, though wisely adapted to man's general wants as in conserving his life and promoting his enjoyment are, when trusted as delicate scientific instruments, apt insensibly to betray him, so that for these causes the shores of each age are strewn with the wrecks of theories of earlier ones, once believed and held immutable.

This is not only true of the scientific work of students of mediæval times, but in a degree of that done since science has been placed on the inductive basis. In astronomy, for instance, no belief is held in the Ptolemaic system, as fully as it was once thought to satisfy the problems of the starry worlds. In optics as against the earlier universal belief the progressive movement of light is now recognized and approximately calculated. The four elements of the alchemists have been replaced in modern chemistry by sixty-seven or eight with grave doubts as to

whether there may not be only one which will in the future satisfy all the requirements of the case. Indeed the formula for so familiar a form of matter as water, has been changed in the last thirty-five years.

In this there is no disparagement to science as such. For it must be freely admitted that with better methods and a fuller acquaintance with nature, its modern theories are better expressions of the truth. But from necessity these are subject to limitations of the same kind. In the rich fields of knowledge that which the greatest and most industrious can gather, even when restricted to a specialty, is but the smallest fraction of what is still to be gathered on any line.

As we rise upwards in scientific knowledge on the basis of new discoveries and inductions, bringing to our aid the manifold delicate appliances known to modern work, with the tireless watchings and waitings of the worker, the field of view opens, the sweep of the horizon widens. But a limiting horizon still remains and will until the finite blends with the infinite. This is a consequence and necessity if man is to be wiser to-morrow than he is to-day. As therefore we have supplanted many of the theories of our predecessors, so also, many of our own will in their turn be relegated to the past. As humbling as it may be, this is only in accordance with the methods by which all advances in science are made. It will ever be true to the student of nature, as the cycles of time roll on, as to the student in spiritual things, "now we know in part."

But yet it is to be said that as inconsequent as seem to-day the notions of earlier geographers, astronomers and alchemists, they had in them the germs of truth and although overthrown and derided have borne an honored part, as working forms, in leading up to the more comprehensive and subtle truths embodied in our present ones.

The logical status of the best scientific theories of any age, our own with all its true progress, no less than those which have preceded it, is that they are representatives of our present research and knowledge of their subject-matter. As such they can be used as scaffoldings for the establishment of ultimate truth. So far as the ends and logical necessities of science are

concerned they may be held as true. But in this holding there is no place for dogmatism, least of all for antagonism with that knowledge which rests on a different basis, in that, to meet man's wants, it was revealed to him from above.

The difficulties growing out of the relations of these two kinds of truth, if difficulties exist, are not of conflict in which one must go to the wall dishonored and discredited, but rather in ascertaining what has been proved beyond doubt on the one hand, and what has been explicitly declared on the oath.

Among the points seemingly at issue are those especially in which man himself is concerned, as for instance the date of his introduction into life, the circumstances of that introduction and the unity of the race. All others are secondary and can be disposed of easily in the settlement of them.

It is not proposed in the brief limits of this paper to attempt the discussion of the great questions involved in which the results reached in Biblical criticism, history, archæology and geology are concerned; but rather to present certain lines of thought bearing on them as suggestions.

Soon after the wonderful quickening that geology received from the labors of Hugh Miller in the classic "old red sandstone" an issue was joined on the age of man. From the supposed testimony of the rocks this was put at an antiquity of from fifty to one hundred thousand years. As the accepted chronology of the Bible placed this important event at only five or six thousand years ago, it can be understood that the relations between the Bible and scientific methods were strained. Yet as the sequel has shown this was but another illustration of hasty induction from the scientific standpoint. The chronology in question is not a matter of revelation. It is, as is well known, the work of Bishop Upshur who used the best historical and archæological resources at his command in determining its dates. Since the days of this eminent prelate a vast amount of exhumation has been made under the seats of man's earliest homes as in Egypt, Syria and Mesopotamia, the decipherings and comparisons of which have extended backward somewhat the accepted date of his creation. On the basis of such researches and such others as are known in modern use the consensus of

enlightened opinion still places this date at largely less than ten thousand years.

On the other hand the wild estimates of earlier geologists have been steadily reduced as the field covered has been more thoroughly and critically explored. Fortunately for the interests of science, too, his earliest life has been connected with the Glacial age whose date has been brought down by prehistoric archæology, the youngest of the sciences, by methods peculiar to itself, to less than the same ten thousand years. This is, therefore, in practical agreement with the revised chronology.

There is a great deal of interest in this vindication of the Bible by the convergence of independent lines of thought on an issue made. It is however but an illustration of the correlation of all true science and the interdependence of all the members of the great body of truth.

As regards the mode of his introduction it is to be said that apart from the account given in Genesis, whose most obvious interpretation makes him the subject of the creative act in the full exercise of his intellectual physical and moral nature, the only theory of any reputable acceptance is that of evolution. This, it must be admitted, contains some germs of truth in its general application, and is interesting and suggestive as an attempt to solve the profound problem of life from the scientific standpoint alone. We may admit that it has taken strong hold on the scientific mind and been adopted in modified forms and degrees by some of the most vigorous thinkers of the age. We may admit also that it has advanced the cause of truth by inciting to more thorough and precise observation. But it is still true that the theory in question is but an induction from the facts yet in hand. It is merely on trial and subject to the limitations and vicissitudes of the inductive method. It remains to be seen what complexion it will assume when more witnesses have been examined and when those already on the stand shall be more fully cross-questioned; so far evolution has not been proven in any *absolute* sense. As an explanation of the introduction of man into life it is far from satisfactory. Here, indeed, it shows its greatest weaknesses.

For the very first traces of him found in southern Arabia and

in the cities of the Euphrates, his earliest homes, are suggestive of high culture and are fragrant with the capabilities of an exalted humanity. Even at the far-off outposts of his wanderings from the parent hive, where caught by the blizzards and ice caps of the second Glacial age, in northern Europe, where swept into and entombed in the caves of France by the flood agencies of the Champlain period, his skull is found in capacity and form greatly superior and radically unlike those animals that most resemble him. Though there be a difference confessedly among human heads, yet the difference between the cranium of Bismarck, for instance, and those of the pigmies of Stanley, or the low browed citizens of the Guinea coast, is not so great as that between the earliest found man and the tallest ape that walks erect in the counterfeit presentment of man.

The application of scientific methods to the consideration of the question of the unity of the human race as generally understood to be set forth in Genesis and reaffirmed in the New Testament, presents great difficulty. Anatomy, physiology, philology, ethnology and archæology are all concerned and it is only probably in the convergence of their lines on a common point that a solution may be expected from the scientific point of view. For, several of these used singly have given widely contradictory results.

In this question, that which seems above all others is an historic basis. Accepting, therefore, the letter of the Genetic account of creation as the oldest, science has in many cases sought a theory in a different interpretation of that letter in which equal weight is given to the silence and the declaration of the inspired record. Of an ancient, very ancient and high civilization—of great cities and empires in the remotest parts—the evidence from exhumation and the deciphering of the records so exposed is cumulative in these modern years and overwhelming. Science has amply vindicated the Bible on its historical side, at least. More than this, the scanty outlines of the sacred narrative have been filled out with details of the civilization of the peoples and nations therein but incidentally and briefly referred to as coming in contact with the Hebrews, as for instance the children of Cheth. Exhumation under their ancient seats

reveal the fact that they were the powerful Khatti, rivals of Egypt and Assyria for the empire of western Asia. In the bringing to light of their long buried remains consisting of stone monuments, seals and engraved objects, with the record they give of power and influence, we are reminded of how much there is of ancient history of which we have but few written records.*

By these means we learn that Pharaoh's officers from all parts of his widely extended dominion sent unto him communications touching the affairs committed to them, written on tablets of burnt clay, giving us a view of the wars and politics of the Canaanites and Hittites long before Joshua came in contact with them. "Among other things in this correspondence we find remarkable confirmation of the sacred and political influence of Jerusalem which the Bible presents to us in the widely separated stories of Melchizedic king of Salem in the time of Abraham, and of the suzerainty of Adonibezec, King of Jerusalem in the time of Joshua."†

The bearings of these wonderful cumulative evidences of a very ancient and high civilization, as also of the concurrent growth of great empires, on the unity of the race from the point of view of science, have led to the assumption of other sources of population before the time of the first pair in Eden. The argument for such pre-Adamites is in the supposed insufficiency of time for Adam's posterity to have covered so much of the eastern world—for it to have so increased in wealth and made such advancement in the mechanic arts and in civil and political organization as they seem to have done, as we catch sight of them in the very early dawn of history. We can, however, have every assurance in the light of researches already made that the teachings of the Bible, as far as they touch the points in issue, will be amply vindicated.

But if there were, indeed, earlier races, their influence on the great Adamic one was but incidental and ceased altogether at the Noachian deluge, when it was eliminated forever as a factor from every practical or even theoretical historical consideration.

*J. W. Dawson. †J. W. Dawson.

The narrow stream that crossed the Flood, whose widenings and ramifications have since involved the habitable earth, bore with it in unity the fortunes and destiny of man.

In considering the conclusions reached on any of the lines of scientific investigation in their relations to revelation it is always to be borne in mind that the Bible is in no sense a book of natural science. It deals with man's higher interests and destiny as a moral and spiritual agent. Outside this, though touching much that concerns him in his physical environment, only so much has been revealed as it is important for him to know and as he would never have been able to discover for himself. With his endowment of reason—his lively interest in his surroundings—his thirst for knowledge for its own sake and for its subserviency to his necessities and enjoyments, all else could be safely left to him by his Creator as it has been.

In his inability to solve the mystery of creation how blessed a boon the first chapter of Genesis has been. But read at our mother's knee, conned as a lesson, read in the varying moods of our lives, it has insensibly become a part of the stock of our most familiar ideas. We therefore fail to realize the startling character of its descriptions as the penman guided by inspiration, in a few rapid strokes throws out the work of creation as a picture on the background of time. The presentation is as sublime in its shadows as its lights, for that which in silence God has withheld as that which he reveals. Compared with this all the cosmogonies of the nations, left to themselves, are crude and puerile. Moreover, in requiring the Bible to coördinate its statements of scientific truths with the successive forms in which the questions involved have been held from age to age, other considerations arise. The beginning of man's existence as also of all with which he is concerned in the material world, was revealed to him in the childhood of his race, adapted in its form and extent as a revelation to a people simple in culture. Its transmission from father to son through the long patriarchal lives to the time when Moses gave it form, as a part of the sacred canon, was in language characterized more by strength than copiousness and especially deficient in forms for the conveyance of scientific conceptions. Furthermore in the

use of these Scriptures, in the changes of our knowledge of those sciences that fashion our ideas of the references therein made; it is scarcely avoidable that our own preconceptions should insensibly color the presentations of the sacred narrative.

Science is of right the handmaid of revelation. Both are concerned with truth. Between the two as great complementary factors in the body of truth there can be no divorce. For science from its own point of view, with its own methods in the discovery of subtle forces and far reaching laws, can directly or incidentally make no higher discoveries in the wisdom, the power, the beneficence and love of the Creator, than have been claimed for him in the old, old record, and graciously illustrated in all his dealings with man in all the centuries.

As the years shall come and go, as richer stores of knowledge shall be gathered, as wider, bolder, truer inductions shall be sustained, that beautiful harmony which exists between all parts of creation, atom on atom, world on world, will be revealed in a light clearer than the sun. "Now we know in part"—now there may be obscurities and guesses at truth, for we are yet in the beginnings of knowledge. But on the harvest-field of the material world as each of the sciences in its growth shall set up the sheaves of truth it has gathered, these, as in the Patriarch's dream, will bow in obeisance to the sheaf of Revelation.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

BOSCHEN AND WEFER COMPANY, NEW YORK.

The Lutheran Manual. By Junius B. Remensnyder, D. D. Author of "Heavenward," "Six Days of Creation," etc. With an Introduction by Joseph A. Seiss, D. D., LL. D., L. H. D. pp. 225. Sent post-paid on receipt of \$1.00.

There could be no stronger or nobler testimony to the revival of church consciousness and churchly activity among Lutherans, than the rapid succession of volume upon volume bearing on the doctrine, history and mission of the Lutheran Church. Nor is there in turn, according to the law of action and reaction, a better or more powerful agency than such literature, for promoting that intelligence, that godliness, and that church loyalty without which the Lutherans are unworthy of their glorious heritage. Let us have these volumes, then, one by one, especially as they do not trench upon each other, and all have the same genuine Lutheran ring, all bear the same stamp of unimpeachable devotion to the evangelical and catholic principles, which have long since been recognized as synonymous with Lutheranism.

How Dr. Remensnyder presents these principles in twenty-four brief and brisk sketches, need not be told our readers. Lucidity, warmth and strength are the characteristics of his style. Add to these the enthusiasm and the love for his church which glow in nearly all his writings, and we would expect, as we find we possess, a volume of uncommon interest. Lest personal prepossessions should somewhat discount our strong commendation of it, we content ourselves with repeating the testimony of a New York daily, which says: "The Lutheran Manual has set forth in a captivating and most serviceable way, the doctrines, usages, spirit and life of the Lutheran Church."

The work is free from a polemical spirit and is not meant to represent any synod or any body of Lutherans, but is a comprehensive portraiture of the universal Lutheran Church—of those great features which are common to our Church everywhere, and its purpose, evidently, is not to widen but to bridge chasms, not to promote divisions, but "to secure a grand and glorious Lutheran unity."

Its simple style makes it a work for the unlearned as well as for the cultured, and its low price puts it within reach of all. No Lutheran home in this land should be without it.

E. J. W.

FUNK AND WAGNALLS COMPANY, NEW YORK.

Outlines of the History of Dogma. By Dr. Adolf Harnack. Translated by Edwin Knox Mitchell, M. A., Professor in Hartford Theological Seminary, large 12mo. pp. 567.

Harnack is a critic, the foremost living historical critic of Germany. Like most of his class he has a practical eye for defects, flaws, and blemishes, while he is seemingly purblind when confronted by merits or excellencies. Should you commit yourself to the guidance of such a one in the study of an art gallery, he would show you so many imperfections and inconsistencies in the world's most famous paintings, that the glamour with which you have gazed on the great masters would be dissipated, and only common, everyday productions would remain before your eyes.

The work before us exhibits prodigious learning and uncommon intellectual energy, but both learning and energy are directed to the exposure of the deficiencies, limitations and contradictions which appear on the surface of the history of dogmas, while the author lacks that profounder insight which discovers the inner harmony of conflicting dogmas, and traces their unity in a higher sphere

“Where order in variety we see,
And where, though all things differ, all agree.”

To Augustine, to Athanasius and to Luther, the Church has always looked up as its greatest uninspired teachers, but according to the analysis to which Harnack's criticism subjects their views, their teachings are only a mass of confusion and contradictions. “So far as Luther left a system of theology to his adherents it appeared as a highly confused and unsatisfactory picture.” “Luther resorted to subterfuges which mark a relapse into catholicism.” Reckless assertions of this kind discredit the work everywhere, but happily the author's own self-contradictions show him to be about as unsafe a guide as the great luminaries which have from time to time appeared in the Church. On p. 553 he tells us that Luther viewed the sacraments “not as instruments of grace, which secretly prepare future life in men,” &c. On p. 558: “Also as regards the sacraments there remained for him still therein a superstition as means of grace.”

After this flat repudiation of his own assertion, we are not surprised even at the charge that Luther “did not shrink from speaking of errors in the Biblical writers *in matters of faith*.” His strictures on the orthodox formula adopted at Nice is a sample of the spirit and character which throughout mark the work. “The assertion that the Person in Christ is the Logos, one being with God, could be maintained only when one reversed the interpretations of all evangelical reports concerning him, and understood his history docetically. Therefore the introduction of the absurd, and the abandonment of the historical

Christ in his most valuable traits, is the consequence of the orthodox doctrine."

Dr. Harnack gives no recognition to the Spirit's indwelling in the Church guiding it into the whole truth, nor to that formative energy inherent in the truth as a living power, that inner dynamic process of development which as by a law of necessity is sure, whatever its struggles, to reach organic completeness. "The homoousios finally conquered, thanks to the awkward tactics of the Arians and Eusebians, to the decisiveness of the orthodox and to the determination of the Emperor"—natural agents, all of them. Harnack's school has no place for the supernatural. The most he can give us is that "the history of dogma testifies to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost, and have defied all attacks." "Certain fundamental ideas"—what these fundamental ideas are, we are not told, but the impression left upon the reader is that very few of the original ideas of Christianity escaped uncorrupted from the ordeal to which they were subjected. "Dogmatic Christianity in its conception and its construction was the work of the Hellenic spirit upon the Gospel soil." p. 5. After giving an outline of the Graeco-Roman Religious Philosophy of the first and second centuries, the author tells us in *Italics* "with this philosophy, the highest the age had to offer, the gospel allied itself." Again, a characteristic of the first century are "those tendencies which served in every way to hasten the process already begun of fusing the gospel with the spiritual and religious interests of the time,—with Hellenism."

Half truths are the worst lies. One-sided, indiscriminate representations of this character are most misleading. That the Church in its organization, "appropriated, piece for piece, the great apparatus of the earthly Roman Empire" is doubtless in part true, but the distinctive and peculiar ideas which constitute the gospel were not received of man. Christianity is not only an original product, but a product that came hither from another sphere. It was planted in earthly soil by the divine hand. It has, doubtless, absorbed whatever elements were necessary to its growth, it has in every clime found affinities and ingredients which have entered into and modified its form, but like the oak which variously affected by soil and climate is found in every country specifically the same, so it is everywhere and always essentially the same tree of life, however diversified in appearance. The forms of statement may in turn be Jewish or Hellenic or Teutonic, the conception is originally, exclusively and permanently Christian, *i. e.*, original with Christ.

Although discredited by the pernicious tendency of the school from which it emanates, the translation of this work will be welcomed by theologians generally. The translator has certainly succeeded in put-

ting it into idiomatic, luminous and forceful English. At times, as in the original, condensation is carried to the point of obscurity, but there are few books of the kind which rival this in felicity and force of expression.

We surmise that some who are familiar with recent controversies in the Lutheran press, will be interested in finding worship described as sacrificial in writings of the second century, and the Church defined as the Communion of Saints by Augustine. Both cases are of course supported by the Scriptures, whence the earliest Fathers derived the ideas and the very terms employed.

The book is printed on heavy paper, in large type, and has marginal index notes, and full table of contents, but a good alphabetical Index should have been added.

E. J. W.

HUNT AND EATON, NEW YORK.

The Prophecies of Daniel Expounded. By Milton S. Terry, S. T. D. pp. 136. 75 cents.

It is a great relief to pass out of a wilderness into an open stretch of country. Such is about the feeling one has in getting the view of Daniel presented here, after wandering through the mazes of theory, speculation, hypothesis and dogmatism, in which this book is generally involved. Dr. Terry holds that the grammatico-historical canon of interpretation is the only one that can justly be applied to this or any other portion of the Bible, that Daniel must be allowed to explain himself, and that neither the presumptions of dogmatists nor the inferences from profane history can have a place in scientific exposition.

He accordingly does not accept the view that the chief mission of Daniel was to foretell the use and fall of the Roman papacy, neither does he believe that the princely seer embraced in his vision ten mediæval European kingdoms, as if from "the labyrinth of barbarous hordes that peopled mediæval Europe" it would be possible to find "just ten petty states or kingdoms that will presumably meet the case."

The little volume is not meant to be a commentary on the Book of Daniel, but consists rather of a series of exegetical essays on the apocalyptic portions of the books and serves especially as an offset against the unsound methods of interpretation to which these prophecies have been subjected. The author holds the four great kingdoms to be the Babylonian, Median, Persian and Grecian. He does not discuss the date or canonicity of Daniel, but he claims that its prophetic elements are of such profound significance and imperishable worth "that, when clearly apprehended in their relation to one another, and in their historical connection with the pre-Christian literature of the Jewish people, they carry with them their own self-evidencing apology." The work is a brief but real contribution to the interpretation of a most difficult portion of Scripture.

E. J. W.

Exegetical Studies. The Pentateuch and Isaiah. By Henry White Warren, D. D. pp. 46. 40 cents.

There is nothing stale or staid about these studies. The author is a wit as well as an exegete, and combines with a charming originality a terse and pithy mode of expression that is positively fascinating. He moves the reader both to laughter and to thought, showing himself in either case to be unlike the average expositor. We give a few specimens. "God acted as first groomsman and minister and then declared that two married were one." "Adam named this new being *maness*, the female man, an example followed ever since, every husband and everybody else calls his wife the feminine of his own name—Mrs. Jones." God waited until Paradise was completed "before he made Maness—home before wife," which is an impossibility. Eve's exultation "I have gotten a man," etc. "was the beginning of the human habit of setting the time for the millennium—a habit hard to break." Cain's "depth of sin is seen in the fact that he lied when he knew it was no use, as it never is." Jacob and his twelve sons "are not a very promising lot." Along with such sallies are flashes of an opposite character kindling very serious reflections.

The author is not troubled by the higher critics, although his studies relate to their favorite fields. He goes on the assumption that "both in regard to the controverted points concerning Isaiah and those of the Pentateuch conservative students of God's word have as yet no call to surrender." We commend the little brochure both as a tonic for faith and as a specific for the blues.

E. J. W.

Two letters to a Minister. By Paul the Apostle. A Biblical Study by Bishop John H. Vincent. pp. 47.

The "Two Letters" of which this brochure of "the Book of Books series" treats are the two Epistles of Paul to Timothy. The author's aim is the adaptation of these Pauline epistles to the Church of the twentieth century. The accomplished Bishop very properly believes that the Christian ministry must be essentially the same in all centuries of the Church and that what won hearts in the first century will win hearts in the twentieth. Proceeding on so sound a basis he gives us a very useful treatise—all too brief.

E. J. W.

A. J. HOLMAN AND COMPANY, PHILADELPHIA.

Of The Imitation of Christ. By Thomas á Kempis. With a Memoir of the Author, and an Introduction by Archdeacon Farror. 4to. pp. 306. \$3.00.

Some books are for the season. Some of them will be read as long as time endures. The Imitation of Christ is one of the latter. Written four hundred and fifty years ago by a pious Augustinian Monk it has been ever since the spiritual food of millions, and it is doubtless en-

titled to the claim made for it,—although this claim is contested—that it has been translated into more languages than any other book, the Holy Scriptures alone excepted. Although it is not an infallible rule of faith and practice—an honor which the Bible alone holds, its lessons of faith and hope and charity are most helpful for the inner and the outer Christian life. As a manual of devotion it should be in every Christian home, for it is indeed a book for the high and the low; the rich and the poor; the learned and the unlearned; the righteous and those who have gone astray. It gives comfort to the sorrowing, strength to the weak, and courage to the faint-hearted.

The publishers are entitled to the thanks of the religious world for bringing out the immortal production in such a superb style. It is, without question, the finest, the most elegant edition of it ever published. Type, presswork and binding are of the highest excellence and there are many full page pictorial illustrations of a high order copied from originals, the work of Von Fürich, Hoffman, Thorwaldsen and other great artists.

Altogether the edition is worthy of the theme and history of the book, and of the ready sale which it is sure to command as its beauty becomes known.

E. J. W.

LUTHERAN BOARD OF PUBLICATION, PHILADELPHIA.

Luther's Small Catechism Developed and Explained. Prepared and published by Authority of the General Synod of the Evangelical Lutheran Church in the United States.

We do not mean to use the QUARTERLY for carrying coals to New Castle, but it is fitting that this journal should record two monumental things in connection with this catechism. 1. At the first meeting of the General Synod, seventy-two years ago, a committee was appointed to prepare such a catechism. Nothing ever came of it—and, though committee after committee was subsequently appointed, no development of Luther's Catechism ever before succeeded in obtaining the approval of the General Synod.

2. No other catechism ever met such a determined opposition as this one, and yet its merits proved so invulnerable that it finally swept all opposition before it and received the unanimous endorsement of the General Synod at its convention last May in Canton.

The Committee has not been discharged and their work is accepted subject to such changes as may be suggested by the test of practical use, but we venture the prediction that it will undergo no doctrinal change in the present generation.

E. J. W.

Trial of L. A. Gotwald, D. D., upon Charges of Disloyalty to the Doctrinal Basis of Wittenberg Seminary. 12 mo., 159 pp. Cloth, 75 cts. Paper cover, 50 cts.

This neatly printed little volume is the final outcome of one of the

strangest episodes that have occurred in the history of the Lutheran Church. The assumption was put forward that the General Synod of the Evangelical Lutheran Church must in doctrine and worship differentiate itself from all the other Lutheran bodies, and so obstreperously was this assumption maintained in certain papers, and so openly was it countenanced by men who ought to know better, that several gentlemen, whose honorable place in the Lutheran Church is not attributable to their knowledge of its history or its doctrines, went the length of arraigning a theological professor, for teaching "a Type of Lutheranism" characteristic of other Lutheran bodies.

That memorable "Trial," with its unanimous acquittal of the accused, has become history and, probably, the most important chapter of Lutheran history in this country. It must have given infinite annoyance to the sensitive and faithful heart of Dr. Gotwald to be confronted with charges reflecting upon his honor, but this volume makes it clear as noon-tide to all that Providence furnished him the occasion to witness a good confession in behalf of the truth and for the honor of his Church.

The assumption that the General Synod, organized avowedly for the union of all Lutheran Synods, does not hold the distinctive Lutheran faith, is so entirely in the line of the accusations often made by its enemies, that the charges on which Dr. G. was tried are, in effect, an attack on the General Synod. Had they been sustained, it would have given its enemies the greatest triumph they have ever had. They would have exulted in the verdict of the Board of Wittenberg College confirming every accusation they have made as to the un-Lutheran character of the body. Dr. G.'s accusers went even beyond the old assailants of the General Synod. For the latter were content with charging that Lutheran doctrine was not taught among us, the former charge that it dare not be taught.

Dr. Gotwald was equal to his providential opportunity. He has made such an exhaustive investigation of the General Synod's record and has marshaled such an array of testimony from present and former leaders of the General Synod, and withal presented the whole with such clearness and cogency, that it is safe to predict that the mouths of gainsayers have been stopped, and that the present generation will hear no more about the "Type of Lutheranism" which a Professor's oath warrants him in teaching within the bounds of the General Synod.

Besides Dr. G's response to the charges, the little work contains a copy of the charges, copy of the action of the Board, and all the official action connected with the "trial." It makes a volume, which, while costing but a trifle, is so valuable that no intelligent Lutheran of the General Synod can afford to be without it.

E. J. W.

P. S.—We have also received the companion to the above, a pamphlet containing the full stenographic report of the proceedings in the Trial of Dr. Gotwald. Here is richness to which no reviewer can do

justice. Send twenty-five cents to Rev. D. H. Bauslin, D. D., Springfield, O., and secure a copy before the limited edition is exhausted. We are sorry for Mark Twain. His star must henceforth hide its diminished head.

CHARLES SCRIBNER'S SONS, NEW YORK.

Theological Propaedeutic. A General Introduction to the Study of Theology Exegetical, Historical, Systematic, and Practical including Encyclopaedia, Methodology, and Bibliography. A Manual for Students. By Philip Schaff, D. D., LL. D. 8vo., pp. 536.

Just as we go to press we have received from the author a complete copy of this inestimable work, Part I. of which was reviewed in the January number of the QUARTERLY. It is a marvel of industry, a paragon of comprehensiveness and a model of classification. It is intended as a text-book for Theological Seminaries, and is likely to find a place in every one which professes to have a complete curriculum. But it is also a work that will be wanted by all pastors, who failed to enjoy the benefit of Encyclopaedia and Methodology in their Seminary course, and who still have the noble ambition to advance their theological knowledge. The volume takes you like a guide into a vast museum and conducts you from one department to another till you have made a complete survey of its treasures, and have acquired sufficient acquaintance with the subject to prosecute the study henceforth by yourself.

Dr. Jackson's Appendix of a Ministerial Library is a valuable addition to the volume. The publishers offer very liberal introductory rates.

E. J. W.

The following works received from the same house and imported by them will receive a full notice in our next issue :

Words to Young Christians. Being Addresses to Young Communicants. By George Elmslie Troup, M. A. Published by Messrs. T. & T. Clark, Edinburgh. pp. 251. \$1.75.

The Free Church of Scotland, Her Origin, Founders and Testimony. By Peter Bayne, LL. D. Published by Messrs. T. & T. Clark, Edinburgh. pp. 346. \$2.25.

MACMILLAN AND COMPANY, NEW YORK AND LONDON.

Greek-English Lexicon to the New Testament. After the latest and best Authorities. By W. J. Hickie, M. A., St. John's College, Cambridge. pp. 214.

A pocket edition of a Greek-English Lexicon is quite a desideratum especially when, as in the case before us, it is after the latest and best authorities. Comparatively few among us read their Greek Testaments at sight, and Thayer is too cumbersome to carry with us wherever we go.

The publishers have also an edition of Westcott & Hort's Revised Text bound in one volume with this Lexicon, and while the print of both is distinct, and considerable other auxiliary material is added, the whole makes a volume no larger than an ordinary pocket hymn-book.

E J. W.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.

Pagan and Christian Rome. By Rodolfo Lanciani, Author of "Ancient Rome in the Light of Recent Discoveries." With 26 full page and 90 Text Illustrations. pp. 374. In Roman binding, with a slip cover. Square 8vo. \$6.00

Rarely has the art of book-making furnished a more exquisite gem than the volume before us on Pagan and Christian Rome. Such a title calls, indeed, for the most artistic work, and the publishers, in appreciation of this, have evidently spared no expense in bringing out a publication worthy in some degree of the magnificence of the eternal city under its imperial and papal sovereigns. The result is a joy to the eye.

The quality of the text is in keeping with that of the mechanical execution. Like the author's previous volume on "Ancient Rome in the Light of Recent Discoveries," so the present one shows him to be as familiar with the sites, monuments and ruins of the great capital of the Pagan and Christian world as the average man is with the haunts of his childhood. By means of the illustrations, and his own descriptions which are supported by official statistics, state documents, transcripts from monuments and notes from men contemporary with excavations and discoveries, he offers more instruction to the reader than he could ordinarily obtain by a personal visit, while those who have enjoyed the luxury of personally traversing those ancient and sacred localities, where every stone has a history, will find in these pictorial views and clever narratives the exquisite satisfaction of reviewing what they had seen and of confirming or correcting information they had gained on the ground.

The author writes from a strictly archæological point of view. We have not recognized any partisan bias in his statements, nor discovered any other purpose than to furnish the public with authentic history, especially that relating to the religious and material transformation of Rome, a story as suggestive of the relation of Paganism to Christianity, as it is illustrative of the patchwork which characterizes the metamorphosis of temples, shrines and statues of gods and emperors into Christian sanctuaries, memorials and statues of apostles and martyrs.

Some cherished traditions are mercilessly demolished, while some of the most wonderful are upheld and corroborated, as for instance the preservation of Peter's tomb, which is vouched for by "the decisive test" of the discovery in 1594 of the golden cross which Constantine placed over the gold lid of the coffin. That this tomb, bearing a cross of pure gold weighing one hundred and fifty pounds, has been preserved

inviolable amid all the invasions and revolutions which Rome has experienced in eighteen centuries, may certainly be reckoned in the category of the marvelous.

Other relics of apostolic times are pointed out, and the statue of Hippolytus puts it beyond doubt that the Christian sculptors modeled excellent portrait-statues in the second and third centuries. But the author refutes the theory of the modern Petrographists, that the bronze statue of St. Peter is the Capitoline Jupiter transformed into an apostle. "It never held the thunderbolt in the place of the keys of heaven," though there is no doubt of "a great similarity between the two, in the attitude and inclination of the body, the position of the feet, the style of dress, and even the lines and folds." It is not unlikely that with a slight alteration of features the apostle in bronze was modeled after the effigy of the deity. The comparatively modern shape of the keys tells also against "the current opinion which makes it contemporary with the erection of Constantine's basilica." They may, of course, be a comparatively recent addition.

Of intense interest is the history of the erection and destruction of the famous churches, the conversion and remodeling of Pagan temples, successive additions to original designs, repairs, and restorations. The destruction of old St. Peter's, which Constantine had erected "over the tomb of the blessed Peter" to commemorate the defeat of Maxentius, is justly regarded as one of the saddest events in the history of the ruins of Rome. The author's regret for it is not alleviated by the fact that he holds the presence of St. Peter, as well as of St. Paul, in Rome, to be "established beyond the shadow of doubt by purely monumental evidence."

We cannot pursue our notice farther, and we close with the humble judgment that the student will find this volume to be as splendid a contribution to history as it is a beautiful specimen of art. E. J. W.

The Nature and Elements of Poetry. By Edmund Clarence Stedman. 12mo. pp. 338.

This most attractive little volume by the ever delightful banker-poet, comprises a series of eight lectures delivered as the initial course in the Turnbull Memorial Lectureship of Poetry at Johns Hopkins University in 1891. This is the only chair of its kind in America, and, so far as known, the only other one dedicated to the study of poetry alone is that endowed at Oxford by Henry Birkhead in 1708. Mr. Stedman thinks that when any cause or art is neglected by the public, its lovers are but the stronger in their devotion, and to his mind, poetry will be the voice of the future as of the past, fulfilling, in its highest achievements, Ruskin's definition, that "Poetry is the suggestion, by the imagination, of noble thoughts for noble emotions."

In these opening lectures the author has made a careful and most ex-

haustive elementary study of the absolute nature of poetry, and treats "of the quality and attributes of poetry itself, of its source and efficacy and of the enduring laws to which its true examples ever are conformed." He divides all poetry into two main results, creation and self-expression, or objective and subjective. He sets forth in the different chapters his ideas on this creative element; the melancholia arising from the expression of self; makes a careful examination of the attributes qualifying the art; of beauty; of truth in relation to the realistic, instructive and ethical side of poetry; and gives some fine thoughts on the inventive imagination and passion, those two qualities which, as he says, whether the one or the other be first aroused, "speed together like the wind-sired horses of Achilles." The final chapter or lecture is a scholarly discourse on what Wordsworth called, "the faculty divine," and Mr. Stedman cites many instances of the power, the inspired gift of God, that is behind mere industry.

The entire book breathes of love for the beautiful, in art, in song, in life. The graceful writer knows well how to handle his seemingly indefinite subject; so well, in fact, that ere the first few pages have been read the influence of his own devotion can be felt and one is confident that poetry can be defined, and subjected to the same true tests all thoughtful students are wont to apply to any art or science.

Any allusion to Mr. Stedman's charming style is quite unnecessary in these days, since he already stands among the very first of our American writers, and when he gives us of his rich store of culture we turn to whatever it may be with the self-same feeling that a weary student sits him down before some well drawn, restful picture that not only instructs, but both refreshes and enriches the mind too often tired with the prose of every day life.

C. W.

MACMILLAN AND COMPANY, NEW YORK.

Essays on Literature and Philosophy. By Edward Caird, M. A., LL. D. 2 vols.

We have here two volumes of studies in "*Literature and Philosophy*" by Edward Caird, the distinguished author of "*The Evolution of Religion*" noticed in the last QUARTERLY. The first volume is made up almost exclusively of literary articles contributed at various times to the English Magazines, whilst the second volume is but a transcript of Prof. Caird's articles in the *Encyclopaedia Britannica* on "Cartesianism" and "Metaphysic."

There is a special charm in the literary articles on Dante, Goethe, Rousseau, Wordsworth, and Carlyle,—since they are not essays in literary criticism—in which line there is much written, now-a-days, which has all the seeming of the writer's individual caprice—but they are attempts at discovering the attitude of these epochal poets and writers, con-

sciously or unconsciously, toward the fundamental principles of philosophy as these are apprehended by the school which Prof. Caird represents. Thus Dante is considered in relation to the theology and ethics of the Middle Ages; Goethe in his attitude to contemporary philosophy; Rousseau as the representative of the passionate outburst of *individualism* in politics, education, and religion; Wordsworth as influenced by Rousseau and the French Revolution; and Carlyle as the great leader in the revival of a spiritual view of nature and history, and a reaction against the skepticism and materialism of the eighteenth century; all under the influence of imported German metaphysics.

These discussions all have a wider range, and have the merit of being lucid and consecutive, as distinguished from the ordinary groping method of looking at the works of genius, as a labyrinth to be penetrated without the tether of Ariadne's thread. All these great men are made to answer, finally, at the bar of the New Hegelianism, of which the University of Glasgow is the conspicuous center, and in the expounding of which this distinguished Glasgow Professor is the recognized head.

There is a most intimate relation between literature and philosophy; they enmesh; they share the same material in a thousand ways of subtle reciprocation; or, rather, as Mr. Caird has more than once had occasion to explain, if literature, after the fashion of Matthew Arnold, is to be called the "criticism of life," it is so because, under the creative impulse, it throws the highest philosophical ideals into concrete embodiment, into the artistic realization of aesthetic form, to be seized immediately by the imaginations of men. Mr. Caird is convinced that creative genius has never found nourishment in the cold crystalline air of a mechanical and materialistic philosophy—and that the dominance of that way of thinking, now, gives no promise of an outburst of imaginative fecundity in our day; but he is just as confident that the comprehensive idealism of the school he represents will bring back "the golden clime" in which the poet is born.

This is, in the main, the drift of the disquisition injected into this charming first volume, on the "*Problem of Philosophy at the Present Time*," a delightful and summary statement of the author's theory of the universe, as a satisfying and inspiring synthesis of the whole world, nature, soul, and God, and not, as in the reigning systems of the day, a stern facing of irreconcilable dualistic antagonisms forever. The comprehensive discussions of "Cartesianism" and "Metaphysic" in the second volume cover the same ground and enforce the same lesson—and are, virtually, an invitation to men of genius to come and drink at this fountain.

W. H. W.

HUNT AND EATON NEW YORK.

Pulpit and Platform Sermons and Addresses. By Rev. O. H. Tiffany, D. D., LL. D. pp. 251.

The selection here made was done under the supervision of J. Wesley Johnston, of Brooklyn. We are impressed with the discrimination and excellent judgment shown. The sermons are on the following subjects: Oratory, The Preparation in Study, The Cross, John's Question and Christ's Answer (Matt. 11 : 2-4), Thanksgiving, Christmas, The New Birth, The Things which are Cæsar's, The Silence of Christ, Jacob's Vision, One God in Nature and in Grace, A Woman's Influence (Ruth 1 : 19). The addresses are on Abraham Lincoln, Personal Memories of U. S. Grant, American National Character as affected by Immigration, The Yosemite Valley. Dr. Tiffany's attractive style and brilliant word-painting are too well known to need a word from us. The living voice, however, and the magnetism of the man, are not present in the cold type and the addresses and sermons suffer somewhat on this account. But even with this loss they are exceptionally attractive and will be highly enjoyed by the reader.

Illustrative Notes. A Guide to the Study of the Sunday-school Lessons for 1894. By Jesse Lyman Hurlbut and Robert Remington Doherty. pp. 396.

The comments are original and selected, and along with them are given methods of teaching, illustrative stories, practical applications, notes on eastern life, library references, maps, tables, pictures and diagrams. The previous volumes under the same men give assurance of the excellence of the one before us. The notes are fresh and scholarly, the whole fully abreast with the scholarship of the age. Everything available has been put under contribution and the result is a credit to the authors. The Sunday-school teacher will find this one of the best helps he can secure.

Life's Battle Won. By Julia A. W. De Witt.

The incidents of this novel belong to the times when the late war ravaged the land and the story recalls most vividly scenes in the homes, hospitals, prisons and on the battlefields of those stirring times. Sectional feeling is controlled by the writer and there is but little of it to be found on these pages. It is a sad story, one that at its beginning is full of happy, hopeful, ambitious characters but as it proceeds, disappointments, losses, sorrows, deaths, and desolation occur, and while the heroine, after being bereft of earthly friends and loves, devotes herself to humanitarian work and finds in it much to compensate, comfort and elevate her, the reader lays it aside with the wish that, notwithstanding the admirable lessons it teaches, it might have contained more of human happiness and less of sadness.

Thoughts on God and Man. Edited by Joseph B. Burroughs, M. D.

This is composed of selections for every day in the year. They have been taken from the sermons of Frederick William Robertson, or as he is called—"Robertson of Brighton." As they are the thoughts of a man who was noted for his eloquence, earnestness, lucid explanations and his own insight and comprehension of the Scriptures, it is not surprising that they are characterized by beauty, purity and an evident appreciation of the noblest things in this life and a looking to the better ones of the life beyond. High and noble living is likely to be the result where each day is begun by such reading.

THE HISTORICAL PILGRIMAGE.

A NEW IDEA IN PEDAGOGICS.

The *Review of Reviews* (New York) comes forward in its October number with a second startling innovation in educational projects, as fresh as and still more unconventional than the Gouin system of language-learning, which it championed last year.

Two articles explain the history and *raison d'être* of the Historical Pilgrimage, and tell of the revival of this pleasant institution in England and America, with a most alluring program for the 1894 Pilgrimages.

In England, Mr. Stead, the English editor of the *Review of Reviews*, is going to personally conduct a party of Pilgrims to the many points of absorbing historical interest which a two week's jaunt, from London as a center, will allow. The most eminent men in England will be of the party, and will address it at the famous stopping places. Think of going with Archdeacon Farrar to Westminster and hearing his words on the historical significance of that venerable pile! A. Conan Doyle, the novelist, Canon Fremantle and other celebrities will make speeches at *rendezvous* where they are especially appropriate.

But while England perhaps has much more history and tradition to the acre than our new world, the schedule of the American Pilgrims seems scarcely less charming. They will leave Philadelphia and spend some weeks in finding such historical sites as Boston and New York and Long Island and the Hudson can afford. The itinerary embraces, very happily, visits to such institutions as the Century Company's great establishment in New York, the extensive Midvale Steel Works, and the Cramp Shipyard. In their own particular fields such men as Richard Watson Gilder, Thomas Wentworth Higginson, Prof. John Fiske, Pres. E. Benjamin Andrews, William Lloyd Garrison, and Thomas Janvier, will join the excursionists and make speeches.

One of the most charming features of these jaunts will be the spirit of *camaraderie* which will pervade the students and teachers and great

men alike who make up the party. Every earnest student will be welcomed, and an additional pleasant consideration is that there is no money in it for anybody. In fact when one reads Mr. Howell's detailed program in the *Review of Reviews*, one can only wonder at the good and careful management which has brought the total probable costs per excursionist down to such a small figure. Here is what Mr. Howell has to say about the possibilities of the Historical Pilgrimage :

"The Historical Pilgrimage will stir the imagination of the average American, vivify for him a too monotonous existence, quicken his interest in an heroic past and give him an appreciation of a fruitful present. It may not solve the problems at issue between Jefferson and Hamilton ; it may tell him nothing concerning the relative merits of monometalism and bimetalism. It will at least manifest the conditions under which our great heroes won or lost their laurels. A visit to Saratoga may show more clearly than our books that Benedict Arnold was a disappointed and ill-used soldier before ever he was a traitor to his country. A pilgrimage to Valley Forge is needed to prove that Gettysburg would not to-day use up six pages of Baedeker's United States had not Baron Steuben in that bitter winter of 1777-78 transformed an untrained, hungry, frozen, naked yeomanry into an effective army, while Washington in his stone cottage burnt the mid-night oil in planning, counseling and co-ordinating the contrary and rebellious elements in the army and in congress. The pilgrimage has a clear title to a place in a schedule for the democratization of historical study, because its function is to furnish the uninstructed many with an historical appreciation, without which historical scholarship of the instructed few is lame and patriotic as sounding brass. If as Lord Acton said, history is the conscience of mankind, all thoughtful persons should hail the historical pilgrimage as a certain means of quickening or supplying this conscience to the masses to whose intelligence, as Washington long ago warned us, we must look for the safety and permanence of our free institutions."

